REPORT

UPON THE

NERAL CONDITION, IN THE YEAR 1842,

OF THE

OVINCE OF KÁTHIÁWÁR;

ACCOMPANIED BY

INTS OF INFORMATION, PRINCIPALLY OF A
APHICAL AND STATISTICAL NATURE
NECTED WITH THAT PROVINCE;

BY

CAIN GEORGE LeGRAND JACOB,
ACTING POLITICAL AGENT IN KÁTHIÁWÁR.

Submitted to Government on the 4th October 1842.

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ND OTHER INFORMATION CO
JHALAVAD, KATHIAWAR, MACHI
ARDA, GOHELVAD, UND SARVEYA, A

PREPARED BY MR. D. A. BLANE.

RT AND MEMOIR ON THE PROVINCE OF KATHIAWAR;
EMARKS ON THE RUNN OF KUTCH AND THE DISTRICT
OF OKHAMANDAL;

BY (THE LATE) CAPTAIN J. MACMURDO.

TS OF FORTIFIED PLACES IN THE PROVINCE

EPORT RELATIVE TO THE FIRST I
VACCINATON INTO KATHIAWAR

Treaties connected

NAMES, TITLES, &c. OF THE P

D & EDITED BY R. HUGHES THOMAS.

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REPORT UPON THE GENERAL CONDITION OF THE PROVINCE OF KÁTHIÁWÁR

I have the honour to submit my report on the general condition of the Province of Káthiáwár, as called for in the Honourable Court's Despatch No. 5, dated 16th April 1834; and I beg to convey, at the same time, such geographical and general information, as appears suited to a survey, physical and moral, of the peninsula.

2. In A.D. 1807, Colonel Walker estimated the population, not including Bábriávád, Jáfrábád, and Okhámandál, at 1,975,900 souls. In 1831, Mr. Blane's census, exclusive of the two last districts, gave an estimate of 1,759,277, and of 4,030 towns and villages. My inquiries have produced a lower result, viz. 1,475,685 for the whole of the peninsula under the Political Agency, inhabiting 3,704 towns and villages.

3. Full particulars will be found in Appendix A, of which the following is a brief analysis as regards population:—

Provinces.	No. of inhabitants.
I.—Jhálávád	240,325
II.—Káthiáwár...	183,840
III.—Machu Kántha	28,749
IV.—Dálár	358,560
V.—Sorath	320,820
VI.—Barda	46,980
VII.—Gohelvád	247,980
VIII.—Und Sarveya	11,373
IX.—Bábriávád, including Jáfrábád	18,468
X.—Okhámandal	12,590
Grand Total, Population ...	1,475,685

This census is, I conceive, as near the truth as our imperfect means permit: the jealousy of the Chiefs prevents accurate returns similar to those obtainable in our own districts, where Government officers have the power to enforce, and the people have no longer the desire to conceal the truth. My census has been framed on the returns of persons in charge of separated districts, on comparison of information obtained from parties possessing most local knowledge, checked by such limited personal inspection as opportunities have afforded me, with the assistance of the statistical tables compiled by Colonel Walker and by Mr. Blane above alluded to. The former estimated the population at the rate of five souls per house, which partly accounts for the supposed greater population thirty-five years ago. Some whose opinions are of weight, consider the rate of four souls to be too low; but the result of enquiries in a few cases fully bears out the proportion which was first assumed by Mr. Blane.

4. The peninsula may be divided [illegible]

rise to the Sarveyas, Ráejádas, and probably the Wájas: these three still hold possession in the territory originally supposed to have been under the Churásama rule. The Sarveyas give their name to the small province of Und Sarveya, on the banks of the Shetrunji and have possessions also in Wallak. The Ráejádas are descended from the kindred of Ráo Mandalik, the last Rajput sovereign of Junágad, whose throne and religion were both forced from him by Máhmud Sháh Begra about A.D. 1472. A few families now only survive; their chief possessions are at Chorvár, on the west coast. The Wájas have some Giras possessions in the lesser Nágher, the narrow tract on the coast between the Gir hills and the sea. The Girásias of Dholera, in the Gulf of Cambay, and of some villages in that neighbourhood, are of the Churásama stock. Who the Churásamás may be, and whence they came, is involved in doubt. It seems probable that they proceeded from, and are identical with, the Chávras, who so long ruled at Anhalváda (Pirán Pattan), and probably may have held their possessions in the peninsula in fief of that gádi; and that they were originally the same tribe, may be further conjectured from an inscription in a temple at Bilával,* dated Samvat 1320, which speaks of the gathering in that neighbourhood of all the Chávra Chiefs; indeed, if the present Churásama stock be not the descendants of the Chávras of that period, whose else can they be, and where are all the Chávra Girásias gone?† The affix Sama or Soma is itself the name of a Rajput tribe, and the two may possibly be united in the present Churásamás: this is, however, a mere conjecture. The Solankis are supposed to have succeeded the Chávrás at Anhalváda, by the authority quoted by Colonel Tod, in A.D. 931, and by a genealogical list in my possession of the Chiefs of that gádi, in A.D. 912: but as the succession was effected without warfare, the Chávra or Churásama fiefs in this country would most probably not only be respected, but their independence might thereby be more established. About twenty families of Solankis survive in the Junágad districts holding Giras possessions, the remnant probably of the Anhalváda power under its changed dynasty. Scarcely anything is left of the Wála race but a family at Dhánk, whom the revolutions of centuries have left on the spot they claim as the capital of their tribe when holding power in the country. There is a claim set up for the Wálas to the honours of the Walabhi or Balabhi dynasty, and it seems possible enough that they may have issued from Walha during the days of its palmy existence, and established themselves at Dhánk as an independent power, in the same manner as the Rajput Bháyád are wont to do even in the present day. The tradition of the Ahirs of the south, of their holding the Wálás' Giras shows that their possessions were extensive, and in a measure strengthens their connexion with the old sovereignty of the [illegible]

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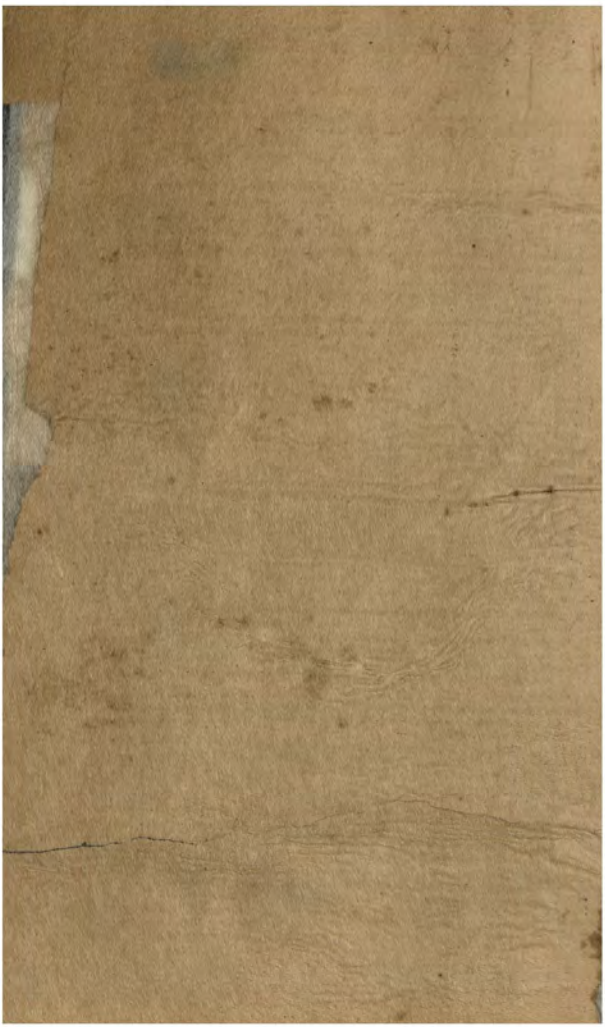

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Rajula
Saumtar
Seemur
JAFFERABAD
BHORIADHAR

REPORT

187 d.

RELATIVE TO

THE FIRST INTRODUCTION OF VACCINATION

INTO

KÁTHIÁWÁR

BY

SURGEON S. SPROULE.

Dated the 22*nd February* 1808.

VACCINATION.

POLITICAL DEPARTMENT.

From Lieut.-Col. A. WALKER, Resident at Baroda;
To F. WARDEN, Esq., Chief Secretary to Government, Bombay.

Dated 2nd March 1808.

SIR,—I have the honour to submit, for the information of the Honourable the Governor in Council, a copy of a letter from Dr. Sproule, giving an account of the progress of vaccine inoculation under his superintendence, during the period he accompanied the detachment in Káthiáwár.

2. In submitting this letter to the Honourable the Governor in Council, I derive a real satisfaction in bringing to his notice the zealous exertions and distinguished humanity of Dr. Sproule, in the execution of his professional duties.

3. On the present occasion, the Honourable the Governor in Council will not fail to view with pleasure and approbation the successful propagation of the vaccine matter in Káthiáwár, under the numerous difficulties to which Dr. Sproule was exposed, from the prejudices of the inhabitants and the inconveniences of a moving camp.

4. It will also be gratifying to perceive that the natives in that country are now disposed to acknowledge the efficacy of the disease; and the multiplicity of persons who flocked from a distance to the good offices of Dr. Sproule, previous to his return to Baroda, is a pleasing proof that its beneficial effects have already been ascertained in places where the small-pox contagion has raged.

5. It may not be improper to notice, as an instance of the attention of Dr. Sproule, the solicitude with which he endeavoured to explain to the Native practitioners of medicine, the principles of the system of vaccine inoculation, with a view to continue its practice after the return of the detachment.

I have the honour to be, &c.

(Signed) A. WALKER, Major,
Resident.

Baroda, 2nd March 1808.

From Surgeon S. SPROULE;
To Lieut.-Col. A. WALKER, Resident at Baroda.

Dated 22nd February 1808.

SIR,—As I am persuaded it will be desirable for you to know the progress of vaccination in our late expedition, I take the liberty of communicating a few circumstances connected with the practice.

On the arrival of the detachment at Gotu, I availed myself of every opportuni explaining to the Natives, who came to me for medical assistance, the nature and ben effects of the cow-pox, and also exhibited to their view the disease on the patients' and the simple mode of performing the operation; telling them occasionally that it wished me to inoculate their children, I would take the trouble of paying the same atte to them as those of our own camp.

In this manner the people for some distance became gradually acquainted wit disease, and, much to my satisfaction, began to bring their children, entirely of thei accord, from the neighbouring villages. It being the rainy season, and the difficul travelling from the heavy falls of rain very great, I could not expect great number indeed it was rather surprising that so many exposed their children to the inclemen the weather, which, in my opinion, was a convincing proof of their not being endue any perjudice against the disease, and that I might anticipate the most happy su its propagation. I had also very little difficulty in introducing it into the Gaekwa and which latterly I depended on for subjects to keep up the disease independen natives of the country—a precaution that was necessary in case of our marching.

On the detachment reaching Sarrapdar, I found that the people there had he disease, and they readily adopted the practice at Kandorna, where our camp stationary. It became soon apparent that the knowledge of it had diffused rapi

inhabitants immediately after our arrival, flocked in from all quarters, to the distance of twenty-five miles and upwards; and when we were about leaving the place, though conscious that being contrary to the principles of the system of vaccination to inoculate any without having it in my power to ascertain the result, yet I was in a manner actually forced to comply with the wishes of some; explaining most fully, at the same time, that I would not be responsible, or consider those secure against the influence of small-pox, whom I did not see a second time, and the necessity of which I impressed upon them, and exemplified by some cases of failure. Many people followed us from Kandorna for the purpose of inoculation; and at Párbri (near Rájkot), where we remained for some days, my tent was constantly surrounded by multitudes. At this place I discovered that the small-pox had made its appearance in the neighbouring villages, and at one I was informed that many children had died of it. Among the solicitors for vaccination I found that two families had come from Sarapdar, where they told me two children had died of the small-pox, and others had lost their eye-sight, and that those whom I inoculated had not taken the disease (the small-pox).

In answer to my inquiry, why they did not come to me to be inoculated when there they confessed they were frightened at the approach of the troops, and had left the place. Under these circumstances I was again induced to submit to their most pressing entreaties with an explicit explanation, as in the preceding instance. The following is an abstract of the number of Natives inoculated in Káthiáwár, &c.:—

Part of May and the month of June 1807	51
July	51
August	44
September	75
October	143
November	96
December	374
January 1808	499
Total	1,333

I could not observe any difference among the castes in their readiness to submit to the disease. The Chieftains, Káttys, Banyáns, and lower classes seemed equally willing, and many inoculated were adults, and some as far advanced in age as forty and forty-four.

The Native doctors of the country manifested a strong disposition to become practitioners and particularly one at Morvi, who attended me regularly for some time, and, under my inspection, performed the operation on several children with success, at which he was highly pleased, and determined, he said, to continue the practice; but I am afraid it will never succeed in their hands, as more trouble and attention are required than any of them would be inclined constantly to bestow, and I have reason to think my friend at Morvi soon got tired of his good intentions. As it has been before observed, I did not make use of any other means than merely describing the nature of the disease on its introduction, desirous that the people should be first satisfied in their own minds of its utility, and trusting to time and adventitious circumstances for their voluntarily coming forward. I preferred rather to be confined to small numbers, than adopt any measures which might, from their tendency, induce them to suppose that we had any interested object in view; and by this mode of proceeding, and thus in fact by a reference to their own judgment and understanding, it is very satisfactory that we have succeeded to the full extent of our expectations in establishing the disease over such an extent of country as the detachment has marched through.

In the months of December and January I could have inoculated a much greater number, had it not been for my reluctancy to inoculating when I could not see them again from the movements of our camp; and on this account many families have returned to their homes without having the disease communicated. It was gratifying to me, before I left the country, to have an acknowledgment from the Natives themselves, by the instances at Sarapdar, of the efficacy of the cow-pox in resisting the small-pox contagion.

I have the honour to be, &c.

(Signed) S. Sproule,
Surgeon.

Baroda, 22nd February 1808.

JOURNAL OF A ROUTE

THROUGH

THE PENINSULA OF GUJARAT, FROM MALIA TO RADHANPUR,

BY

LIEUTENANT JAMES MacMURDO.
4TH REGIMENT NATIVE INFANTRY,
BOMBAY ESTABLISHMENT.

1809-1810.

JOURNAL OF A ROUTE THROUGH THE PENINSULA OF GUJARAT IN THE YEAR 1809 AND 1810 COMMENCING AT MA'LIA, ON THE 7TH SEPTEMBER 1809; BY LIEUTENANT JAMES MACMURDO, 4TH REGIMENT, NATIVE INFANTRY, BOMBAY ESTABLISHMENT.

The detachment under command of Colonel Walker having taken Mália by storm on the 7th July, encamped in its vicinity until the severity of the rains was over, and on the 7th September commenced their march.

From Malia to Bhey, 7th September 1809.

The detachment marched this morning about daybreak, not a little pleased to move from a ground where we had been so long encamped. The country about Mália is extremely low and sloping gently off to the Runn, which is about 2½ miles distant. In the rainy season it is a perfect marsh for many miles, and the soil being soft and rich, renders it almost impossible to move out on horseback. The rains of this year were uncommonly severe. They commenced on the 14th of July, and until the 11th of August not a day passed without some rain. The river Machhú one of the largest in the Peninsula, ran within a mile of our right, and its partial overflux added to the dampness of our situation.

The Gáikwár army lost a number of cattle of all descriptions and latterly the stench became intolerable. Notwithstanding all these disadvantages the detachment enjoyed excellent health. Not a soul on the strength of our army had died since taking the fort in June, and I believe we marched from Mália with not more than 12 Europeans in hospital exclusive of our wounded men.

The people whom we had dispossessed of the above place were notorious plunderers, who had gained such an ascendancy over their neighbours that they could commit the most atrocious acts of cruelty and oppression with impunity. Many efforts had been made by the neighbouring chieftains by means of their united forces and foreign alliances to extirpate them, but it constantly terminated by adding increase of reputation to the freebooters and dread upon those who attempted their destruction.

Colonel Walker effected in one day what it had cost double the numbers many months even to attempt, and nine of the plunderers, as escaped in the storm, took refuge across the Runn in Cutch.

Our march lay in a direction parallel to the Runn and over a plain country of a rich soil, but perfectly destitute of cultivation. We passed the sites of several villages all uninhabited; indeed totally waste, from the dread of their neighbours. About 3¼ miles to our right hand we perceived a small fishing town called Wavánia; boats ferry across the Runn, from thence to the Cutch shore. It is the highest in the whole Runn and is remarkable as being a little independency; the Páteli or chief authority is in the hands of a Káthi, to whose active bravery may be attributed its escape from the general fate of the country.

The village of Bhey consists merely of a few houses principally inhabited by Gosáis. It has several large tanks in the vicinity which appear to be very ancient.

The weather is extremely cloudy and heavy with a thick mist hanging over the Runn on which we could observe boats under sail.

Camp at Bhey, 8th September 1809.

During the early part of last night rain began to fall in showers, and towards morning, into torrents. Should it continue for a time I am fearful that our march must be postponed. The soil is rich and deep and the guns and ammunition wagons already pretty well sunk.

Camp at Bhey, 9th September 1809.

Do.	*10th*	*do.*
Do.	*11th*	*do.*
Do.	*12th*	*do.*
Do.	*13th*	*do.*
Do.	*14th*	*do.*
Do.	*15th*	*do.*

The rain increased until 13th when it subsided, and we are in orders to move to-morrow morning.

Camp at Kuntási, 16th September 1809.

The troops moved off their ground at Bhey about ½ past 5 o'clock and reached Kuntási at 10 A.M., 12 miles. We passed several villages, but in a deplorable state. In many of them not more than 10 or 15 houses were inhabited.

Towards the end of our march cultivation began to appear in small spots of ground in the vicinity of the villages, all of which belonged to the Morvi District.

The Janjura Pír or saint is interred close to our ground. He holds a high character for sanctity, and wonders are said to be performed at his shrine.

The country is a perfect flat and little or no wood to be seen. The road was tolerably good, considering the recent heavy fall of rain.

At the village of Dáhisra observed a beautiful Dohra containing several Pálias of Áhirs, one of which was in commemoration of a mother who became a voluntary sacrifice on the funeral pile of her son. Instances of this kind have been known to occur but rarely. The Pália in question I have endeavoured to represent in Plate No. 2.

The river Fuljar runs past Dáhisra. It is a small clear stream, with a sandy bed and high and ragged banks. It is remarkable for the serpentine form of its course.

Camp on the Dámoi River, 17th September 1809.

We marched this morning only 10 miles and reached our ground at 9 o'clock.

The country continues to improve in appearance as we retire from the scope of Mália's depredations.

The face of the country very much resembled what we have been accustomed to. Ámran was the only town which intervened although villages were tolerably numerous in different directions. A'mran is a small fort surrounded by a Killa insignificantly defended. The castle appears to be a square with angular bastions and a square tower in each curtain. The town is distinct from the fort situated on a rising ground to the north about a musquet shot.

The Pargana of A'mran originally belonged to the family of Navánagar, but was ceded by Jám, the chieftain of that place, to the family of Khawás along with the two neighbouring districts of Bálambha and Jodia.

Meru Khawás, the founder of the family, was a slave of a neighbouring chieftain and afterwards became the minister of the Jám of Navánagar. He acquired such power in the country that when the father of the present Rája of Navánagar died, Meru confined the young heir and received the three districts alluded to as the price of the young sovereign's liberty.

A'mran is in the possession of Hirji, one of the Khawás family. It has only 10 or 15 villages subject to it, but yields a revenue of about Rs. 15,000. It has derived considerable advantages from the late oppressed state of Morvi. Many of the inhabitants of that talúka having resorted to A'mran as a place of security against Mália.

On the road I observed a Pália in a field and on enquiry ascertained it to have been erected to commemorate a Trágu committed only two years ago by a Rájgar Bráhman, named Deva, on the person of his aged mother.

He led her to the gate of A'mran and cut off her head to deter Hirji Khawás from taking some fields in the neighbourhood. Hirji, after such an act, could not carry his threat into execution, and Deva, who now dwells in Tarsár, a village close by, has erected a Pália in the fields upon which the horrid act was committed. No. 3 is a drawing of the stone. It represents an old woman with a sword through her neck. Below it is engraven the simple truth in a few Gujaráti words and the number of cocoanuts at the bottom of the stone fully show the reverence paid to the innocent sufferer. It is no less extraordinary than true that instances of this nature are frequent. The victim in general glories in the death about to be inflicted. It enrolls him or her (for fathers, mothers, sons or daughters suffer indiscriminately) among the number of saints, whilst it gratifies the more powerful passion of the mind, *revenge*, as by blood of a Bráhman or any revered caste being spilt. The person, who is, in many instances, the innocent cause, is considered damned to all eternity and, on the other hand, the wretch who commits the deed is guiltless not only in the eyes of the world, but is said not to suffer the slightest pangs of conscience.

The fields are almost covered with a species of wild balm or mint. The essence of this plant is used by the natives as a remedy for the headache and is also drunk as a cordial.

The sensitive plant we perceived growing spontaneously, but its sensibility appeared less acute than that observable in gardens. The soil is a mixture of light sand and clay and is reckoned very productive.

The Dehmoi or Dumái is a small clear stream, about 50 yards wide, gravelly bed and high banks. It rises in the hills near Vánkáner and pursues its course past Tankára and A'mran to Jodia, near which it disembogues into the Runn.

The road was good and abundance of water in large tanks.

Camp at Burkhu, 18th September 1809.

On the banks of the river A'ji.

We moved from A'mran at daybreak and found the roads so very bad in consequence of a heavy fall of rain overnight that we were compelled to halt at the village of Burkhu, six miles distant from our former ground. It is now late in the evening and no signs of the heavy baggage.

The country was low and marshy until we approached within 1½ miles of Burkhu, where it has a gradual ascent to the bank of the river. The little grain perceptible in the ground was of a dwarfish, stunted growth, and did not promise a golden harvest to the reaper.

Burkhu is a small village surrounded by a wall of black rock which abounds in the country. The village belongs to Sunderji Sávji, the Company's Agent for horses, who received it from the Jodia man in lieu of some pecuniary assistance.

The A'ji river is next in point of size to the Machhu, but is inferior to none in the peninsula with respect to beauty. It receives its rise near Sardhár, in the centre of the country, and after a very short course (comparatively speaking) divides into two respectable streams at Máhúdhapur, about four koss below Burkhu, and both fall in the Runn near Bálambha. One of the branches is said to be artificial and that it was cut for the benefit of the town of Bálambha. I am inclined to suspect the truth of this assertion because it is reported as being too large for such an undertaking with so few apparent advantages.

We passed but one small village on the road, the very picture of misery. It belonged to A'mran.

Camp Burkhu, 19th September 1809.

In consequence of a heavy fall of rain during the night the A'ji was so flooded that we could not pass. Our encampment is on a very pleasant spot. Headquarters are on the summit of a green hill, which has a gradual descent to the bank of the river. The detachment is encamped upon this declivity so that the private tents are immediately on the bank, which is abrupt and high in many places. Orders have been issued for the stores and park to commence crossing in the afternoon should the river decrease.

Camp at Bheader, 20th September 1809.

We were fortunate enough to succeed in crossing all the park and stores and 200 men before midnight. The trouble was considerable as the cattle had to swim for a short distance. A good deal of rain fell during the night and it was 9 o'clock before the guns of the line could move off followed by the line at 10. Headquarters were detained until 3 P.M. and did not reach their ground until 5 o'clock—about six miles.

After crossing the A'ji the country assumed a varied appearance of hill and dale and was tolerably well cultivated. The only village we saw is the one near which we are encamped. It had a small fort of black rock for its defence, but was destroyed three years ago by a sudden night attack from the Mália people.

We had a distant view of Bálambha, said to be one of the most regular fortifications (on a small scale) in this country.

Jodia is a sea-port town a short distance from Bálambha and subject to the same family. The landed revenue of Jodia is trifling, but the value of the port may be about Rs. 30,000, 11,000 of which is paid to the Gáikwár.

It carries on a petty but brisk trade with Mándvi and the other ports in the Gulf of Cutch, and since about two years ago some of its vessels have ventured to Bombay. Few of its crafts exceed 50 or 60 khandis burden, and its exports consist chiefly in cotton, ghee, oil and hides for the south and coarse dungree for Persia and Arabia. In return it receives spices of all kinds, powder, lead and cocoanuts. The port duties are levied at 5 per cent.

The large vessels do not approach within two koss of Jodia and the goods are brought in lighters up a creek to within one mile of the fort. Jodia is populous and is protected by a fortification. It is about 20 miles below Vaváni.

Camp on the river Und, 21st September 1809.

We marched this morning at the usual hour, and after a journey of 12½ miles we reached the river Und, which we found very deep. The troops crossed immediately, but the guns waited for an hour or two.

The country is much improved in respect to cultivation. We passed Dhrol, a large and populous town surrounded by a wall. Its environs are covered with gardens and the town completely concealed by wood. A small clear stream of excellent water, named the Chilli, flows close under the place and adds to the beauty and convenience of the village. It was a charming sight to the troops after the wide and waste plains of Morvi and Mália. Dhrol belongs to the Bhâyád of Jám. The young Jádeja chieftain named Bhupatsing came and paid a visit to Colonel Walker. He is a handsome boy of about 12 years of age. The town is very populous and appears to enjoy perfect tranquillity. It had formerly 140 villages subject to it, but Jám of Nagar has possessed himself of the greatest part. Khambália is a small neat village, subject at present to Nagar, but formerly belonging to Dhrol. We observed a small handsome pagoda and a dharmshála in the skirts of the village, which is surrounded by vegetable gardens. We passed two Báwaris of very ancient structure, but originally intended for the accommodation of travellers. This liberal practice so universal throughout India has its rise (I believe) in a religious motive and I am sorry to find that it is so little prevalent in the part of the peninsula through which we have travelled.

The pagodas of this part of the country, with the exception of a few very ancient ones, are by no means so elegant as those of Gujarát. The districts of Junágadh and Okha, I believe, afford some beautiful specimens of ancient architecture. The present pursuits and customs of the people are averse to the cultivation of art or science.

Camp on the river Und, 22nd September 1809.

We have been detained on this ground in consequence of bussiness. When Colonel Walker had been in this country in the year 1807 he had with a great deal of trouble succeeded in persuading the Jádeja chieftains to desist from an inhuman and barbarous practice, which had prevailed from time immemorial, of putting their female children to death in milk the instant of their birth. Any person thoroughly acquainted with the rooted prejudice of the natives of India, in everything that respects caste and religion, will be able to appreciate the extraordinary difficulties Colonel Walker must have had to encounter in the accomplishment of his design. These appear only to have served as spurs to his exertions and by his own great reputation in the country, no doubt assisted by his high public situation, he accomplished an end in a few months, which appears to people versed in the native character as next to an impossibility.

What must have been the feelings of Colonel Walker when the benefit of his plans and the fruits of his exertions became evident throughout the country. How enviable his sensations when presented with numerous little infants by mothers whose minds however clouded by prejudice must feel grateful to the saviour of their offspring.

While encamped on this ground 12 or 14 covered carriages arrived with infants who on being presented to the Colonel received presents and the parents every encouragement to persevere in so praiseworthy a conduct.

Camp near Saffra on the Rupa Rell, 23rd September 1809.

Marched 12¼ miles this day. The soil and appearance of the country are completely changed. Our route lay through a mountainous and rocky tract, but the villages were covered with rich crops of grain, chiefly bájri and jowári, which will be cut in a few days, and the ground prepared for the reception of wheat which is reaped in May and June.

We had a view of the town of Navánagar about five koss distant. It appears very extensive and to have abundance of substantial buildings.

On our route we passed numerous little streams of clear and excellent water and our present encampment is one of the most charming spots I have ever beheld in India.

We are at the mouth of a valley and immediately on the skirts of small hills covered with a short green grass with a beautiful little stream, the "Rupa Rell,"* pursuing its course through our camp over a very rocky bed.

*Silver wave.

A hyena was seen near our ground, but owing to the roughness of the country he made his escape.

Camp at Kallan on the Nágne, 24th September 1809.

Our march this morning proved only to be 11¼ miles. The guides misled us to prevent the troops passing through Jám's villages and conducted us through hills more rocky than we had yet experienced. Luxuriant crops of jowári growing apparently out of the stones, so entirely was the soil concealed.

We have these few days remarked the cultivation of sugarcane in the environs of small villages which would be considered from their appearance as inadequate to the means for the cultivation of so expensive a crop.

The sugarcane is so hazardous a crop that it is only reared under peaceful Government and where the rayats are rich and secure. In this country, however, the expenses are by no means great, comparatively speaking, because the water is so very near the surface and the whole face of the peninsula so much intersected with small streams with very low banks that the rayat incurs no expense on that score.

Camp at Bhattia, 25th September 1809.

We marched 13 miles and upwards over a horrid road and led by either very bad or very deceitful guides. We did not get off our ground until late. The country was so much cultivated that the troops were dispersed to encamp as they found convenient to avoid the grain.

The country to-day again exhibited the most *luxuriant* appearance (aspect) and it is scarcely credible how the few miserable villages to be seen can afford people sufficient to cultivate such an extent of country.

An alligator was yesterday shot through the head by Mr. Elder, and after one or two more balls were lodged in him he suffered himself to be dragged ashore. He was small, measuring only 8 feet as I heard, for I did not see him.

Camp at Rangpur, 26th September 1809.

We were again deceived by our guides; but before any harm was done their design was detected. The country was much the same as we have passed these two days. We are encamped on a plain to the left of Rangpur, a neat little village belonging to Jám's mother. We had no very good water, but as we had marched 11 miles and the people seemed fatigued, the commanding officer preferred halting here.

Camp Khambhália between the rivers Ghi and Tail, 27th September 1809.

Khambhália is 12 miles distant from Rangpur, the country rocky, more level and less cultivated than we have been accustomed to. It was with some difficulty that we could find ground for encamping on and at length fixed on the slope of a hill close to the town which had rather more soil than the rest.

Khumbhália is a town containing nearly 4,000 houses, of which 800 are inhabited by Gugli Bráhmans, who are the attendants on Ranchor at Dwárka. They have amassed sums of money arising from the pilgrims to that pagoda with which they have retired to Khambhália as affording the double advantages of security and trade.

This place belongs to Jám and has the Saláya Bandar† attached to it. The village of Saláya is 3 koss distant on the sea-shore and is frequented by vessels of 150 and 200 khandies burden. The village is small and chiefly inhabited by fishermen and seafaring people. The merchants reside at Khambháliа, whence the port generally goes by that name.

†Port.

Its imports are rice, cocoanuts and spices from Malabár and wood from Calicut and Damaun. It sends bájri into Cutch. The inhabitants of that country consume much of that grain and have very little home produce.

Camp at Khambhália, 28th September 1809.

This day we halted and rested the cattle which required it. Our ground is on the slope of a hill extending down to the river *Ghi*, the banks of which for some distance up and down from Khambhália are clothed with garden ground producing fruits common to this side of India. Vegetables are very abundant, among which the Jám vine not very plentiful in this country.

The water of Khambhália is proverbially good and from this cause no doubt arose the name given to the best river, although the natives have their fabulous reasons.

This is a walled town with four gates. The wall was built by Meru Khawás and is merely sufficient to keep the surrounding country in awe. A dam was built across the river Ghi direct from one of the gates and raised nearly 12 feet above the bed of the river, which contains a sufficiency of water for the town through the year. A small span or sluice is left at one extremity by which the water when above a certain height makes its escape. The town appears to be substantially built. The rocky hills in the neighbourhood afford the means very cheaply. The town is said to have received its name from a remarkably lofty stone pillar which is now removed. These pillars are called Khambha by the natives.

The Gáikwár army are encamped on the opposite bank of the Ghi among the fields. The loss which a country sustains by the march of an Indian army is incredible. Colonel Walker employed daily the whole troop of cavalry and nearly a company of infantry in protecting the fields from the numerous followers of both camps.

I can state with some degree of certainty that the small village of Bhurku where we encamped on the river Aji, suffered an injury of Rs. 2,500, which is an enormous sum, amounting to nearly a half of its total value.

Camp on the River Vedmatty near Junkásia, 23th September 1809.

We reached our ground by 11 o'clock after marching a little more than 17 miles, according to the natives seven koss. From Khambhália we may be said to have the district, of Okhámandal, the koss of which are termed Unt or camel koss in reference to their great length.

Our road lay through a country of easy hill and dale, soil rocky and hard, and the road excellent. The country has a very wild aspect, few villages, no cultivation, abundance of the milkbush, well stocked with partridge, hare and other game.

The Positra people, against whom we are destined, carry their depredations thus far, as is evident from the miserable state of the few villages that come within our view. They seemed to have stone gateways for their defence.

Camp Pindtárak on the Runn, 30th September 1809.

We marched 11 miles this morning through one of the most savage looking countries I ever beheld. We passed no village and the country so completely waste that no traces of a road were perceptible, nor did we see a single soul in the fields. It was literally marching through a milkbush jungle, in some places extremly close.

From the summit of one of the hills we had the first view of the sea extending to the westward down the Gulf of Cutch.

The village of Pindtárak is small and insignificant, situated on a sandy plain, extending about two miles from the country to the sea-shore, at this place remarkably low.

In the vicinity is a spring of pink coloured water celebrated among the Hindus as a Tirath or place of worship. The spring gives the name to the village which is inhabited merely by a few religious people who live on the bounty of the numerous pilgrims. Here are beautiful tanks.

Camp at Muledsir, 1st October 1809.

To-day's march was ten miles. We crossed the Runn or arm of the sea which separates the small district now called Okha from the main, about 12¼ miles, south of Positra. Its breadth was exactly 5¼ miles by the perambulator. At this time it had no water in it and very little mud. It was tolerably firm sand bearing evident marks of its having been overflown on the 28th September, new moon. The highest spring tides are said to flood it about 16 or 18 inches and effectually prevent any intercourse with the main.

The Okha shore is much more uneven and abrupt than the other and is thickly clad with milkbush and other wild bushes. After ascending the coast the descent into the country is gradual and the general level of the district is perceived to be much lower than the appearance of the coast would intimate.

The country appears to be plain with but little cultivation, in fact what might be expected from a population of savage pirates and robbers.

Okha is celebrated in the most ancient Hindu histories as having been the residence of their favourite god Shri Krishna. It must at no very distant period have been well inhabited. We are now encamped upon the banks of a large artificial tank which is not the industry of the present few inhabitants of Mulvásir.

The chieftain of Positra attended the summons of the commanding officer to appear in camp and has set off with a detachment of our men whom he promised to put in possession of the piratical fort.

Camp Positra, 2nd October 1809.

We marched 11 miles to Positra, which we found in practical possession of our men, and in the evening rode down with a Havildár's party and took possession of the small port and a tower which defended it. We turned out about a dozen Scindian sibandy who did not seem to relish their departure. We found 1 gun in the tower and a few old pirate boats in the bay.

As we are likely to remain here some time I shall here break off my journal for the present and remark such information as I can procure from time to time respecting the district so wild and unknown to us. Our camp is on the sea-shore, directly opposite and within sight of the fort of Bate.

The following are the results of many enquiries which I made regarding the history and state of this little district. I have no doubt that some recapitulations will occur, yet I trust that the broken and unconnected chain in which I was compelled to direct my enquiries

in consequence of other more urgent public duties, will prove a sufficient apology for any improprieties of this nature.

It may be necessary also to premise that the authorities from which these few trifling remarks are drawn are unexceptionable, being chiefly from respectable residents of the country and others well acquainted with it either locally or otherwise.

The term Okhámandal is applied (at the present time) to the western point of the peninsula of Gujarát separated from the main land by a Runn or swamp which is formed by the sea making a breach from the north-west shore near Pindtárak and extending in a south-east direction. Again nearly connects itself with the sea at Maddi, which is about 14 miles distant from Pindtárak.

The breadth of this channel gradually decreases and at Maddi is not more than a mile and is separated from the ocean by a bank of about fifty yards wide which appears to be wearing down.

Pindtárak, commonly called Pintára, is an insignificant village belonging to the Jám of Navánagar and, as already mentioned, receives its name from a mineral pink coloured spring in its vicinity which is held sacred by the Hindus from the following cause as related in the Puráns.

When the family of the Pándavs were expelled from Indraprasth (ancient Delhi) and were wanderers under the curse of Gowhattia,* they had performed the stipulated ceremonies to procure absolution, but were uncertain whether they had been accepted by the gods.

*Cowkilling.

Durvása, a *rhishi* or devotee who had faithfully attached himself to their fortunes, advised them to prove their forgiveness by the ceremony of pindtárak, for which purpose he led them to this spring which acquired that name and became sacred.

Sanskrit "Pind" signifies the *human body* and is also applied to a ball of rice used in this ceremony to represent the body. 'Tárak', also Sanskrit, signifies to *float*; thence pindtárak', the *floating of the body*, which proves the innocence of the essayer.

The village lies on the direct road to Dwárka and the pilgrims take the opportunity of bathing in it and purifying themselves. The spring is within the mark of high water by which means it is kept constantly clean. All that country, in particular the coast, is very much impregnated with iron ore, which may probably account for the colour and mineral qualities which the spring certainly possesses.

The ancient history of Okha, which is only to be found in the sacred writings of the Hindus, is so much mixed with fable that it would be a hard task to discriminate between truth and fiction.

These authorities derive it from a wicked genius who resided on it and who was afterwards slain by Shri Krishna when he proposed to make it his residence.

The word *Okhá* signifies anything that is bad or difficult, and in the latter sense only can it be applied to a country and to none more appropriate than to this wild and uncouth district. The term *Mandal* is not peculiar to this district alone and may be applied to any separate division of country.

The historical fragments which I have been able to procure can be traced with no certainty beyond the time of Rái Lákha of Cutch, who lived in the year of Samvat 1010. 1054 A.D.

At that time the Government of Okhámandal was divided between the Hirole and Chávra Rajputs. The former governed at Gomti and the latter at Wasy or Vassie, at present a small village situated four koss to the southward of Arámda. The Chávra Rajputs were the legal sovereigns of Gujarát and were the last Hindu Governors in Pattan.

A few years after this period some branches of the Ráthod family which governed in Márwár were compelled to leave their country in consequence of a family quarrel.

Lachirám, Nirbasing, Víraljí and Bijaljí, the sons of Adchaing, were expelled by their uncle Jodha, who built Jodhpur and who at that time reigned there. The two latter with their adherents, consisting of a few Rajputs, anciently attached to their family, came to the southward in hopes of procuring service among the Rajput chieftains of Gujarát.

It would appear that they were not very successful as we hear of them at Pátri, which in those days was the capital of a district.

The chieftain of this place was about to entertain them in his service but was prevented by the rash conduct of the elder brother in killing the chief's son in consequence of some supposed insult.

The adventurers succeeded in making an honourable retreat from Jhálawád, and pursued their journey and encamped at Gomti with the design of performing the usual ceremonies to the God.

The Hirole and Chávra Governments had long been enemies and frequently actual war broke out. The Hirole possessed Gomti and Dwárka, which from their celebrity as holy places attracted all the rich and respectable people from Vassie, which on the other hand, though it could depend upon its own territories, naturally strong, had not resources sufficient to prevent by force the aggrandizement of the other which was the effect of natural causes which nothing could obviate.

Still however an opportunity was only wanting to induce the Chávrás to adopt any plan to ruin their enemies, and this opportunity appeared to offer in the arrival of the Ráthore Princes at Gomti.

At the same time that the Chávrás were thus flattering themselves with hopes of success the Ráthores formed a desperate plan for seizing the Government of Okhámandal by a stratagem which was instigated by the apparent facility of its execution in the present distracted state of the country. In order however to palliate the horrid crime they had in view, the Ráthores had recourse to supernatural means and published among their superstitious followers that the god Ranchorji had commanded them to extirpate the reigning families. They said that the brother princes had been visited by the god who after having finished his victuals in the holy pagoda sent the remains to them and as a signal mark of his favour ordered that the allowance of food should be continued to them for ever, and probably there cannot be a more strong proof adduced of the deep root which superstition takes in the human breast than that the pittance spoken of continues in as full force as it did 600 years ago, with this difference that what was formerly merely for subsistence has now become a branch of revenue to the Government, but it is paid with religious punctuality.

In pursuance of the plan of deceipt ambassadors were sent to Vassie on the part of the two brothers with offers of assisting the Chávrás against their enemies which were gladly accepted and liberal promises made in the event of a successful issue.

The Ráthore chieftains, in pursuance of the plan which they had concerted, invited the heads of the Hirole family to an entertainment which they accepted, ignorant of the negociation which had been carried on with Vassie and suspicious of no treachery from pilgrims.

The chiefs of the other caste were privately secreted in a neighbouring tent under a promise of being permitted to fall upon their enemies as soon as they should be intoxicated. The ceremony was concluded by the massacre of both Hirole and Chávrás by the Ráthore Rajputs, who found little trouble in conquering a thinly inhabited country already deprived of its chiefs.

The extirpation of the Hirole caste appears to have been an object wished for by the Ráthores as they forced all those who escaped the fury of their soldiers to fly and seek refuge with the Wághirs, a tribe of fishermen inhabiting the sea-coast, who received them kindly and in the course of time they entered the caste of their protectors.

The Ráthore Princes in the meantime pursued their advantages and such was the terror created by their feats that they found little difficulty in extending the district of Okha considerably into Hálár as far as the banks of the Vedmatti and were equally successful in the direction of Porbandar.

On their return from the first expedition they halted at the village of Kándorna situated within three koss of Ghárghad (a fort on the frontiers of Okha). At this place Vijalji, the younger brother, impatient of dependence, requested a few troops with whom he marched to Somnáth Pattan, conquered it from the Nágere Rajputs and established the sovereignty of Sorath in the family of the Waja Rajputs who derive their origin from him as the name intimates.

His brother Viráwalji removed the seat of authority from Vassie to Aramda, which from its situation on the shore was productive of more convenience.

Commerce would appear to have been entirely disregarded and the greatest portion of the inhabitants being Wághirs or fishermen, piracy was very prevalent even at this early stage, and from this in all probability arose the chief revenue of Okhámandal.

Wiráwalji was succeeded by his son Vikam Sing, and he by Sanganji, who married the daughter of Jihaji, the son of Abras, a Raja of Cutch, celebrated for his long beard, and who was slain by Sultán Allándin Ghori, when that Emperor overran Western India.

The Rajputs of Cutch are inferior to no Rajput tribe, from which it may be inferred that the Okha chiefs were of no small consideration among their neighbours.

A son of Jihaji, by name Hamirji, came over to Okha with his sister and forming an attachment for a young and beautiful maiden, who was the daughter of a Hirole but had been admitted into the family of a fisher of the low caste, he was compelled to marry in order to enjoy her. This marriage connected the three castes of Wadeli, Hirole and Wágire.

Hámirji gave his son the distinguishing title of Mának and caused the mean caste of Wagire to be denied by his descendants. They still possess Dwárka and Dhengi, two places in this district, which shall be mentioned in their proper places.

Sangan would appear to have been a great hero and pirate. His name is used to this day by the pirate boats and strikes terror into the coast and gulf traders. Sangan is used now to express a pirate, as the boats when hailed generally answer *Sangan*. I may here be permitted to offer a remark on the subject of the Sanganian pirates mentioned by various writers. I have made every enquiry respecting them but have been totally unsuccessful, and although it is contrary to the opinion of some learned friends, I cannot but consider the possibility of a mistake in the ancient records, and that the Sanganians are no others than the pirates of Sangan.

Under the Government of Sangan the district was extended as far as Khambhália on the Ghi and proportionately on the Porbandar side.

Sangan was succeeded by his son Bheasuji in whose reign Sultan Mahamad Begda* of Gujarat conquered the isle of Bate and the principal towns in Okhámandal. The authority of the history of Gujarát entitled the Mirrat Eskandari, which was compiled about the period now spoken of, gives the following account of the expedition:—

"In the year 1878 of the Hijree, 1462 A.D., the Emperor (Mahamad) had newly returned from a successful expedition into Cutch and was encamped at Junágad, a Syad named Mulláh Mahmad appeared at Court with two infant children and gave the following narrative of his misfortunes.

"The Syad had embarked with his wives and family from a port in the Dakhan with the intention of landing in the Persian Gulf and thence proceeding to his native country Samarkand.

"His vessel was captured by the pirates, his females carried prisoners to Dwárka and he with his two infant boys landed on some adjacent part of the coast. His sufferings on his way to Junágad were very great and the whole of the officers of Court united in petitioning the Emperor to add this den of thieves to the number of his conquests. Frequent complaints had been exhibited against the Okha pirates by pilgrims who had been captured on their way to Macca, and the Emperor had been extremely desirous of extirpating such a troublesome enemy and was only deterred by report which he heard of the natural strength of the country fortified by its rocks and hills inhabited by a savage race of men.

"This fresh instance of their cruelty however determined his conduct and having directed the Syad to be attended to, he issued immediate orders for a march which he continued without intermission until he reached Jaggat (Dwárka), which being evacuated by the enemy, he plundered without opposition and having levelled the temples and broken the idols he continued his route to A'ráunda which is opposite the island of Shankhodhár†.

"Shankhodhár (says the Persian author) is an island separated from the continent by an arm of the sea three koss in breadth. In this asylum, which was naturally strong, the pirates and villains of Jaggat took refuge. Boats were got in readiness and a chosen body embarked and landed on Shankhodhár where they were warmly received by the enemy who were not backward in exposing their persons in defence of their property.

"After a long and severe conflict the Mamomedans prevailed. Numbers of the enemy were slain, and a few made their escape on board of vessels lying off shore and were pursued with partial success.

"The Emperor returned leaving one of his slaves Muluk Toghan, entitled Farhat-ul-Mulk, in charge of the place. This was the first time these pirates had ever been conquered and it fell to the lot of the fortunate Mahamad Begda."

Such is the narrative of the historian of Gujarát.

Upon the departure of the Mahomedan army for Gujarát the pirates, among whom was the Chief (Bhimji), returned and finding the Musalmán Thána in Dwárka they established their stronghold in the island and maintained a force in A'ráunda.

The royal detachment soon began to feel the effects of a want of provisions, and at length finding themselves neglected by the King (who probably did not wish to undertake the troublesome duty of fighting for the relief of a Thána which from its remote position and peculiar situation he could not maintain), the greatest number after selling all their arms, &c., embarked and were permitted to depart, the Chief only remained with a very few attendants.

The Wágiros who (from their connection with the Rajputs by the marriage of Hamirji) considered themselves as having a claim to the ancient possessions of the Hiroles, led by Mának (Hamir's son), attacked Dwárka and slew the remains of the Thána. Their

* So called from his having conquered the two hills of Pavágad and Junágad. Be = two, Gujaráti; Gadh = hill, Gujaráti.

† Now improperly called Bate which signifies an isle of any kind.

arrangements were easily made. Mának kept Dwárka with permission of Bhimji of Sankhodhár and the descendants of Mának still enjoy that Government and the same title.

The Wadell and Wághire tribes were united in the firmest friendship by their intermarriages, which practice exists at the present day.

The Ráthores after their establishment received the name of Wadells in consequence of the massacre of the Chávrás and Hiroles. *Wád* signifies *to cut down* (Gujaráti). Wáda = a massacre.

The genealogical table of Wadells is stated as follows, but not on sufficient authority :—

Bhimji succeeded by Sangan 2nd.
" by Durjanmal.
" by Gorji.
" by Mánamji.
" by Akherájji.
" by Sagramji.
" by Bhimji 2nd.
" by Bhojráji.
" by Mokamsing.
" by Sagramji, the present man and lineal descendant of Vijalji.

The above table is by no means correct, as a reference to the period of years will show that they must have governed at the average of 30 years each.

The Government of Okhámandal seems to have undergone few or no changes in a period of three centuries. The two families of Mának and Wadell, as established in the time of Sanganji, until a few years hence enjoyed the distinct authorities of Dwárka and A'rámda.

Their original possessions however have been considerably diminished, and in the time of Maru Khawás' Government of Nagar and that of Premji in Porbandar, the frontiers of the district were confined to the Runn.

The Bháyád of the families has also tended in some degree to reduce the power and property of the chiefs. In particular the Positra chieftain is a considerable drawback upon Bate, and the Dhengi Mának precisely in the same situation with respect to Dwárka.

Positra was granted in Jivái or Grás by one of the Rájás of Bate to a younger brother and it has ever since been enjoyed by his descendants until about a year ago the lawful heir was deprived of his authority by Meghráji, who was displaced by Colonel Walker's Detachment on account of his piracies and the walls of Positra levelled with the ground.

Jihaji, the rightful chieftain, now resides at Mandvi in Cutch.

These Bháyáds or brotherhood are entirely independent of their superiors, and those of Okha do not seem to be guided by those bonds of relationship which induce Rajputs in general to render each other assistance or to unite in times of general danger.

The Dwárka and Arámda people reconciled themselves without a struggle to Fatteh Mahmad of Bhuj, placing a force in Positra although they are avowedly enemies to his party in Cutch. By a body of troops being stationed in Positra the Jamádár secured to himself the whole of the Runn in which all his sea-ports lie, such as Anjár, Mundra, &c.

Other advantages were derivable from a possession of this piratical fort. The Jamádár wisely foresaw that Nagar's weakness would hold out the place as an easy conquest to the neighbours to all of whom it afforded equal advantages, and the possession of Positra by an enemy would place the Jamádár's bandars and trade at his command, add to which a share of pirated property, which cannot be doubted was paid to Fatteh Mahamad's people for their services. Positra has a small village in its neighbourhood inhabited by professed pirates who do not till ground sufficient for the necessary articles of life.

In the time of Bábáji, the uncle of the present Saggram, Suddarana, a Byrágí, acted in the double capacity of minister to the Government and as chief of the religious ceremonies at the celebrated temple of Dwárka, and on Bábáji's death (childless) this Byrágí succeeded in preventing Saggram, the nephew and legal heir, from assuming the Government, and in a short time ventured to seize the reins in person, residing in Bate, and permitting Saggram to dwell in A'rámda on the small allowance of a few kories daily.

The fort of Bate has been lately much improved but is still an insignificant place. It is nearly a square with a double wall on one side or rather the walls so built as to fold over each other, thereby permitting of two gateways. The sea side is much the strongest, appears quite new and has several towers with guns mounted upon them. I believe there is no ditch.

When it was attacked by the British squadron under Captains Doby and Vashon of the Royal Navy in the year 1802-03 it was in a much worse state of repair than what it is at present. The want of regular land forces, I believe, is supposed to be the cause of the failure of the expedition with the loss of many brave men.

Shankhodhár is the proper name for the island called Bate. It has its derivation from a circumstance in Hindu mythology. The island was uninhabited and a Dyet or evil genius named Shankhásur (from his residing in a Shankh or conch shell) had stolen the sacred Vedás from Brahma and concealed them in his shell, was cut open on the coast by Náráyen, the Vedas taken out of the secret place in his bowels and returned to their proper owner.

When the Dyet was brought before the Almighty to receive punishment he pleaded that he had stolen the sacred books in hopes of receiving death from the hand of a messenger of God which he hoped would secure him a place in heaven.

He was sentenced to receive *udwar* or *uddhár, eternal happiness,* and he was thence called Shankhodhár.

Shankh Náráyen, so called for having slain the lord of the Shankh, established his own worship on the isle where he remained supreme until Ranchorji's flight from Dwárka from dread of a Mahomadan army, since which time Ranchor has been supreme on Bate.

The island has a good harbour well secured from the prevailing monsoon winds, but the anchorage is rocky. It has nearly 150 vessels of different sizes belonging to it which are employed chiefly to and from Mándvi. A number of these until very lately were the piratical vessels so much dreaded by the coast traders.

The island does not produce sufficient for its own supply. It receives ghee, sugar, grain, &c., in vast quantities. The numerous pilgrims who are constantly crowding to pay their adorations consume an incredible quantity of these articles in their feastings.

The town of Bate contained about 2,000 houses, chiefly inhabited by Brahmins. All kinds of traders are to be found on the island, and vegetables are reared in small quantities which with the milk of their cows, for which there is pasture ground, compose a considerable part of the food of the inhabitants. The fish with which their shore abounds is held sacred.

The strong belief which the Hindus have in the uncontrolled power of Ranchorji cannot be better evinced than in the confidence with which they attribute the celebrated fire at Bombay, 1803, which took place a few days after the unsuccessful attack upon the island by the British Squadron. The wrath of the god was wreaked on the native merchants whose complaints had attracted the notice of Government and ultimately produced the expedition which, although unsuccessful, was attended with considerable advantage in repressing their piratical disposition.

The whole district of Okha contained 5 forts and 27 villages distributed in the following manner:—

Forts are—Bate, Arámda, Positra, Bharwála and Dwárka. Aramda and Positra belong to the Bate Bháyád and Bharwála is a dependency of Bate itself.

Aramda is in the possession of Bávji, a Rajput, a relation of Sagram, who is protected and supported by him.

Dwárka is possessed by Mulwa Mának, who is more powerful than any other of the present Okha chieftains. The sacredness of the place (as the original dwelling of Ranchorji) attracts a rich and numerous population, and affords a safe asylum from foreign danger.

The villages subject to Dwárka are—

1. Gorriálla	containing	150	houses.
2. Lárwa	do.	35	do.
3. Vassie	do.	250	do.
4. Tobár	do.	25	do.
5. Mojap	do.	20	do.
6. Bhimránu	do.	20	do.
7. Dhengre	do.	450	do.
8. Kallián̄pur	do.	100	do.
9. Gángug	do.	300	do.
10. Kargug	do.	150	do.
11. Bhawára	do.	50	do.
12. Bhawára Nána	do.	25	do.
13. Mulwásir	do.	75	do.
14. Kodera	do.	20	do.
15. Guringieu	do.	30	do.
16. Dirwár	do.	30	do.
17. Dirwár Nána	do.	20	do.
18. Baddio	do.	60	do.
19. Wáichu	do.	15	do.
20. Morána	do.	15	do.
21. Dwárka	do.	700	do.
	Houses	2,560	

which, calculating at the rate of 4 souls per house, will give a population of 10,240 souls subject to Dwárka alone.

Bate has Áramda, Positra and Bhurwalla, to which if we add the little village of Rajpura, we have a full view of the old Wadell Ráj.

Dengi, one of the dependencies of Dwárka, is held by a branch of the family named Wágs Málnak. The town is so difficult of access from a jungle almost impenetrable and rough and uneven ground, that the Málnak has nearly thrown off his dependency, although Dhengi from its situation does not actually commit piracy, yet it affords men for that service and receives pirated goods and disposes of them to the country people.

The Bháyád like those of other parts of the country pays no revenue, but merely according to the feudal system afford aid to the Chief in time of need.

The population chiefly consists in Wághers, a race of men who are originally from Cutch. They appear to possess as many Mahomedan principles as Hindu and are generally considered as being composed of both castes.

Their appearance and manners are not much in their favour and a degree of savageness, which from their mode of life might be expected, is evident in both. They may be said to live by plunder, but in the monsoon when their boats are laid up they retire to their small villages and cultivate fields of grain (bájri and jowári) for their use in times when they cannot pursue their favourite practice. Revenue is not generally paid and the law is *Kherow Khao*, plough and eat.

The Rajputs frequently are found in villages distinct from the Wághers, many of whom re considered as Hindus and pay land revenue.

The soil of Okha is in general light red and of no great depth. Jowári and bájri are the only plentiful crops which it is capable of yielding. The rock with which it abounds is very much impregnated with iron ore, and although the bábul jungle surrounds their houses which would afford an easy and never failing source of charcoal, yet the indolence of the people is such as to prevent their undertaking the trouble of working it, though their advantages would be great. The blacksmiths have been in the custom of extracting as much as required for building and repairing boats. In the neighbouring district of Porbandar there are some very extensive iron smelts.

The coasts of this peninsula seem particularly adapted to piracy. They abound in little creeks and inlets which afford concealment and safety from cruizers from the very difficult navigation.

The piracies of Okha are of a very early date and the disposition of the people is at this moment as prone to that mode of life as it was several centuries ago. The natural strength of their country, the peculiar adaptation of their coasts, their favourable situation in a gulf which carries on a brisk and perfectly unprotected trade, may be considered as no small incentive to this pursuit and, above all, may be accounted their faith in the god of Dwárka. His priests and attendants are the great instigators to piracy. They derive a certain share of all plundered property in return for the protection of Ranchorji while at sea. It is a common practice for pirates to promise a larger share (than the god can claim by rule) if he will ensure the success of their trip. Many vessels are actually fitted out in his name and really belong to the pagodas which receive all the plunder which they bring.

Religious prejudices are by far the strongest on the human mind and particularly so among the Natives of the Eastern Indies. How then can it be expected that these prejudices will be overcome by easy means when strengthened by self-interest.

Our endeavours to punish them have only added to their belief in their god, and our levying a fine upon them has convinced them that we dare not use force against the holy island of Shankhodhar for fear of subjecting ourselves to that wrath which we have before so severely experienced.

The destruction or at least the occupation of the fort of Bate will be the only means of affording safety to the gulf trade, and however harsh the measure may be considered, yet upon a further insight into the state of society of the country it will be found to be productive of advantage, both to the inhabitants and to the temples.

Camels of an inferior description are bred in Okha, the sandy slips, which intersect the district and the shrubs with which the sea-beach is covered, are favourable for that animal. The little care and attendance which the camel requires is congenial to the disposition of the inhabitants. They are suffered to live wild among the jungles, until old enough to be sold in the neighbouring countries. The milk of the female camel is drunk by the Wághers and is considered as very nutritious.

The shores abound with oysters and fish of all kinds. The jungle is well stocked with partridges, quails and hare, and hogs, and occasionaly chittas, have been seen. The wood is no great size. Salt is made in small quantities.

The district of Okha was invaded in the year 1874 by the united forces of the chieftains of Gondal, Nagar and Porbandar, in those days the three most powerful districts in Káthiáwár. The occasion of the visit arose from an aggression on the part of the Wághers upon a Nagar village.

On their crossing the Runn and entering the jungle the Wághers who had all fled into the most thick and secret recesses harassed the enemy by sudden attacks and constant sniping fire which killed numbers of their men and delayed their motions so much that several days elapsed before they reached Positra, (the object of their attack) which being incapable of defence was surrendered after a trifling resistance.

The fort, &c., was regiven to the owner (as it is said) from principles of generosity, but I must suspect that the Okha people are correct when they attribute this act to fear and that it was given on condition of an unmolested retreat.

Mula Mának is a man whose private character is much respected. Lieutenant Hardy of our detachment was ordered on a survey of the coast, and had occasion to pass through Dwárka, where he received the utmost civility and was offered entrance into the very interior of the pagoda if he would take off his boots.

The original and most sacred spot is Dwárka, but about 614 years ago the valued image of the god Ranchor, who is an incarnation of Shri Krishna, by some intrigue of the Bráhmans no doubt was secretly conveyed to Dákor in Gujarát where it still remains.

After no little trouble the Dwárka Bráhmans substituted another in his place which unfortunately took a flight across the arm of the sea to the island of Shankhodhar, about 130 years since, and another new one has been placed in the pagoda at Dwárka.

The forms of this pilgrimage are merely these. A pilgrim arrives at Dwárka, bathes in the Gomti*. For permission to do this the Dwárka Chief levies a tax of 14 koris, equal to Rs. 4 1 qr. and 25 reas upon all persons except Bráhmans, who pay 2 koris less.

* A sacred place of water.

After purification in the Gomti a visit is made to the temple, where offerings are made according to the circumstances of the pilgrim and a certain number of Bráhmans fed.

The pilgrim next proceeds to Arámda, where he receives the chhap or stamp from the hands of a Bráhman. This chhap consists of an iron type on which are cut the shankh (or shell) chakar (ring), guda (war club), and padam (or Kamal flower), the insignia of the gods. The type is made hot and impressed on any part of the body (generally the arms), and by not being overheated it leaves a mark upon the spot. The youngest infants receive it and a pilgrim can receive his own stamp and others, for any absent friend or relation, it is equally efficient.

The tax per stamp is 5 koris, 4 of which goes to the Government of Arámda and 1 to the Bráhman who gave the impression.

He next embarks for Bate, where on his arrival he must pay a tax of 16 koris to the chieftain. The visitors have to make liberal offerings to the god and to dress him in rich clothes and ornaments. The Chief of Bate, who is a holy man and superintends the pagodas, receives charge of the presents and retails them again to other pilgrims at a reasonable rate. This is privately conducted and is no doubt a source of revenue.

The medium of a variety of information makes the number of annual pilgrims to Dwárka and Bate amount to 15,000 souls, which is probably within the mark, at that rate the revenues of Bate alone in taxes must be nearly 2¼ lakhs of koris, to which if we add the profits arising from underhand sale of clothes, &c., his revenue from the temple alone will fall nothing short of 3 lákhs of koris.

In this we do not include the trade of the ports nor the share of pirated property which until very lately I have no doubt equalled the whole of the other branches of revenue.

Vast wealth must have been amassed, yet it is affirmed that the Kárbháries or the ministers of the chieftain have managed to make away with it all. Nagar Kalla and Jetha Mehta are said to be the richest people.

On the occasion of the capture of Positra by the united forces of the Honourable Company and the Gáikwár the Bate and Dwárka people suffered an amazing loss.

The Diwánji who commanded the Gáikwár troops proposed to pay a sum on account of both armies and that they should be taxed for nothing but the stamp and feeding the Bráhmans. This could not be refused. But the consequence was that the greatest part of the inhabitants of the country performed free pilgrimage under the name of the army and the whole that the Diwánji paid did not amount to more than ½ kori per man who visited the temple under his authority.

Notwithstanding this loss it may be worthy of notice that the meanest person in the army could not expend *less* than Rs. 6 in Bate, and probably the average might be Rs. 10 per man. The lowest calculation would be 15,000 souls from both camps, at which rate the immense sum of Rs. 1,00,000 must have been thrown into Bate in one month with (comparatively) a very small demand upon it from foreign districts.

This I should suppose is equally shared among the Gugli Bráhmans, Chief and other officiators. The Gopichandan, a white clay taken from a holy tank near Positra, sells in Bombay and on the coast at (I believe) Rs. 6 per maund.

The pagoda of Ranchorji has a number of flourishing villages for its support in different parts of the country.

On the island of Bate there is a celebrated Mahomedan Saint named Haji Pir Kurmani. Who he was or how he came here God knows.

The Latitude of Positra is 22° 23' N.

Longitude of Positra is 69° 17' E.

Camp, Mulusir, 13th November 1809.

We moved ground from Positra this morning at daybreak and returned to this place by the same way we had advanced. We found the country a little devastated from our long stay in the neighbourhood and the tanks nearly dried up. Colonel Walker set off at a very early hour, attended by his staff and the troop of cavalry for Porbandar. As I am about to leave the army to commence a journey under the immediate orders of Government, I bade farewell to my excellent friend the Colonel with sensations of real grief.

Camp at Maddi on the sea-coast, 14th November 1809.

Therm. 6 A.M. 67, 2 P.M. 82.

We marched 15 miles in 5 hours over a rocky and rough road with an impenetrable jungle on each side. We did not perceive an open spot until we reached a tank within 1½ miles of Dhengi, a town surrounded and completely concealed in a very close thicket and protected by a high and strong hedge of briars and other prickly bushes. It belongs to Wâga Mânak, a relation of the Dwârka chieftain. The town does not appear to have many inhabitants and those few, of the lowest race, as wild as savages. Herds of camels were seen grazing in the jungles apparently with no attendants.

Maddi is situated immediately on the south-east bank of the Runn and on the sea-shore. We crossed the Runn under cover of a small bank on our right hand which prevented us from observing the sea until we ascended the opposite bank of the Runn and found it not more than 200 yards from the road on which we had crossed the swamp. I should think that spring tides overflowed the bank in some degree, as the shore is remarkably bold, regular and not very high.

The Runn appeared covered with water, but upon our entering it we found we had been deceived and that it was thick coat of salt as white as snow.

We are encamped on a beautiful spot close to the sea. The "Zephyr," "Cruizar" and a number of other vessels are passing on their way to Porbandar.

Camp at Bhattia, 15th November 1809.

Therm. 6 A.M. 67½, 2 P.M. 84, 8 P.M. 68.

I parted with the army this morning for good. They continued their march to Porbandar and I kept the road to Khambhâlia. Our route lay over a plain covered with a rich crop of grass. The soil is well adapted to the cultivation of wheat, two fields of which we observed. It is a melancholy prospect to see so much valuable land lying waste. From Maddi, which has only one family in it, till we arrived at Bhâttia we did not see a house or human being.

It would appear that the rayats are afraid to trust their grain in the ground so near the Okha Kâbâs or thieves.

All the Nagar villages so near the Runn as 12 or 15 miles have walls for their defence. This is one of many good acts of the Nagar Government. Jâm is his own man of business and attends in an extraordinary degree to the comforts of his subjects.

Ghoreghât, a fort of some strength inhabited by Wâghers, is situated about half way between Maddi and Pindtârak and on the east side of the Runn to which it serves as a kind of barrier. Jâm at all times has a strong Thâna in it.

The land thieves of Okha are here called *Kâba*, a Sanskrit word, signifying a *searcher* or *seeker*. They are so called from the strict search which all poor pilgrims or unprotected travellers suffer from their hands.

Even the cloth of decency of the Byrâgi is searched and the *vibhooti gola** with which he covers his body is broken by the *Kâbâs* in hopes of finding a petty kori concealed in it.

Koris are coined in Cutch under the authority of the Râi and others are struck under the Government of Jâm of Navânagar. The kori is a small handsome coin with Hindavi characters, and its average value 3 to a Surat rupee. The copper coin of this country is also much better than is generally found in India.

Bhâttia appears a wealthy place containing about 500 houses, chiefly inhabited by A'hirs, who are the most industrious and useful class of rayats. They are originally herdsmen, but of late years have applied themselves to the cultivation of the land. I perceived a herd of beautiful cattle amounting to several hundred head, returning from the plains.

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* A ball of ashes.

Camp at Sidusra, 16th November 1809.

Therm. 5 A.M. 64, 2 P.M. 82½, 8 P.M. 71.

Our march to-day was 12 miles through a country much improved in appearance. Cultivation was general and the villagers seemed industrious and happy. They treated me with the greatest civility and furnished my people willingly with all their wants.

The ground was covered with rich crops of bájri, a grain for which the Hindus in this quarter consider themselves as indebted to Jám Sacka, a Rája of Sind, who reigned prior to the Muhammadan invasion during the Khilafat of Hajaj bin Yusuf.

It is accounted for thus: Jám Sacka reigned in Sind about the A.D. 900. He is celebrated for his boundless ambition as a conqueror. He led armies into India, and penetrated to a considerable distance towards Persia. On one of these occasions his army was in danger of being starved, all the provisions in camp being consumed. An aged man proposed to try a grain which he saw growing wild in the woods, and if it was found easy of digestion, the whole army might be abundantly supplied. It answered every purpose and received the name of Bájri from *Bá* = food or what is capable of digestion, and *jari* = an old man.

On our march we had a view of the mountain on which stood the once famous city of Ghumli. It was the seat of authority of the Ránás of Porbandar when their sway extended throughout the western side of the Peninsula.

It was destroyed by Jám Bhámani, the son of Jám Unad, who invaded this country from Sind for the express purpose of overturning the Government of Pore. Legendary songs and tales state their passage of the Runn at Mália, which may probably be considered as evidence of the state of that curious piece of water, at a very early period.

The bird called by the Musulmána Kulang and by the Gujarátis Kuranje is mistaken by Europeans frequently for a bird of a different species of the same genus called Síras by the Persians and Syras by Europeans.

The former frequent this country in vast numbers during the month of November, December and January. They fly in flocks of many thousands and carry destruction to wheat-fields, on which grain they feed. I took an opportunity of killing one to-day with my rifle gun. It measured 6 feet 9 inches from the tips of the wings, and 3 feet 2¼ inches from the point of the beak to the tail, which is short. The back, wings and neck are of a dark blue; very glossy. The under parts af the body and neck white. A kind of heckle feather extends from the crown of the head downwards of a darker hue, which the animal erects when angry. His eyes are a fiery red and his legs black. This bird is remarkably wary, so much so that the one I shot was at the distance of 188 paces and on the point of rising.

The Syras differs from the above description, in point of size, being a much larger bird, and having his head covered with a beautiful coat of purple feathers. They differ from the Kullan by never being seen but in pairs, at least very rarely. They generally breed in the beds of tanks in the neighbourhood of villages, where they are held in estimation by the Hindus as a very fortunate bird. Their attachment for their young is very great, and it is even said that they carry them off when in danger. I have, however, caught their young, but never saw them show any signs of wishing to carry them off. I have indeed seen one attack a person on horseback and peck him severely, and had he not galloped off, I have no doubt he would have hurt him much.

The Kulang is a bird of passage well known in Sind, whence it is supposed to come annually to Gujarát, but it is not known where they breed.

I am accompanied by a few Káthi horsemen, who are notorious thieves and dreaded all over the country. One of them named Samat Kacher is a man of 60 years of age, and so extremely corpulent that he can scarcely walk. If once mounted on his mare, he will travel without inconvenience 40 koss in the 24 hours, and notwithstanding his size and a rupture which he has had from his youth, he is a most active and brave plunderer, and constantly wears a truss, which, as it appears to answer well and to be very simple, I have made a sketch of.

One of my camels dropt to-day, and I am afraid he will not march much further.

Camp at Khambhália, 17th November 1809.

Therm. 5 A.M. 64, 2 P.M. 85,8 P.M 67.

To-day we had rather a long march, and did not reach our ground until 2 o'clock. The sick camel fell down and was left to die in peace. The Náique of my guard was seized with a violent fever to-day and was obliged to be carried. Several others of my followers are complaining of fever, but none very bad. The detachment halted here on the 28th September when I gave some account of the place.

The country through which we passed was level and principally cultivated with jowári, which is very productive. One bigha sown with half mánu of seed will produce from 12 to 15 mánus. The village where we halted last night had extremely bad water.

The rayats of the Nagar District are very comfortable and happy. They pay a third of the produce to Government who appoint a person to value the crops on the ground. Besides this they have another tax called vero, which is laid upon animals of all kinds and even men.

The Káthis still accompany me. I shared their dinner to-day. It consisted of plain bájri bread, and an onion and radish sliced and mixed with some salt.

Camp at Raisingpur, 18th November 1809.

Therm. 6 A.M. 57, 2 P.M. 84½, 8 P. M. 67½.

We started at the usual hour and marched about 12 miles through a country very similar to what we have lately passed through. The soil was rather light upon a bed of black rock and the crops not so luxuriant to the westward of the river Gibi.

Trees are seldom to be met with in Hállár, but Jám appears to be obviating this inconvenience to the travellers and rayat by planting the mangoe near his villages. The chief authority of every village has a positive order to plant a certain number annually on his ground. This appears an excellent plan and to be attended with success.

Within a mile of this ground we passed a large Bowri, consisting of a number of arches of very excellent workmanship. The well has an abundant supply of good water. In the inside, on a marble ledge which encircles the well, are cut figures of fishes, turtles, snakes and water fowl.

On descending the first flight of steps on the left hand is a marble slab, on which is engraven in Gujaráti language and Sanskrit character the history and date of the building with the name of the person who superintended. It was built, only 27 years ago, by a family of rich Gossáins, residing in Nagar. The whole of the neighbouring peasantry were regaled with a feast on the occasion at which Jám and all his family attended.

The natives have a custom of suspending rags from trees or piling stones upon each other by the side of the road. This custom has its origin in any holy person hanging a piece of his garment upon a tree in return probably for affording him shade. This rag is seen by the travellers who follow the sage's example, and the tree becomes a consecrated Pir or Saint and is styled the Chinthra Pir or Ragged Saint. The other circumstance alluded to has its origin nearly from a like cause.

Ráisingpur is a small village situated on the bank of the stream Phuljar. It has some wood in the neighbourhood and a good deal of garden cultivation. Among others I saw a fine field of cardamoms called by the natives Sua.

There are only 4 ports in the district of Nagar, viz., Nagar, Khambhália or Sarya Satchána and Jodia, the latter of which has been alienated from Jám by the Khawás family.

Satchána is to the eastward of Nagar. I am informed that the pearl oyster is found near it, and that Jám has made it a source of revenue. A considerable fishing is carried on in this port, and I have seen boats laden with dried fish travelling to the principal towns in the country.

Camp at Lantia, 19th November 1809.

Therm. 6 A.M. 54½, 2 P.M., 8 P.M. 69.

My baggage took a wrong route to-day by mistake and after waiting at a village about two miles off, the whole day, I heard of it in the afternoon and joined at this village much fatigued.

The country is much the same as we have hitherto passed through.

It is a common custom in this country (indeed prevalent throughout India) for Dheds to turn out from every village as guides to all travellers, let their descriptions be what it may. A stranger would consider it as an act of oppression, but in every case the village makes ample allowance of land or money to this class of people.

There is an extraordinary exception to this rule in the town of Petlád in Gujarát. The Government on some accounts, which I have not been able to trace with certainty, at a former period exempted the Dheds from this duty so universally imposed upon them, and a person wishing to procure a guide in Petlád may seize upon the first inhabitant he meets and force him either to act himself or to purchase the services of another.

The dress of the inhabitants of this peninsula appears not only unbecoming but ill-adapted to activity. It consists of a short Angarkha, short jacket down to the hips, and a pair of trousers wide enough for two people excepting close to the ankle, where it is inconveniently tight. The lower classes appear seldom to change their clothes, which are made of coarse white Dungri. Crops of gram were luxuriant close to Lantia and afforded a good supply of vegetable for dinner.

Camp at Láwaria, 20th November 1809.

Therm. 6 A.M. 58, 2 P.M. 89, 8 P.M. 70.

Our march to-day was very disagreeable. The sun was very hot, and the wind high attended with a great deal of dust. Our camp is on the bank of the Nagné, a pretty but small river which flows under the walls of Navánagar, and empties itself into the Runn. The water of the Nagné is said to possess some quality particularly favourable to dying cloth, so much so that the Nagar cloth is esteemed inferior to none in Gujarát.

Nagar is situated 10 or 12 miles from this village in a north-west direction. It is said to be three koss in circumference, and defended by a wall which was erected by Meru Khawás about 20 years ago. As a fortress it is insignificant but perfectly capable of protecting an enormous population from a factious and troublesome Bháyad—Brotherhood. Nagar possesses a number of cloth manufactories which produce a very considerable quantity of coarse and fine cloth. I saw some that was really beautiful. It supplies the whole of Káthiáwár and great quantities are brought to Gujarát, where it is as highly prized as the produce of Páli in Márwár.

The appellation Jám to the chieftain of Nagar is a title which has descended from his ancestors. There appears to have been a Mahomedan family and a Rajput family both of which respectively enjoyed the sovereignty of Sind and both had the title of *Jám*. The Hindu family is undoubtedly the original, and it appears probable that the Musalmáns were merely a branch which accepted Islámism, in the days when the fury of the propagation of that faith was so prevalent, i.e., during the Khalifás.

The Hindus derive the word Jám from a Sanskrit word *Jam* signifying "*be fixed*," allusive of the mode in which all the Hindu sovereignties were reformed after the dispersion of the Khatri or Xhatree. The Musalmáns derive it from Jamshed, a favourite hero and sovereign of Persia.

The Tubbuka-ate-Akbári, a history of repute, states the province of Sind to have been under the sovereignty of a tribe of Sumra Rajputs for a series of 500 years. They were succeeded by the Sammáhs, who are very numerous now in the country, but have in general accepted Islámism.

The Sumras, on their expulsion, came to Cutch where they established themselves about the year 1500 Samvat or 1532 A.D. Ráwal, the youngest son of Rái Hamir, sovereign of Cutch, usurped the throne of his father, but was afterwards compelled to resign his dignity to an older brother named Khengar and leave the country. He crossed the Runn at Mália and after slaying Tamachi Deda, who had killed his father, proceeded to Amran, which he seized and finally established his head-quarters at a village named Nagne, now the site of Navánagar.

Ráwal succeeded in cutting off the Rána of Porbandar by treachery and by that means pushed his frontier to the Runn of Okhámandal, drove the Jethwás into a very confined corner of the once large district of Pore, and compelled the *Wállas*, a tribe, to keep themselves to Dhank and its vicinity. Free liberty to conquer and keep was offered to the adventurers who followed his fortunes, so that the Hálla Rajputs had in a few years increased in numbers and added 4,000 villages to their possessions, which received the name of Hállár, which it still retains.

Camp at Allyáh, 21st November 1809.

Therm. 6 A.M. 59, 2 P.M. 89, 8 P.M. 67.

Our march to-day was six koss through a country in a high state of cultivation. The fields were everywhere covered with grain and crowded with reapers and other labourers whose civility to a stranger without any recommendation but his white face deserves to be recorded.

We crossed a vast number of small streams in the course of our march, some with water and others merely the channels. The largest of those streams are termed Voklás and the smaller Vokli, the different genders.

Phuljar and Phulmatty are also names commonly applied to streams not of sufficient consequence to receive a regular denomination. They signify nearly the same thing, "studded with flowers," or "the flowing river."

The Nagné which we quitted this morning has its rise in a range of hills about 14 miles to the south-eastward of Lawria. This river receives its name from a fabulous story of the Hindus, who consider the channel as having been formed by a celebrated Nág or snake which resided in a tank among the hills and which was forced to burst the bank of the tank and make his escape to the Runn from some pursuers. *Nág = snake, ne = channel.*

Camp at Allyáh, 22nd November 1809.

Therm. 6 A.M. 52½, 2 P.M. 90, 8 P.M. 56.

I halted this day to rest my people and cattle. We are pitched on a pretty spot on the banks of the *Rupa Rele or silver stream*, which falls into the Nágni near Nagar.

We encamped on this stream with the detachment a few miles higher up where it was much more beautiful. Here there are stagnant pools which emit a disagreeable stench.

Opposite to Allyáh is the small and neat village of Mora. Both are inhabited by Brahmans and Kunbis, who appear to be extremely happy. They are immediately under the protection of the Darbár.

I fell in with some of the families whose ancestors came over from Cutch with Jám Ráwal; the most respectable of these now remaining are those of Nall and Dhongaráni. Still they are similar to the common zamindár.

Camp at Allyáh, 23rd November 1809.

Therm. 6 A.M. 50½, 2 P.M. 88, 8 P.M. 68½.

I had an opportunity this morning of witnessing the effects of a Traga, a few hours after it was committed. Two Bráhmans attending their field of sugar-cane were accosted by a few horsemen, who demanded some of the cane; upon a refusal being given by the owners the horsemen forcibly loaded a cart with the produce of field and drove it off heedless of the two Bráhmans, who had in the meantime performed traga by cutting their wrists to the very bones. One of the poor wretches came to my tent, but the other was so ill of a fever in consequence of his wounds, that he could not move off his cot.

Instances of this kind, but attended with much more horrid and atrocious circumstances, are by no means uncommon in this peninsula; in particular the Bhats and Chárans or bards of the country have been known to put the whole of their children to death.

It may be considered as interesting to mark one instance of this savage and inhuman practice which occurred a few years ago at Mália.

A Chárun had become security on the part of Dosáji, the Rája of Mália, for a sum of money due to the Morbi Rája. The time specified for the payment arrived and Dosáji refused to pay the money. The Chárun after repeatedly endeavouring to persuade the Rája to comply with his bond, returned home, and after passing several hours in prayer, called his family and desired his wife to prepare his daughter, a beautiful girl of 7 or 8 years of age, for death. The innocent child taught to reflect upon the sacred character of her father and the necessity with which he was bound to fulfil bonds such as those which he had contracted required no adviser to point out the path to preserve the honour of her family. She came forth a voluntary victim after bathing and after dressing herself in her richest clothes. She laid her head upon her father's knee and holding aside her long and beautiful hair, which had been unbraided for the purpose of bathing, she permitted herself to be murdered without a groan or struggle. The human heart can scarcely picture to itself a father so cruel or a daughter so magnanimous. The Rája, who had been the occasion of this Traga, alarmed at the blood of a Chárun being upon his head, did everything in his power to appease the wrath of the supreme being, by instantly paying the money, conducting the funeral ceremonies of the unfortunate little girl in the most public and magnificent style and erecting a monument to her memory. The inhuman father received a gift of lands in return for the loss of his daughter.

Occurrences of this nature, as I have observed, are by no means uncommon, but it ought not to be a reason for stamping the paternal character of the Indian as cruel or harsh. Allowances must be made for the prejudices of education, and the act loses a vast deal of its atrocity when we reflect that the minds of those who perpetrated such deeds are so perfectly concealed in a cloud of prejudice and superstition that they believe themselves of sacred origin, and are convinced that their curses carry certain damnation in their train. It would be useless to touch further on a subject which I cannot handle as it deserves. I shall therefore return to my encampment at Allyáh. The Rupa Rele flowing past my tent afforded me the amusement of fishing without much success.

I had sent a man to Nagar to procure some cloth; his not having yet made his appearance is the cause of this day's halt.

Camp at Khambhália, 24th November 1809.

Therm. 6 A.M. 53, 2 P.M. 92, 8 P.M. 63.

I encamped nearly on the same ground where the detachment had halted in September. The change in the face of the country was pleasing. The grain which was then scarcely visible had now sprung up and its rich mellow head pronounced it ready for the sickle.

The river Ond, which we had experienced such difficulty in crossing with the troops, was now reduced to a beautifully clear stream, scarcely occupying half of the original channel. I passed the skeleton of one of my camels which had died on the march down.

I find I am pursuing a more direct route, and much better in respect to roads than that by which the detachment march. There is only a difference of 2 or 3 miles, but the latter leads through rough and hilly district whilst I am on a charming plain.

Camp at Wágora, 25th November 1809.

Therm. 6 A.M. 49, 2 P.M. 97½, 8 P.M. 71.

Our march to-day was short. The road led through a country similar to that through which we have hitherto passed.

The village of Kárwa, about half way, has the appearance of a flourishing place. It is situated on the banks of the Chilli, a stream flowing past Dhrol, from whence Kárwa is but two miles distant.

Whilst giving my old horse a drink at the stream 5 or 6 Rajputs gathered arround me and expressed their wonder why I should shoe my horse. I gave as a reason that it preserved the feet from injury. They were not convinced of the utility of the shoe and urged as an argument against it, that if a horse by accident should lose a shoe on a journey how could it be replaced and a horse accustomed to wear shoes would fall lame instantly, adding "he must be a fool who would risk his life on a small nail", alluding to the danger they would incur should such an accident occur on their plundering expeditions.

It is really remarkable how the horses of the country go at full speed over every kind of ground, which is in general covered with small pieces of rock, over which our shod horses find some difficulty to travel. The hoofs of these animals which have never been shod are as hard as the rock on which they tread and beautifully shaped.

Camp at Nyara, 26th November 1809.

Therm. 6 A.M. 53, 2 P.M. 84, 8 P.M. 64½.

In order to make up for the two last days, I made a good push and reached this ground about noon.

For the first time I met with insolent conduct from some Arabs who were in possession of Wágora. They had received the village from Dhrol in part of arrears due them and are by no means inclined to give it up. The Arabs have succeeded in establishing an influence throughout the whole of Káthiáwár, and in some degree in Cutch. They have been for many years held in high estimation by the natives of India as military people, and the trade from the Arabian Coast with the Gulf of Cutch affords an easy mode of conveying them into this country. Few of the Jamádárs are men of education or high birth. As, generally speaking, they have risen from the mast of a dhow or dhingi by their bravery to whatever rank they may possess in the service of the chieftains.

This country has held out flattering prospects to men of a warlike disposition from the constant internal broils, and the Arab sailors, seeing their former humble companions handsomely dressed and respected in the service, greedily seize the opportunity of aggrandizing themselves.

Their influence has, until within these two years, been very great, but since the British Government have interfered in the affairs of Káthiáwár, it is to be hoped that the internal quarrels will cease and consequently the necessity of retaining these people will no longer exist.

Nyara is supplied with water by wells, the only tank in the neighbourhood being small and nearly dried up. I observed them beating the grain from straw by means of carts drawn over it. This is only done by those who have few cattle.

Camp at Arnitimba, 27th November 1809.

Therm. 6 A.M. 51½, 2 P.M. 87, 8 P.M. 65.

After a march of 12 miles we reached Arnitimba, a flourishing little place surrounded by a high stone wall and with a little castle and towers in one angle. It is situated on a rising ground which form one of the most beautiful glairs I think I ever beheld.

We passed a number of villages, all thriving to appearance, and the country, a fine open plain, was well cultivated. The milkbush fences of the south are not to be seen, dry stone walls being substituted. This village is the property of the Vánkáner Rája.

Camp at Vánkáner, 28th November 1809.

Therm. 6 A.M. 55, 2 P.M. 88, 8 P.M. 67.

In Vánkáner resides an independent chieftain of some rank in the country. The town is situated in the angle formed by the conflux of the river Machhu and an inferior stream named Pátalia. The town is long and narrow, surrounded by a good wall with towers and bastions. It may contain 5,000 houses and has a good bazaar.

An old Sheikh, wishing to add to the beauty of the town and secure his soul a seat in perdise, has built a very extensive and elegant musjid, but unfortunately the sacred recess for prayer is found not to be due west, which is considered as a mark of the supreme displeasure towards the Sheikh. It is consequently useless.

The Machhu * is the largest river in the Peninsula. It rises at Sirdhar, a few miles hence, and after passing Vánkáner, Morvi and Mália, empties itself by many mouths into the Runn, a few miles below the latter place.

* The Bhadar.

The Pátalia is a small stream, excepting when flooded in the rains it bursts the gates of the town and lays a great part under water. It is called Pátalia on account of its low bed. *Pátál = Hell*: See Arrian's *Pátála* in Scind.

We passed one village named Titwa, remarkable for nothing but the gallant and successful defence made in it by a few Rajputs against the whole of the Peishwa's army then collecting the revenue.

After leaving this village begin to ascend a range of rough and lofty mountains intersected with streams and nállas. Vánkáner lies directly under these hills, so much so that they command the town in a great measure.

The Rája is absent, but his mother sent me a very civil and polite invitation to see the town.

Camp at Lonsir, 29th November 1809.

Therm. 6 A.M. 54, 2 P.M. 87,8 P.M. 64.

At day-break we commenced our journey with a fine sharp land wind blowing in our faces. We passed but two villages of insignificant appearance. Lonsir is the property of Vánkáner. It has a square building in the centre well supplied with loopholes. It is supplied with water by a large tank where I found abundance of snipe and duck. I killed a deer yesterday with a rifle at 175 yards. The ball went direct through him, breaking his backbone in its course.

On leaving Vánkáner a Bráhman came with a complaint against the Gondal chieftain. It would appear that the Rája had ordered him to quit his dominion, but he endeavoured to prevent his expulsion by killing his mother, next his sister, and had actually attempted the life of his father-in-law, when he was perceived and driven out of the country.

Camp at Churvira, 30th November 1809.

Therm. 6 AM. 60, 2 P.M. 82, 8 P.M. 62.

To-day has been the most unpleasant march that I have yet experienced. We had no sooner quitted Lonsir than the country assumed a wild aspect. The hills were black and bleak, partly covered with wild and stunted shrubs. The plains were clad with a short thick jungle and the smallest traces of cultivation were rarely to be seen. The villages which met our view in this dreary country have the picture of misery, generally situated on the most prominent point of a black rocky mountain. They were merely distinguishable by the smoke ascending from the miserable hovels.

The inhabitants of these villages are chiefly Káthis, Bhils and Rábáris. This description of country extends all along to the Chotila Hills which we perceived touring at a distance.

On a hill adjacent to Songhad (one of the villages we passed) is an ancient Hindu temple dedicated to Suraj (or the sun). It has been repaired by a merchant of a neighbouring town who appears to have had more zeal for religion than taste for the beauties of ancient architecture.

He has not however been able to conceal some of its elegant parts. On the cornices and on the different sides of the building are representations of battles engraven on marble slabs, in points of execution much beyond anything I have seen of the present day.

The hill on which it stands appears to have been fortified and the remains of dwelling-houses in the same Gothic style are still visible.

The entrance of the pagoda faces the east and leads up a flight of steps into a verandah about 6 feet wide, which is continued round the whole building and has numerous recesses in which are placed marble slabs with images. Over this flight of steps is a lofty portico which has been designed for a Nakarkhána or orchestra.

You ascend two steps into the body of the pagoda over which are two large and beautiful domes, and, contrary to the general practice, a third dome covers the sacred spot or place of worship.

This sanctum contains a male figure of about 3 feet high, with uplifted hands, each holding an image of the sun. The forehead is elevated and the hair fancifully dressed, and erect on the right and left of this are two smaller idols of the same kind.

In an adjacent building, which has not suffered from the hand of the zealous moderniser, is to be seen a very beautiful figure of Bhavány. Her female attendants wait on each side and she stands upon an animal resembling a tortoise but with longer legs. These have every appearance of great antiquity and are disposed with taste.

There is no inscription which can lead to a knowledge of the date or history of this building, but it is noticed in the Hindu records of the peninsula, as far back as the time of Rái Lákha, who reigned upwards of 900 years ago. The pálias in its vicinity are numerous and are much defaced. Some of the inscriptions were however legible and were dated as far back as 1700 Samvat, or about 160 years ago. The pagoda is in a retired and very romantic situation, and is known under the common name of "Suraj Dewal", or the temple of the sun".

The sudden change in the country is scarcely credible. After passing Vánkáner, villages were thinly scattered and cultivation at a stand. On crossing the hills of Songhad we descended into a plain several miles in length, of rich soil, and which must be (in the rains) covered with water. The rayats are of the castes which are averse to agriculture. Consequently the whole is lying an unprofitable pasture.

The villages are badly supplied with water, and where we are encamped there is only one well, about 8 feet deep, which supplies the village.

Charvira is situated on an eminence and is surrounded by a high stone wall with square towers in a ruinous state. It has the melancholy honor of possessing the mortal remains of a worthy man and an excellent officer. Captain George Warden of the Bombay Artillery, who was Commissary to Colonel Walker's detachment in 1807-08 and who died of a fever on his way from camp to Cambay. His grave, poor fellow, is under the north face of the town, in the bed of a nálla, which is full in the rains. It is well secured by a trench and large flags. I understand a tomb is about to be erected to his memory.

This is my birthday. A true son of St. Andrew, a single glass of wine to drink the memory of the Saint was all I allowed myself.

Camp at Sylah, 1st December 1809.

Therm. 6 A.M. 65, 2 P.M. 66, 8 P.M. 60.

We reached this town about noon, leaving behind us the wild country of the Káthis. Tanks were numerous on the road, and well supplied with water fowl. Our road of yesterday, which was so bad that it would have been impossible for carriage to travel, now disappeared and was succeeded by a level and regular cart-road.

Last night at Charvira was spent in great anxiety by my people who sat up at blazing fires to terrify the tigers. We were told that this animal abounds on the Bhogawa river, and that they had devoured a bull in a cotton field the day before. Their roarings occasionally were all we suffered by them as it kept us awake.

On our march the guide pointed out the print of one of their feet. He had been roaming during the night. It was distinguishable by the small short toes and no heel.

Sylah is larger than Vánkáner although not so well fortified. It belongs to an independent Rajput, but pays like all the others a consideration to the Gáikwár Government. A very large sheet of water covers the whole of the south face of the town which is supplied with water from it. Rain has fallen in small quantities all this day. We were wet to the skin on the march and the sun has never made his appearance.

In the evening the weather becomes more threatening and is very cold and dreary the mercury very low all day.

Camp at Rámpara, 2nd December 1809.

Therm. 6 A.M. 64, 2 P.M. 68, 8 P.M. 64½

About midnight a violent fall of rain, accompanied with thunder, lightning and heavy squalls of wind commenced and continued without the smallest intermission until past daybreak. My old fly stood much better than could have been expected, and I had taken the precaution of bushing my ropes. My people suffered much from a want of fuel, the only wood we could procure being gathered from the hedges. We moved about 11 o'clock, glad to leave Sylah where we had not been very civilly treated. Our march was only 8 miles and the road being good and sandy we encamped here by two.

Rámpura belongs to Wadhwán. It had a respectable fort which was destroyed in 1805. There are a vast number of *pálias* erected in the neighbourhood.

A pália is a stone erected to the memory of any person who has died by a weapon. Upon it is generally engraven the date and cause in which he fell and the warrior's name. There is also a figure illustrative of the manner in which he was killed, whether on horseback or otherwise.

Páli is the name of the embankment of a tank, and a pália is erected in commemoration of the heroes who have supported the honour of the village. These are the ramparts of a village, so much so, that an enemy attacking will calculate on the opposition by the number of pálliás. A Rajput whose family have pálliás erected to their memory is disgraced if he shuns the battle. There are also pálliás to the memory of women who burn with the corpse of their husbands. I am below the truth when I affirm that I have seen 60 or 70 of these on a spot of ground not more than an acre.

Camp at Wadhwán, 3rd December 1809.

Therm. 6 A.M. 54, 2 P.M. 78, 8 P.M. 67.

Twelve miles brought us to Wadhwán. The whole way an open country and excellent road. I shall be compelled to halt here some time to make up tents, my old ones being nearly done up with the Mália rains. It is a celebrated place for cloth and tailors, so I am in hopes of getting them cheap and quick.

Camp Wadhwán, 4th December 1809.

Therm. 6 A.M. 60, 2 P.M. 78, 8 P.M. 62.

This is a very ancient town about the same size as Sylah. It was besieged for two months in 1805 by the Gáikwár army in which I was present at that time. The old fort has been in a great measure pulled down and a new wall erected. It is the property of a Rajput family celebrated for its bravery and skill in predatory warfare. The old warrior who defended it against us so well is dead and has been succeeded by his son Jálamsing, a boy.

As I shall be here for some time I shall merely give the state of the weather :—

5th December, Therm. 6 A.M.	56,	2 P.M.	80,	8 P.M.	70.
6th	"	"	57,	"	80,	"	63.
7th	"	"	55,	"	80½,	"	63.
8th	"	"	53,	"	88,	"	67.
9th	"	"	54,	"	84½,	"	67.
10th	"	"	54½,	"	83,	"	60.
11th	"	"	49,	"	84,	"	55.
12th	"	"	50,	"	82,	"	61.
13th	"	"	49,	"	83,	"	60½.
14th	"	"	50,	"	79,	"	62.
15th	"	"	51,	"	84,	"	60.
16th	"	"	51,	"	90,	"	65.

Camp Lakhtar, 17th December 1809.

Therm. 6 A.M. 58, 2 P.M. 88, 8 P.M. 60½.

We moved this morning from Wadhwán where we had during our stay met with great civility.

We did not move off until late in the morning, crossed the Bhogáva river and entered a charming country with the second crop of the season quite filled in the ears.

Passed a long string of wagons from Pattanwarn with ghee, hemp and leather for Bhávnagar, whence it is transported to the southward. They were escorted by 20 matchlock men—a proof that the country is not very settled. These matchlock men gain their livelihood by acting as guards. 1 rupee and ¼ is paid them for 30 miles.

Camp at Sedla, 18th December 1809.

Therm. 6 A.M. 50, 2 P.M. 87, 8 P.M. 62.

Our march was about 8½ koss through a country much like that of yesterday. The roads were charming and water in great abundance.

It would appear that this quarter is dreadfully infested by robbers. Every village as we advanced along the road sounded the Dung or alarm drum and the cattle came scampering in from their pasture.

We had two or three native horsemen in our train who had much the semblance of thieves and the villagers actually took us for such. A man is generally placed on the top of a high tree, and when he perceives horseman, waves a flag and sounds a large battle after which the town drum beats to arms and all the warriors assemble at their respective posts.

Public Journal commences.

Forwarded to Government, April 1890.

From Sedla to Pátri, 6 koss, 19th December 1809.

Therm. 6 A.M. 48, 2 P.M. 80, 8 P.M. 59.

On this march we pass Bajána, a large and populous town, the property of a Jhat. The present chieftain is named Mallick Shujáh, who, in concert with his brother Daríákhán, manages the district.

Bajána is situated on the southern bank of the Runn, which we crossed without trouble; a sheet of water (salt) extended to the right and left, but we crossed through mud.

Halt, 20th December 1809.

Therm. 6 A.M. 47, 2 P.M. 79, 8 P.M. 59.

I had a visit this morning from the Desái of Pátri. He is by caste a Kunbi and is termed Desái,* though in fact he is the Thákor* of the place and its dependencies.

*A Gujaráti word signifying a "Lord."

The works of Pátri are now in a decayed state and are falling to pieces in many places. In former days it was esteemed a place of great strength and is mentioned in the histories of Gujarát as of considerable note. It is a large and populous town defended by three distinct walls, the inner of which is surrounded by a ditch, which even in the dry season contains a considerable quantity of water.

A beautiful tank extends along the north face and renders an attack from that quarter altogether impracticable and, on the whole, it possesses better means of defence than any Indian town I have yet seen. The inhabitants chiefly consist of Kunbis and Rájputs.

Pátri originally belonged to the Rája of Dhrángadra*, but fell into the family of the present proprietor through the interest of the Peshwa's Government whose service they had performed for a series of years.

*An independant chieftain in Káthiáwar.

From Pátri or Patli to Dassára, 21st December 1809.

Therm. 6 A.M. 47, 2 P.M. 82, 8 P.M. 60.

Pass two villages, both belonging to Dassára, but from their vicinity to Pátri, have gradually become dependent on it. The road leads through a country tolerably well cultivated, the low bábul* interspersed with the milkbush is plentifully scattered.

* A prickly shrub, the kind of which is a very powerful astringent.

The few natives to be seen at work in the fields were armed with the tir kámpta, or bow and arrow of the Kolis; this precaution may probably be considered as a proof of the unsettled state of the country.

The Jhats from the district of Jhatwára are at present committing bold and alarming depredations, and even carry their excursions as far as the town of Limdi in Jhálávád which zilla they annoy more than any other.

Dassára with twelve surrounding villages is the property of Mahomedan jamindárs, entitled Mallicks, who came originally from Multán. The authority is at present in the hands of two relations, one of whom resides in the Gharri or small fort, and the other in the town. The following is an account of their family as stated by themselves.

Sheikh Nasur-ul-din, a religious personage, came from Multán about the year of the Hidjari 624; and with the females of his family was put to death by Rána Vegur, the chief of Halwad and Dhrángadhra, under suspicion of his having committed (gowhattia) or cow-killing.

The tombs of his family are to be seen on the banks of a large tank, close to Dassára, where Nasur-ul-din is held in great veneration as a Pir, or saint of eminence.

One of his sons named Sheikh Bikhan, who took refuge with and was entertained in the service of the Emperor Ahmad of Gujarát, brought himself into notice by extirpating a Rajput Baháwatia or outlaw, who infested the Pargana of Ahmedabad. This piece of service was rewarded by a jágir of 24 villages in the vicinity of the spot where his father and family had suffered.

The term jágir may with propriety be translated 'a place to be subjugated', although at the present period it is understood to imply 'the gift of a place already at the disposal of the donor.'

The young Sheikh found his jágir situated in the centre of a country of robbers and composing part of Jhálávád, nominally subject to the enemy of his family Rána Vegur. Of 24 which composed the original grant, he was only able to realize the possession of 10 villages; the Kasbáh* of which he established near the tomb of his father, and named it Dassára from its being the capital of his acquisition (10 villages).

*Similar to a country town.

The family was honoured with the title of Mulick and was still more ennobled by receiving that of Khán, from the Emperor Akbar, on his conquest of the province of Gujarát and whose sanad they possess.

I understood from the Mallick himself that Dassára contained between 12 and 1,300 houses, the greatest proportion of which are possessed by Kasbátis. The remainder of the population consists of Kolies, Rajputs of different castes, and a few Banias.

The military force of Dassára is composed of 2,000 horsemen of the Mallick caste, and 100 infantry sebandy who are kept in active employment in warding off the attacks of Jhats of Warye, who pay frequent visits to their villages.

The Jhats of Bajána are indebted to this Malick family for their present possessions and are installed by them in their authority, by receiving a turban on their accession to their masnad.

The Jhats formerly held possession of the fort of Mandal, four koss distant from Dassára. They paid a trifling tribute to Sáheb Khán, the chieftain of Dassára, but some disputes arising the Jhats were compelled, after a fruitless resistance and the loss of many of their principal men, to fly and take refuge in the district of Morvi, whence they wandered about the country until accident threw into their hands the wife and family of Sáheb Khán, who were on a pilgrimage to Pir Dawal Sháh at Amran in Hálár.

They treated their prisoners with much respect and after detaining them a few days, allowed them to return in safety to their home. In consideration of this act of generosity, and at the entreaty of his wife, Sáheb Khán reinstated the Jhats in the possession of Mandal, their original property. Shortly after, however, they were removed to Bajána, which they received in jágir. Isákhán was in this instance the founder of the Bajána family, and his descendents Mallick Sujáh and Daridkhán are the present possessors.

From Dássára to Addriána, 7 koss, 22nd December 1809.

Therm. 6 A.M. 54, 2 P.M. 83, 8 P.M. 69.

Our march of to-day lay through a plain, better cultivated country, than might have been expected where the population chiefly consists of Kolies and inferior orders of Rajputs.

We passed the village of Wargaum, the only one on the road about five miles from Dassára. Wargaum was originally the property of Sallmen, a Mallick of Dassára, who mortgaged it for a period of twenty years to the Desái of Viramgám, retaining a choth* for himself.

*A fourth of the produce.

Wargaum is celebrated for the excellence and abundance of its crops of gram and wheat. A rich and level country, amply supplied with tanks of good water, extends as far as the eye can reach on both sides of the road. The soil is of a black earth, but unlike others of this colour is light and sandy.

The Hindu places of worship are much more rude in their structure than those to be met with to the southward. I passed in the vicinity of two of these, one dedicated to Mahadev and the other to the Máta Bhawáni. They consisted merely of a square room of five feet, with a triangular roof, built of stone, and covered with a strong coat of chunam. On each of the faces of the triangle was placed a savage representation of a human countenance.

Addriána is a village containing about 1,000 houses. It is subject to the Jhinjuwára Kolies, which latter place is distant four koss. We were received by Viraji, one of the proprietors of Jhinjuwára.

This Koly independency is divided into numerous shares among different branches of the family of whom Viraji is the most powerful. The town containing between five and 600 houses, is chiefly inhabited by Kolies who, like their chiefs, were originally Makwána Rajputs, but from some cause, now lost in fable, are degraded into Kolies.

The town of Jhinjuwára (formerly Surajpur) was built by Sidh Ráw Jaysing, Rája of Pattan.

The present fort was built by a Sheikh and is said to have received its name from a Rabári named Jhinja, who tended his flocks on the spot.

These Kolies possess considerable authority throughout the country and have an annual revenue of nearly one lákh of rupees arising from 12 villages subject to their capital and from exactions on the neighbouring districts.

Dhama, a small village situated between this place and Jhinjuwára, deserves attention as having been the original seat of authority of Jhálávád. At a very ancient period the family of Dhrángadhra, from whom the Jhála Chieftains are sprung, made this their place of residence. Nothing however now remains to bespeak its having been the seat of royalty.

In the course of our march we heard some firing at a little distance, and, on enquiry, found that it proceeded from a body of predatory Rajput cavalry from the district of Nyer. These marauders extend their excursions over a great extent of country.

The Rajputs of this part of Gujarát are divided into three classes, viz. Jinámas, Karária and the Naroda; the first are respectable people who are entitled "*Ji*" for "Sir" such as "Nanji", "Virji", &c. &c. The second class have resigned some of the Rajput character by deigning to perform menial offices; and the last have dwindled from their military habits and become cultivators of the land and are ranked among the Kunbis. Gujaráti *Karár* signifies *half* and *Nar*, a distinct assembly.

The Rajputs have an insurmountable aversion to eat the flesh of a black goat, considering it to be unwholesome: they are not however prejudiced against black sheep.

Halt, 23rd December 1809.

Therm. 6 A.M. 75, 2 P.M. 85, 8 P.M. 63.

Last night the weather assumed a stormy appearance in the southward, and about 5 P.M. the rain began to fall in small quantities, which increased towards morning and has continued all day. The people of the village are very insolent, although Thákor Viraji still continues his civilities to us.

Of a variety of places where salt is prepared along the bank of the Runn, Jhinjuwára produces more than any other. Mitah is the name used to imply salt, by the natives of this part of the country (*mitah* sweet).

The villages of this neighbourhood were always subject to the incursions of Dosáji of Mália, so much so, that Addriána was deserted whenever intelligence was received of Dosáji's having set off on plundering expedition.

Yesterday I despatched a Kossid to the Navváb of Sumni acquainting him of my approach.

In a conversation which I had with a native of Mirtáh, a town situated to the northward of Jodhpur, he informs me that Ameercote cannot realize sufficient funds for the support of a sebandy, which, from its peculiar situation, on the borders of a warlike nation, it is compelled to keep in force.

Taxes on merchandise and travellers are the only sources from which it derives any revenue, as there is little or no agriculture carried on. It was originally an independent Ráj, held by the Soda Rajputs and is celebrated as having been the birth-place of the Emperor Akbar. It could scarcely be supposed that a weak Government could maintain its independency, in a situation so critical as that of Ameecote. It soon became an object of contest between Scind and Márwár and has even of late years been the cause of frequent broils. At present it acknowledges the latter power and receives its supplies of every kind from Jodhpur.

The rain increases towards night and is now extremely heavy. Should it continue much longer, it will ruin the crops of cotton and grain.

Halt, 24th December 1809.

Therm. 6 A.M. 60, 2 P.M. 63, 8 P.M. 64.

The rain continued with violence all last night and after a respite of a couple of hours this morning, it recommenced and has poured without intermission the whole day. Our situation is by no means pleasant. The country is in a manner up in arms and so suspicious that they are unwilling to afford us the necessaries of life.

Halt, 25th December 1809.

Therm. 6 A.M. 63, 2 P.M. 74, 8 P.M. 63.

The rain has ceased and the sun made his appearance. Viraji has left us for Jhinjuwára.

The country lying between Rádhanpur and Pátri on the north and south and from Bechraji to the bank of the Runn, is called Warryár or Waddyár. The inhabitants account for this name from the excellent quality of its grass. It was formerly resorted to by immense herds of cattle, for the purpose of grazing, and even now cattle, when not giving milk or otherwise in use, are sent to the bank of the Runa for the sake of its pastures.

Wandyar or Waddyár in the Gujaráti language signifies a herdsman, by whom the banks of the Runn were originally inhabited. Thus Wandya in Wágar, the place of residence of Gurji, who was taken prisoner by Lieutenant-Colonel Walker, takes its name from having been first established by herdsmen.

Gurji has endeavoured to change its name to A'nandpur, but the original is too firmly interwoven with the manners of the people to be easily obliterated.

Halt, 26th December 1809.

Therm. 6 A.M. 60, 2 P.M. 75, 8 P.M. 59.

At length the clouds have dispersed and a heavy dew this morning promises a return of fair weather. It was my intention to have marched to-day, but was deterred by the reports I received of the bad state of the roads.

The Kolis of Kattosan, a large village to the northward of Kurri, are notorious throughout the country. Baunáji, the Thákor, gave his sister in marriage to Viraji of Jhinjuwára, thereby uniting the two families.

About a month ago the brother of a Koli of some consideration in Kattosan carried off a bullock from the village of Kuer, belonging to Sumni but from which Viraji receives a Páli* of six or seven hundred rupees annually.

*A tribute for abstenance from plunder and for protection.

A few days prior to our arrival at Addriána, the Koli alluded to was met by Viraji in this neighbourhood and being unattended he offered to return the bullock, and for the future to live in Jhinjuwára. Before an answer could be returned to this proposal, the youngest son of Viraji started forward, seized the mustaches of the offending Koli in both his hands, dashed him to the ground and with his knee placed upon his breast, he plunged his sabre into his bowels.

This ferocious act was applauded in the young man and Viraji is proud of the rising fame of his son.

Of all the plunderers who exist in Gujarát and its borders, the most bloody and desperate are the Kolis, who however assume different characters in different districts. Those of whom I am now writing are notorious and are probably only equalled by those of Chámpáner, or the Mahi Kántha.

They are taught to despise anything approaching to civilization, and the common appellation for a man who is seen dressed in white and fine linen is "pimp to a brothel."

They stain their apparel with charcoal pounded in oil in order to gain respect. This custom may probably account for the filthy appearance of the Chárans and other men, who possess influence over the minds of these tribes.

A person dressed in fine clothes is held truly ridiculous in the eyes of these people and is universally marked as a coward, in the expression, "His clothes are the picture of his heart." This custom is said to have originated with the Naroda Rajputs, who form a very considerable portion of the population.

The Narodas, who were originally servants, appear to retain a sense of their humble station, and it is a singular fact that a Naroda, although master of a large fortune, will never appear dressed in apparel superior to that of his brethren in lower circumstances.

The district of Waddyár produces a number of horses of a smaller breed than those of Káthiáwár, but of a good figure. The demands of the country for this animal are very great, and any overplus supply the markets of Márwár.

Halt, 27th December 1809.

Therm. 6 A.M. 57, 2 P.M. 76, 8 P.M. 58.

We were yesterday favoured with a visit from Pruthi Ráj, commonly called Puthu Bhoy, one of the sharers of Jhinjhuwára, and appears to be the hero of the family. They are all equally ignorant and really are or affect to be much astonished at everything they see; in particular my double-barreled gun attracted their notice. They have been able to afford me little information of the country or its produce, such is their extreme ignorance.

From Addriána to Lollara, 28th December 1809.

Therm. 6 A.M. 47, 2 P.M. 77, 8 P.M. 56.

On our march of to-day pass the village of Paundiwara, a small place belonging in equal shares to Jhinjhuwára and the Navab of Sumni, crossed the Rupene, which flows within a mile of the town. It is a small stream of clear but salt water. The bed is sandy and the banks rather high and uneven. I understand it never overflows its banks.

The country was level and open and apparently well cultivated, but the crops were off the ground, with the exception of some extensive fields of wheat in the neighbourhood of our encampment.

Lollara is a large and populous town, said to contain 1,000 houses, of which a great proportion are Naroda Rajputs and Mahomedans, or Rajputs, who have accepted Islámism.

The Ráthore Rajputs of Lollara are famed in the ancient ballads of the country from an action which they fought against the Kolies of the surrounding district, in which they were successful with the loss of the greatest part of their young men. The remainder embraced the Mahomedan religion some time after, but the precise time I have not been able to ascertain.

They still compose the zamindárs of the place, and about 14 or 15 families enjoy their original grás. The others cultivate the land and pay revenue, as rayats, to the Navab Ghazal-din Khán Bábi, to whom the village now belongs.

Lollara furnished us with an acceptable supply of vegetables, among which were brinjals, sweet potatoes, radishes, &c. A beautiful sheet of water extends for nearly a mile on the east side.

On the west side I perceived a handsome Masjid which I was told had been built by the Moleslám of the place.

The Navábs Thána, stationed for the protection of Lollara, consists of a Scindian Jamádár, and 10 or 12 horsemen. They were extremely civil and furnished us with provender for the cattle.

It is at this village that the changes so observable between the cows and bullocks of the north and south parts of Gujarát is said to commence. We certainly perceived numerous herds of cattle much larger and more beautiful than the southern breed. This singularity prevails throughout the whole of Kákrez Pattanwara, Waddyar, Nyer, and those of Deesa are by no means of inferior rate.

It would probably be difficult to account for this superiority, but it has long been remarkable. The Ayin é Akbári speaks of the size and beauty of the Gujarát heifer used in Raths.

In Kákrez a pair of the finest bullocks may be purchased for 120 rupees, and if brought down to Baroda or Surat, they will fetch from three to five hundred rupees.

Throughout the whole of Waddyár fowls and sheep are in great abundance and cheap. At Addriána we received five of the former for a rupee, and for a full grown sheep we seldom paid more than half a rupee. Goats appear to be less a source of care to the people of this district than to those of Káthiáwár. We have observed but few flocks.

The Jhinjuwára Kolis paid me a visit last night and requested that I would write down for the information of the Sarkár a history of their town. I was surprised at the request, but found that it proceeded from a fear that Government would take notice of the death of the Kattosan Koli already mentioned. The town of Jhinjuwára was much larger in its original state than it is at present and was named Surajpur from a celebrated pagoda dedicated to Suraj or the sun. At that time it was in the Jághir of a Sheikh, a dependent of the authority of Pattan; the chieftain of which capital on learning the great value of the salt-pans of Surajpur wished to deprive the Sheikh of his Jághir, but he, aware of his insecurity, destroyed the ancient Shirepannáh* and erected the fort of Jhinjuwara nearly as it now stands.

*Town wall.

One of the Emperors of Gujarát (but which, it is not positively known,) besieged it. The Emperor is said to have resided in Pattan, from which circumstance, I should suppose it to have been very early in the Gujarát dynasty, or during the Subadári of the Ghaznavis, as no Emperor of Gujarát resided in Pattan after the founding of Ahmedabad.

The Mahomedan army besieged Jhinjuwára without success for many months, but the Kárbáris of the Sheikh who were Banyas, natives of Pattan, agreed to persuade their master to evacuate Jhinjuwára, on condition that they should instantly be reinstated in their situations without the emolument of the salt-pans.

The town was surrendered, the Sheikh beheaded and interred on the tank at Jhinjuwára; and his family, whom he had previously sent to the small village of Jarriána in the neighbourhood, hearing that they were to be seized, resolved not to suffer such disgrace. The females perished by their own hands and the males made their escape.

The place where this traga scene was performed and the memory of the Bibis or ladies are held sacred. The Banyas were rewarded and the salt-pans then in the hands of a tribe of Fakirs called Caunfattia †, were seized by Government.

† *Split ears.*

Thus stood the affairs of Jhinjuwára, until the Jhála Rajputs rushing from Cutch and the desert spread themselves over the country to the eastward of the Runn, in the districts of Waddyrá, Jatwár, and Chowál, which are all properly speaking included in Jhálávád.

The Jhála Chiefs resided in Dhámoda for 53 years, after which period their authority was removed to Pátri and the whole of Waddyár left in charge of Thánas.

The Kolis of Jhinjuwára appear to have about this period signalized themselves by overpowering the Jhála Thána left in the town which they took possession of and permitted the Rajputs to leave the country with their families.

They established themselves in a small village named Trimunia near Viramgám where their descendants now reside.

The Koli who conducted this affair being of no celebrity in the country was fearful of bringing a war with the Jhálas upon himself. He therefore invited his son-in-law, Jessáji, commonly called Jessa Raat, from Pattanwára to reside in Jhinjuwára, which offer was readily accepted.

Raat signifies height. It is also applied to a mosal. A son-in-law is also called Raat in a ridiculous sense of the word. Jessa received this title and it has unfortunately remained applicable to his descendants. This was a title by no means uncommon among the Coolis, but of late years it is falling into disuse. The father of the present Bhopatsing, a powerful Koli of that country, may be mentioned as among the last.

Jessáji's marriage and rising fortunes united the Patanwára and Jhinjuwára Kolis as friends, which relations still exist.

To the best of their knowledge six generations have passed and the present families are as great ignoramuses and thieves as their ancestors.

The Patanwára Banyas are still resident in Jhinjuwára and make away with the greatest part of the revenue, leaving their masters to enjoy their opium and kusumba.‡

‡ A decoction of opium.

The stones with which the wall of Jhinjuwára is built are large and marked with the word "Udal" in the Prákrat character, which, as it conveys no meaning understood at the present day, is supposed to be the name of the original builder in the time of Sidh Row.

The Navváb sent orders to his Thána at this place, regarding our reception, which has been extremely good.

From Lollara to Sumni, 26th December 1809.

Therm. 6 A.M. 48, 2 P.M. 82, 8 P.M. 59.

Our march of to-day led us through a plain country in the highest state of cultivation. The extensive fields of wheat and cotton are really beautiful. The former is said not to be of so good a kind or so productive as that of the other districts of Gujarát. The common rate in Wuddyár does not exceed 6 or 7 maunds[1] per bigha.[2] The produce in Dhandhuka is said to be nearly twice that quantity.

The latter, it must however be remarked, is produced by irrigation, whilst the former receives no indulgence of this kind, and depends solely on passing showers (which occasionally fall at this season) and the heavy dews for its moisture.

I am told that wheat and jowári are almost the only grains produced in the Sumni Pargana, and indeed we perceived no others on the ground.

I quitted Lollara without a guide and unfortunately lost my road and travelled across the country in the direction of Sumni, which I reached without passing a single village. The high road lies a little to the westward and leads past Motah Chaudore, a respectable village belonging to Sumni.

Shortly after arriving at my ground I received a visit from the Diván of the Navváb and a Sidi Jamadár in his confidence, who delivered a civil message and pointed out a spot for my tent. I took the opportunity of delivering a letter from Colonel Walker to the Navváb's address.

Camp at Sumni, 30th December 1809.

Therm. 6 A.M. 48, 2 P.M. 82, 8 P.M. 60.

Sumni is a large town surrounded by a wall which in many parts has fallen to pieces, the Navváb is repairing it, but from its tottering condition I scarcely conceive that he can add to its strength. It is an irregular fortification resembling other walled towns.

Sumni is situated in a swamp and surrounded by numerous small pieces of water. It has one large tank on the north-west face, from which the inhabitants are supplied, by means of three small gates, with a flight of steps to each, leading down to the water. The town is only partially defended by an insignificant ditch.

The civilities we at first experienced, still continue, and the Diván is constantly attending at our tents.

From Sumni to Kunij, 31st December 1809.

Therm: 6 A.M. 60, 2 P.M. 73, 8 P.M. 63.

We moved ground at daybreak, and as our road led through the town of Sumni we had an opportunity of seeing the interior. It appears a miserable place and the houses although consisting generally of upper floors have a wretched appearance. In the rainy season the town must partake much of the swampy nature of its environs.

We are accompanied by 3 of the Navváb's horsemen, who are to escort us to Rádhanpur. Our route lay nearly north-west over a plain destitute of wood with the exception of a few bábul bushes and Kirni trees. The country however is in a high state of cultivation. We observed abundance of antelope grazing in the wheat fields.

We passed a village named Wawul, a place of little account, belonging to Sumni. It contains probably 300 houses. It is situated on the river Siriswaty, a small stream of salt water, the bed of which is sandy and the banks moderately high. This stream, I believe, is fordable everywhere but in the rains it is said to overflow its banks.

[1] About 40 lbs. each.

[2] A measure of land. The original word is *Bisa* from *Bist*, twenty; the Bissa or Bigha being precisely 20 paces square.

Kunij is a village which until very lately was in ruins. The Navváb has however caused it to be re-populated and honoured it with his own name. Gazipur, as it is now styled, is however better known under the name of Kunij. It is still in its infancy, having only 250 or 300 huts. A ditch is in a state of forwardness. It is about 8 feet deep and sloping from 12 to 1 foot at the bottom. These ditches are well adapted for keeping off the predatory horsemen, with which the country abounds. A few matchlocks stationed behind the breast-work, thrown up on the inner bank of the ditch, are able to keep the cavalry at a respectable distance.

Kunij has two or three large tanks, but the water is brackish. Vegetables are in great abundance.

From Kunij to Rádhanpur, 1st January 1810.

Therm. 6 A.M. 48½, 2 P.M. 75, 8 P.M. 52.

From Kunij we travelled through a country in a high state of cultivation until we reached the village of Goachnath situated on the south-east bank of the Bannas river. Enclosures are by no means common in this district, but we perceived a few to-day. Goachnath is a small village belonging to Sumni and possesses nothing remarkable, but a place called Bálakdás ke Makán, which is the resort of many indolent Byrágis who are fed at the public expense.

Rádhanpur is an extensive town surrounded by an ancient wall, in the curtains and towers of which there are numerous open breaches. It has an inner fort, or castle, a Sherpannáh or town wall and a Poora wall, the whole surrounded by a dry ditch of about 20 feet deep; in some places there is a double ditch.

We crossed the river Bannas about three miles from Rádhanpur; the bed appeared about half a mile in breadth, but not more than 20 yards of which had any water. The stream was rather rapid and about 2½ feet deep; the bed is sandy and the water of an excellent quality.

The banks are nearly on a level with the surrounding country, and I am told that in the rains it overflows a space of two miles. Cultivation is not carried on immediately on its banks; a sandy moist soil, covered with reeds and a bush, somewhat resembling the cypress, extends for several hundred yards on each side of the stream.

The Bannas in passing through the Jeypur territory attains to a very considerable size, and even when pursuing its course from Deesa through the Mehwás, it is by no means insignificant, but it loses itself in the Kákres, and by the time it reaches Rádhanpur it has dwindled to the stream already described.

Camp at Rádhanpur, 2nd January 1810.

Therm. 6 P.M. 42½, 2 P.M. 84, 8 P.M. 51.

The result of some enquiries which I have made respecting the road in front is by no means favourable. The country is infested by Kolies to such a degree that Kossids can with difficulty be persuaded to carry a letter to the distance of a few koss from Rádhanpur.

The principal dens of these robbers are Warye, 7 koss south-west from this place in the hands of the Jhats; Babere, 12 koss north in the hands of the Kolies; and Thorwara north-west 15 koss, belonging to the Billochis.

Warye, the place of residence of the heads of the Jhats, is an open town, unprotected but by a miserable ditch in many parts filled up with thorns and rubbish. I do not understand that they possess any forts but that of Amrápur, which is situated on the Runn to the south-west of Warye. Amrápur, properly speaking, I believe belongs to the Navváb, who has several times attempted to inflict punishment on it, but without success.

When Dámáji Ráv Gáikwád compelled Kamal-u-dín Khán Bábi (the father of the present Navváb of Rádhanpur) to resign his claims to Pattan and its nine dependent parganas, he was permitted to retain Rádhanpur, Munjpur and Sumni, which were part of the original possessions of his family.

In these various transactions the Jhats are not mentioned, from which circumstance it would appear that they held villages merely in the right of zamíndars and paid an annual consideration to the Rádhanpur authority which their increasing power and a want of activity in the Navváb's Government has caused to fall to the ground, so that they not only withhold this sum but actually levy money on many of the Navváb's villages, which are happy to purchase the forbearance of such desperate robbers by any means and at any expense; others, however, not immediately in the neighbourhood, less under the impression of fear, resist this *páll** and frequently suffer from their depredations.

*A tax for protection.

The Warye Jhats carry their plundering excursions throughout the greatest part of Jhálawár, the whole of the Viramgám parganah, and not unfrequently into Cutch.

They carry the appearance of dependency on Rádhanpur so far that they will attend a summons from the Navváb in cases which threaten danger to his authority, but at other times they neither respect his parwánas or his orders, and have acquired such power (which however consists merely in name) as to set him at defiance.

The Jhats are originally a tribe of Scindians, and the caste is common both in Scind and Cutch at this moment. Their religious principles are those of Islámizm, and their manners precisely those of Billoche tribes.

They either will not or cannot (but I believe the former) marry into the Mahomedan families of this country. Their neighbours of Bajána and the Billoches are the only castes with which they form matrimonial connexions.

The women possess considerable sway over the males, and a wife can leave her husband at will and marry another. On a dispute between husband and wife, the latter visits all her female acquaintances in company with whom she attacks her husband's house, demolishes every article of furniture and persecutes the unfortunate man until he consents to a separation. This act has no ceremony attached to it and each party choose again for themselves without the smallest blemish to their reputations.

The women of the Jhats are, generally speaking, very plain in their appearance, and dress in coarse black clothes which do not add either to the elegance of their persons or the beauty of their faces. The Jhats themselves hold their females in great respect, and a traveller cannot have a better protection from these marauders than one of their women.

I was confidently *assured* that there had been frequent instances of Jhat wives burying themselves alive with their deceased husbands; but their manners, combined with the loose ideas they entertain respecting the marriage state and of morality in general, would incline me to suspect the veracity of the custom being prevalent among them.

The men are handsome figures, in dress and appearance very much resembling Sindhis. They kill beeves at pleasure and eat the flesh of oxen in preference to any other.

Waryc, from its vicinity to the Runn and Wágar, is in some measure influenced by Catch. The thieves of Wágar and the Jhats are constantly in broils; the former are the most powerful and are supported by the Jamádár Fatteh Mahmad.

The zamindárs of Wágar, last year, led a Cutch army across the Runn. Waryc was plundered, and the Jhats were compelled to seek refuge either in Amrápur, or in the Mekwás.

Waryc can probably produce from 800 to 1,000 Jhat horsemen well mounted, principally armed with spears and sabres, and capable of undertaking the most desperate exploit.

They have one Pir or saint whom they respect. His Dirgah or tomb is at a village called Gorakaw close to Waryc. They have dedicated a village to the support of the tomb and attendants.

At the same time that the Jhats carry on this unsettled and roving life, their own district is populous and well cultivated. They are by no means deficient in industry. They have a race of slaves, who not only perform menial offices, but attend them in their predatory excursions. These slaves they brought with them on their first settlement. They are styled Samohja, which is the name of an inferior tribe, formerly very numerous in Scind.*

* *Vide* Tarikh é Hallakun.

Hamir Khán and Omarkhán are the chief Thákors. These persons and their relations reside in Waryc, and are not unfrequently at open war with each other; but on occasions of public danger the whole family unite, and private dissensions cease.

Camp Rádhanpur, 3rd January 1810.

Therm. 6 A.M. 40½, 2 P.M. 84, 6 P.M. 60.

The Billoches are another tribe of Scindians, in this quarter, whose date of settlement I have not yet been able to ascertain. The founder of the tribe was Raidam Khán, who came from Párkar when the Scindian Government, which had never been perfectly established in that district, was much weakened by internal broils.

This Bulloche formed a village to which he gave his own name, and in a short time he was joined by numerous adventurers from Scind. The capital of the district at that time was Fattehpur, two miles west of Rádhanpur, which was built by Fatteh Khán, a Billoche Jághirdár in the reign of the unfortunate Sultán Muzaffar of Gujarát. The only part that remains of this fortress is a gateway constructed of white marble, which has suffered little from the ravages of time.

When Raidhan Khán established himself in Rádhanpur, a Jodhpur Thana† held possession of Fattehpur and offered no obstructions to his settling as a zamindár.

†Detachment.

Camp Rádhanpur, 4th January 1810.

Therm. 6 A.M. 40, 2 P.M. 82½, 8 P.M. 56.

Since yesterday I have had a conversation with Amrábhái, the Desái, and whose family were the original zamindárs of this pargana. He is by caste a Naroda.

He assures me that the records of his family enable him to state with certainty that the Billoche Raidhan Khán was invited from Kurrir, a town in Párkar, by Kalla Dádia,

one of his ancestors, early in Samvat 1300 A.D. The Ráthores of Márwár, jealous of the Scindians who crossed the desert to their friends, deprived Raidan Khán of his authority, only permitting him to retain the privileges common to a Zamindár.

Not long after the period now spoken of, the Kolies became powerful in the person of Jamnáji of Tánáh. It is not more than 100 years since these parganas were given in jághir to Khán Jehán Bábi, the grand-father of the present Navváb, who built the Shire Pannáh of Rádhanpur and repressed the incursions of the Kolies.

Amrabhai also states that the Jhats took possession of Warye in the year Samvat 1560 A.S. 1505, A.D. from another Scindian tribe called Ráomáh, who now reside in Wágur.

Therwára belongs to the Billoches, of whom Kamáulthan is the principal. It is populated with Kolies, who pay no respects nor do they even acknowledge the authority of the chief.

Bábere, the principal den of the Kolies, is situated 12 or 15 koss north of Rádhanpur. It originally belonged to the Billoches, but the Kolies having gradually usurped the authority, are become too powerful, and pay no attention to the claims of its original proprietors.

When the authority of Rádhanpur was in a prosperous state the mulukgiri force exacted a tribute as far as Warsámari in Wágar, Sulgám to the westward and Theraud in a northern direction.

Camp Rádhanpur, 5th January 1810.

Therm. 6 A.M. 44½, 2 P.M. 86, 8 P. M. 55.

The town of Rádhanpur by the best accounts is said to contain between six and seven thousand houses, 1,400 of which are inhabited by Banyas and shroffs, some of whom are men of property and extensive credit.

Rádhanpur is from its situation a kind of emporium for the trade of Márwár and Cutch, but the route has of late years been little frequented, owing to the power which the Kolies have maintained throughout the country.

Formerly caravans of merchandise travelled from Jodhpur by the route of Páhli, Sárhon, Rádhanpur, Arriser and Mándvi Bandar—at present the danger of losing their property prevents merchants from risking it, unless they can afford to pay a numerous retinue for its protection. The direct and safest road from Márwár to Gujarát is by Pálanpur.

The staple commodities furnished by Rádhanpur for foreign markets are ghee, wheat, and hides. The ghee is sent to Cutch and the two latter to Bhávnagar, and the other ports in the Gulf of Cambay where it is embarked for the coast.

No manufactures of any consequence are carried on in the town. The inhabitants are employed in the cultivation of land, and their exertions have rendered the country in the vicinity of Rádhanpur a perfect garden.

Wheat is sold even now (the end of the season) for 1 rupee per maund, and for the same sum ¾th of a maund of bájri can be obtained.

Sherkhán, the Sáheb Zádda and eldest son of the Navváb, resides in Rádhanpur. His conduct is cautiously watched by guards sent from Sumni for that purpose. He and his mother live in the Pura and are not very respectably attended.

The youth is not more than 16 or 17 years of age and I am told feels the severity of his situation. His younger brother enjoys the favour of the Navváb, with whom he resides; whilst this youth is never permitted to enter his father's presence.

I despatched a pair of Kossids on the 3rd instant with a letter to the Rája of Jodhpur requesting permission to travel through his country. They promised to bring an answer in 15 days.

Camp at Rádhanpur, 6th January 1810.

Therm. 6 A.M. 48, 2 P.M. 89, 8 P.M. 56.

Last night a body of Kolies came close to my tent with an intention, I suppose, of robbing me, but being perceived by a chowki furnished me by the Fort they desisted from the attempt; shortly after the alarm was given in the town, and on enquiry I found that the Kolies were committing one of their usual attacks upon the inhabitants.

After having filled up the ditch with grass which they take from the neighbouring *kullas* or farm-yard, they enter the town by the numerous breaches and convey away property. Petty robberies are committed daily, and it rarely happens that the thief is apprehended.

Camp Rádhanpur, 7th January 1810.

Therm. 6 A.M. 49, 2 P.M. 87½, 8 P.M. 57½.

This morning arrived from the village of Kanjar in Pattanwara, Undaji, the Jamádár, who had been sent there to entertain a few soldiers. I have now in my pay 1 Jamádár

and 10 Rajputs; this number is absolutely necessary for the safety of myself and baggage among these barbarous tribes. I have also prevailed on Lálji, a Márwári whom I met at Dessára, to accompany me, on promise of a small consideration. He is on his road home to Mirtáh, and will travel my route as far as Jodhpur.

In a ride through the Pura of Rádhanpur, I was surprised to find it so extensive. It is surrounded by a wall and ditch 20 feet deep.

The present Naváb resides occasionally at Sumni, and at other times at Rádhanpur. The former was his original patrimony; the latter devolved upon him by the death of his brother Nizam-ul-din, who left no offspring. This family is one of the most ancient and respectable in Gujarát; the Bábis of Barchsinore and Junágad are sprung from this stock.

The father of the present Khán was the celebrated Kamáluddin, who was Subedár of Gujarát, and who with his brothers, Zorávarkhán, Jamáitkhán and Khán Dárán, made such a noble defence of their charge against the whole of the Marátha army in Ahmedabad. Bisalnagar, Barchsinore, &c.

On being compelled to resign its claims to Pattan and its parganáhs the family removed to Rádhanpur, where it has since remained. The present Naváb Ghazaldin Khán is about 70 years of age.

Camp at Rádhanpur, 8th January 1810.

Therm. 6 A.M. 51, 2 P.M. 86½, 8 P.M. 61.

We received a visit from Jettáji, a Thákor of Konjer, related to the Kolies of Tarráh by marriage. He seems an open, candid character, and being an old and intimate friend of Pingalsing, has invited him to proceed to Theraud by the way of Tarráh.

There are three roads, one north direct, by Bábere, which makes the distance 28 koss; another to the westward by Morwára, 30 koss; and a third to the eastward by Tarráh, also 30 koss.

The former is the worst of all, as the villages which lay on the road chiefly belong to the Kolies of Bábere, besides the danger of encountering any of the Therwára horsemen, who infest that road.

The second route leads past a number of Theraud villages which makes it more advisable, but the great objection is the vicinity of Bábere to the road. I had, however, determined on this route when Jettáji's arrival and invitation caused a change in my plans.

This change has been this moment confirmed, by a letter from Bábere, the chiefs of which hearing of my approach wrote me not to direct my travels near them, as the Kolies were not under their authority, and that they could not be answerable for any act of aggression which might be committed against me.

I have fixed on the day after to-morrow for my journey. Jettáji offers to accompany me to Theraud and warrants my safe arrival there.

Camp at Rádhanpur, 9th January 1810.

Therm. 6 A.M. 56, 2 P.M. 83½, 8 P.M. 61.

We had a visit in reality from the Kolies last night, who succeeded in carrying off a horse belonging to my party without its being discovered until morning. Their foot-steps were traced by the *paggis*[1] near to the village of Un, a noted Mehwás, inhabited solely by Kolies and about six koss from Rádhanpur.

Merchants travelling into the Mehwás pay stated sums of money to certain Kolies who ensure their safety as far as any specified place; but these very guards think it no crime to pilfer the Banya's property after he is once safely lodged according to their stipulations.

I find that there is a manufactory in Rádhanpur of coarse cloth and sold in the Mehwás to the Kolies who are too indolent to work in that way themselves. This, however, is neither extensive or very beneficial.

There are no cotton ropes to be had in Rádhanpur, nor are they used in the country. Coarse cloth for sallitás[2] is not procurable—an extraordinary circumstance where camels are so plentiful.

From Rádhanpur to Un, (six koss), 10th January 1810.

Therm. 6 A.M. 53, 2 P.M. 84, 8 P.M. 57½.

Our road from Rádhanpur led through a country tolerably well cultivated and some beautiful crops of wheat on the ground. Two miles from Rádhanpur we passed the village of Sinore, subject to the Naváb. Its wretched appearance bespoke the indigence of the

[1] A race of people in India so-called from the extraordinary expertness they display in tracing a thief by his steps. This must be resorted to early in the morning before people have been moving about. Such is the skill of these paggis that if applied to in due time, they seldom fail of pointing out the village where the thief has taken refuge.

[2] For fastening the baggage to be loaded on a camel.

inhabitants. They are too near the seat of authority to benefit much by their natural propensity to plunder, and probably they acquire their livelihood by honest means merely because they are compelled by necessity.

I perceived several large wells and water conduits, evidently the produce of Mahomedan industry. The Kolies were working the wells upon some fields of vegetables. There is a large tank of water on the right of the road and abundance of ground for a large force to encamp.

After travelling five koss over a plain, in general cultivated but occasionally some wild tracts of jungle, we reached Un, where we were well received by the Thákor through Jetáji's influence and Pingalsing's good name.

As we entered the place a party of horseman rode out at full speed followed by about 100 infantry, a firing was soon afterwards heard, which proved to proceed from a party of horse either from Tunah or Theraud, who had appeared near the place.

In a short time the party returned and reported that the enemy had succeeded in carrying off 1 Kunbi and 3 Koli lads. This instance of the unsettled state of country into which I was entering did not contribute to elevate my expectations, but I laid aside all present fears and anxiety on being so kindly received by the Thákor. He told me that the whole of Kakreze was in the same state, and that instances of this nature were daily occurrences. The Kunbis are kept (when carried off in this manner) until ransomed, and the Kolies, if of the fighting caste, are invariably put to death.

Un is justly celebrated for its thieving inhabitants. It is situated on the borders of what is called Kakreze and is dreaded by the neighbours: it is an open town, with one long bázár street. The houses are tolerably well constructed, and several have upper rooms.

It contains about 2,000 houses, 800 of which are inhabited by Kolies and can send forth upon an urgent occasion at the average rate of 2 matchlock men per house. The other inhabitants are Kunbis, Rahbáris and a few Banyas.

The Kolies in common with the Kunbis cultivate the land and pay nothing to the Chief, who can, however, call upon them for sums of money. This they willingly afford, when necessary, besides which they are at all times ready to plunder a village solely for his benefit.

The Chief also receives an equal half of all property brought into the village, whether plundered under his authority or not. The rayats, such as the Kunbis, pay ¼th of the produce of their lands to the Chief, but are far from being comfortable or happy. Their industry is repressed by the danger of waiting in the fields and fearful of being carried off, confine their labours to what is requisite for a scanty subsistence.

Unlike other towns in the country Un pays no páll for the security of its inhabitants. The present Thákor is a Koli named Prithi Ráj. He has several sons, the oldest of whom was treacherously put to death by a man from Theraud. A petty warfare has existed for nearly 30 years, in which 1 son and 3 near relations of the Chief of this place have lost their lives.

Un is the only village which he possesses. The annual produce is stated at Rs. 6,000, to which may be added double the sum arising from plundered property. He was originally one of the Tunah Bháyád, but has of late, like the whole of Kakreze, become independent.

Here are abundance of wells, and the immediate vicinity is open and cultivated. There is one large tank, but the water is merely fit for cattle. I paid a visit to a garden about a quarter of a mile from the town and found it well stocked with plantain trees, and what could scarcely be expected in Kakreze, abundance of rose bushes, a few pines and mangoes. The garden has two wells. I am disposed to advert to this circumstance to show the fertility of the soil if managed with dexterity and art. I am told that Un is indebted to the public spirit of a Dhoby for this garden.

The Darbár is an upper-roomed house, surrounded by a square wall, inclosing a yard in which are houses for the relations of the family and stables, &c. This building has two strong gateways, and is capable of defence against the force of the country.

From Un to Turráh, 11th January 1810.

Therm. 6 A.M. 51, 2 P.M. 90½, 8 P.M. 84.

We quitted Un this morning at a late hour. Undáji with 10 Rajputs was stationed in the rear, and the rest of our party moved slowly about 100 yards in front of the camels.

In this compact manner we reached Balgaum through a jungly country, but not very thick.

Balgaum is a town somewhat smaller than Un belonging to an independent Koli about a koss further and through a closer jungle we passed Ráimgpur, another small Koli chiefdom acknowledging no authority. Here we were advised to be on our guard and with matches lit we entered an impervious jungle, about 12 or 15 feet high, which continued to the very gate of Turráh where we arrived in safety.

The Thákor was absent at Jámpur, a village about three koss distant, but a horseman being instantly despatched, he arrived with Jálamsing, a younger brother, who has a share in the authority. He received me exceedingly well and gave me every assurance of assistance.

It has only a few wells to supply it with water.

Turráh is an open town containing 2,500 houses, 1,500 of which are the property of Kolies, the others are Rajputs, Kunbis, Banyas, &c. It may be considered as the capital of Kakreze, the greatest part of which was formerly under the Rajputs of Deodhar, from whose authority it was wrested by Chella Bháí, a Koli who took up his abode in Turráh, thence "*Tur*", "*firm*", "*fixed*", Gujaráti.

Kákreze was increased to 84 villages in the time of Kumbháji, his son; and after four generations the chiefdom descended to Jámmáji, a character well known in Gujarát. Jámmáji acquired considerable fame, and increased the respectability of his family by marrying a Ráthod Rájputáni, by name Rájbái, who is no less celebrated than her husband.

Jámmáji lived about 40 years ago, at which time the Kolies, now creating such disturbance, were all subject to his authority. He was in some measure insane and evinced numerous eccentricities in his conduct. He had formed the design of improving his country, and considering obedience in the different Kolies to be the first object, he resolved to build small forts or fortified posts throughout the districts to check the Mehwás.

He survived to see only Jámpur finished where he died in the 45th year of his age. Many years previous to his death he had been in the practice of concealing himself so privately that excepting his wife no person knew of his being alive. A false funeral ceremony was performed and his death proclaimed.

The Kolies who only dreaded his personal bravery on those occasions would in a few months encroach upon all the privileges of his family, while Jámmáji watching the opportunity suddenly appeared among his household troops and chastised the intruders in an exemplary manner.

Twice or thrice Jámmáji inveigled the Kákreze Kolies into disobedience for the sole purpose of inflicting a severer punishment, and so completely were they deceived that for three years after his death had actually taken place he was supposed to be practising some of his usual tricks.

Jámmáji was nominally succeeded by Dhurjan Sing, his son, but the management of the Government devolved upon his widow, Rájbái. Fatteh Sing Ráo Gáikwár placed great confidence in the abilities and enterprize of this lady. He entrusted the whole of Kákreze and Pattanwára to her charge, and in the execution of the arduous duties attendant on such a charge received several sabre wounds fighting at the head of her troops. She died about 35 years ago, leaving her authority in the hands of Dhurjan Sing, from whose inability to govern, the country fell into its present divided state.

Ferdhhái and Jálamsing are the present Thákors, brothers of the late Khushálsing, who died childless. These brothers have a numerous offspring, so that Turráh will in all probability suffer a still greater division in the rising generation; 10 villages are dependent on it, and may yield altogether Rs. 35,000, which is equally divided by the brothers. Since the marriage of Jámmáji this family have assumed the title of Rajputs, and are generally acknowledged as such throughout the country.

The procession of a funeral is different in this part of the world from that in Gujarát. Here there is no bewailing or lamentation. People carry the corpse in the ordinary manner and with a few followers proceed to the burning ground attended by a long drum which plays a cheerful air. The fire is carried in front as usual.

From Turráh to Deodhar, 12th January 1810.

Therm. 6 A.M. 50, 2 P.M. 94, 8 P.M. 80.

We left Turráh at a late hour in consequence of some intelligence we received of the Bábere horsemen being upon the road. The very kind reception and treatment which we experienced at Turráh inspires me with gratitude. Chowkis were stationed round our little encampment and the utmost care taken of us.

About 8 in the morning we commenced our march in the same order as yesterday, led by our guide Jettáji and a couple of Turráh horsemen whom Jálamsing was good enough to let us have.

We travelled about 11 miles through a country in a state of cultivation but interspersed with bushy jungle to a small well of brackish water with a single hut close to it. Since we left Una the soil has become very sandy and water nowhere found nearer the surface than 40 yards.

About one mile further reached a Gosái math called Prágnáth. It is a square building with towers on the flanks, and has a tank of very bad water on the southern face. I observed several guns lying in a bad state of repair. About ½ mile beyond Prágnáth reached the small village of Rájpuri formed by Rájbái and is subject to Turráb.

We recommenced our journey in close order through a wild and very jungly country with a range of hills in our front extending from east to west as far as the eye could reach. This range is called "Ogar Thalli" and is said to stretch as far as Servy in Márwár.

We found the hill to be of sand and covered with an impenetrable jungle of bábul and other bushes. The range cannot be styled mountains, but they overlook the surrounding country.

On reaching the summit we had a view of one of the wildest tracts I think I ever beheld: as far as the eye could reach was one expanse of jungle, so thick that the few miserable villages were only distinguishable by the smoke ascending and spreading itself over the surrounding trees. On the east our view was bounded by the lofty and distant mountains of Jassore in Márwár.

The small village of Waka lay just below us and the Ghari of Deodhar was perceptible on a rising ground closely girt with jungle.

A body of horsemen having been perceived crossing our route about half a mile in our front we moved down the hill with caution. The jungle continued until we arrived within a few hundred yards of the village, when it abruptly opened and gave us a full view of the horsemen whom we had seen. They were armed with spears and swords.

On perceiving us they couched their lances and advanced slowly towards us. I ordered my Naique to land and disposed them with the matchlocks on my flanks. Those who were mounted stood in front to receive the charge, and I took the precaution of holding my double barreled gun loaded with ball and my rifle close at hand.

In this manner we halted at the well which supplies the village of Waka with water, and as both my cattle and people suffered extremely from want of water and from an excessive hot sun, I desired them to refresh themselves, whilst I should reconnoitre the enemy who had now halted within musket shot.

In this situation Jethájí proposed to go and enquire who they were, which being approved of, he moved gently forward with his long spear to the rest. After some trouble the Kolies agreed not to molest us on condition that we should not mention our having seen them. The well proved very brackish, so we moved on through the jungle.

In a few minutes we met the party whose advanced guard we had just seen. Jethájí knowing the Chief we passed on without much trouble and arrived at Deodhar at 3 P.M. The horsemen belonged to the Koli independency of Mondeváh, about eight koss to the eastward. They were going to plunder a village belonging to the Navábs.

After the 1st mile of the day's march we saw no cultivation, nor from the time we left Un have we perceived a single rayat in the fields. The road was tolerably good, but the deep sand fatigued my people very much. Waka is a small village belonging to Deodhar, supplied with water, as I have already said, by one brackish well.

Deodhar is the property of the Wágella Rajputs, who reside in it. This family was the original ráj of the country which fell to pieces and made way for the present divided state of Government. The capital in days of prosperity was Bhilri, spoken of as exhibiting magnificent ruins at the present day. It is about 16 miles east from this place.

Bhilri had 250 villages subject to it, but those of Deodhar does not exceed 7 or 8. Punjáji, the present Rája, received us with civility and pointed out a place within the ditch of the town for our encampment.

Deodhar contains 1,000 houses, the greater part of which are inhabited by Rajputs and Kolies. There are few or no Kunbis, so that the land lies waste, and a precarious subsistence is earned by plunder. Punjáji is reckoned a very enterprizing man and a notorious marauder. Here is a small Ghari, about 150 yards square, and the whole town is surrounded by a dry ditch, about 15 feet deep, passable in many parts. There is no ground for the encampment even of a battalion. It is so closely surrounded by jungle; nor does it afford a sufficiency of water, having only wells which are indifferent.

From Deodhar to Rantila, 13th January 1820.

Therm. 6 A.M. 58, 2 P.M. 89, 8 P.M. 60.

We were detained at Deodhar until 11 o'clock, which I have since understood proceeded from a treacherous scheme to plunder me. We could not get a horseman to turn out, and at length I proceeded with my own party, leaving Jethájí at his own request in Deodhar, but we had not advanced further than 2 koss when he joined us with Akhe Ráj, the son of the Thákor, and 8 or 10 horsemen, and shortly after Punjáji with about 40 more joined our party.

Proceeded in good order to Jávra, a village of about 80 huts belonging to Deodhár with a single well of water for its supply.

Passing Jávra we came in sight of the village of Pálri, and at that instant the alram of an enemy was given. The village beat the drum and in a few minutes we perceived a body of cavalry on our flank. Our escort charged them and they fled, leaving us to pursue our journey to Pálri, where we arrived in safety.

This is a village containing between 2 and 300 huts, principally inhabited by Rajputs subject to Deodhar. It is supplied with water by a single well about 80 feet deep and very well built. After quenching our thirst we proceeded to Rhantila without further interruption.

The country through which we passed to-day was a continued succession of hill and dale covered with jungle, to all appearance impervious. I did not observe a single spot of cultivation until we arrived within a few hundred yards of this place. The jungle consists of the bábul, bore, and a green bush resembling the brier. Long coarse grass grows up to the branches of the trees and renders the country extremely difficult to those who are not accustomed to the paths. The little hills were formed entirely of sand, very loose and fatigued us much.

The treachery which I alluded to in my memorandum of yesterday is as fellows:—On the day of my arrival at Deodhar I found that the Kárbhári of the Therwára Kolies by name Wajah had reached it just before me and that he had been in close consultation with the Deodhar family.

When Jettáji entered the Darbár, it was proposed to him to leave me to myself and to return to Turwáh and that the Therwára horsemen who were all ready should attack me on my march, whilst the Deodhar people should make a sudden attack on my rear.

Jettáji refused to act in such a treacherous manner and said to them that they should kill him before the smallest act of violence was offered to me. At the same time he used all his influence to dissuade Punjáji from uniting with Kolies in such a disgraceful attempt.

In this uncertain state the night passed and it was still undecided in the morning which occasioned the delay in affording horsemen as guides, although the cause at that time was kept secret from me. Jettáji remained all the forenoon at the Darbár and after much trouble succeeded in bringing Punjáji to the determination of accompanying me this day's march.

Punjáji, his two sons, Akheráj and Chandáji, with his three brothers and all the respectable people of Deodhar accompanied me to Rhantila where the subject was again revived, but the firmness of Jettáji succeeded in defeating the designs of the Kolies.

Our protector has this moment been with me, and brings the good intelligence of Punjáji having dismissed the Kolies and of his having declared his resolution to see me safe in the Thorand District ere he leaves me. I readily place confidence in what he says.

Rhantila is a small village surrounded by a hedge of dry thorns, adapted only to keep off cavalry. It has only one Banía's shop which could scarcely furnish bájri for our dinner. The whole party became my guests on this occasion. Rhantila has but one well and no tank.

The people of this savage country have no scruples in asking for victuals from the Rája downwards, and in many instances, exemplified particularly in Punjáji, the Rája, is in much poorer circumstances than his horsemen. A Gossáin in Punjáji's train had a demand against him for Rs. 22 and as he was leaving the country, requested the payment of the money. This was not in Punjáji's power, and it was not until a general subscription was made that the Gossái would permit him to move.

From Rhantila to Malukpur, 14th January 1820.

Therm. 6 A.M. 49, 2 P.M. 81, 8 P.M. 52.

Although I was in some measure relieved from the fear of treachery in Punjáji yet I could not but reflect on the probability of the Therwára people trying their strength alone and I could scarcely hope for a cordial defence from such cold allies as those of Deodhar.

We moved a little earlier than yesterday and were accompanied by the whole party as far as Lolánna, 1½ koss. Lolánna belongs to Punjáji and is of the larger class of villages. It may contain 400 houses surrounded by a ditch of no considerable depth, but adequate to the purposes of defence. It has one excellent well. Panjáji and the branches of his family derive about Rs. 700 annually from Lolánna and the Kolies of Mondetah and Therwára nearly twice that sum.

Punjáji took his leave at this place and sent his son Akheráj with 4 or 5 horsemen two koss further with us, and on our arrival at Soaria the youth took his departure. This is a miserable little place, also subject to Deodhar.

We renewed our march with great caution to Karda, a town belonging to Therand, and from thence to Mallakpur, within half mile of the captial of the district, we were preparing to move on when a horseman from Harbhámji, the Chieftain, came and requested that we would halt at Mallakpur, as Harbhámji was gone out on a plundering excursion.

I ordered my tent to be pitched on the bank of a large tank of bad water, but the only thing of the kind we had seen for a long time. The villagers drink the tank water, there being only one well and so old and deep that it is not in use. I observed some reservoirs of marble well built but much decayed.

Another horseman from Harbhmáji has just arrived with his compliments and desiring that a camel might be sent to Therand for necessaries and that a Banya whould be ordered to attend to-morrow.

From this man we learnt that Harbhámji had some fears respecting a European's examining his fort, which was the cause of our not being permitted to visit Therand. Every civility has however been shown us and the Bhils of the village directed to guard our encampment during the night.

Our march lay through a country very much resembling that which we passed yesterday. The jungle continues as far as Kurda, where it opens gradually, and the spot where we are encamped although not actually jungle, is sandy, unproductive soil, with scattered thickets. The want of water is everywhere felt, and to this may probably be attributed the few wild animals to be found in the country.

Mallakpur is a village surrounded by a dry hedge. It possesses no market or provisions and we were compelled to send to Therand even for the oil we burnt.

Mallakpur, 16th January 1810.

Therm. 6 A.M. 53, 2 P.M. 87, 8 P.M. 56.

Last night for the first time since I quitted Rádhanpur my mind was relieved from increasing anxiety by the fidelity which I reposed in my Koli guards. They were very alert and I remarked that if a bird made a noise, they were particularly on their guard, and even noticed the circumstances to each other.

This morning Ahmad Khán, an officer of Harbhámji, visited me with several of the respectable people and conveyed to me the wishes of the Thákor that I found myself comfortable. He at the same time requested that Pingalsing might be sent to Therand.

I objected to this under the plea that I had no business there and that my only view in coming this far was to receive Harbhámji's assistance in the prosecution of my journey through Márwár, but that as I saw the Thákor did not wish my nearer approach to his capital, I had resolved to remain where I was until some decisive plan should be formed for my procedure.

Ahmed Khán did all in his power to induce me to permit Pingalsing to visit Harbhámji but without effect, and at length he proposed a meeting between Harbhámji and myself, which took place neither at Therand nor at my tents.

In the afternoon I set out on horseback accompanied by my people, and a couple of Therand horsemen who led me through a jungly country for two miles to a small tank to the southward of this village. The tank had but little water in it and was closely surrounded with jungle. Harbhámji with a body of horse we found had already arrived and after the ceremony of meeting a Ghasia was spread and we sat down. The Kusumba was prepared, during which time some general conversation took place, after which we shot in the jungles and separated on very friendly terms a little after sunset.

Harbhámji is a tall thin person, plain feature, and apparently of a sickly habit. His murmurs are affable and kind, but his silence is so remarkable that he seldom speaks, unless when his attention is particularly attracted. His age is to appearance 45 years. He is not addicted to opium or Kusumba, to which forbearance may probably be ascribed his valour, activity in opposing the enemies who surrounded his district. It is situated to near the borders of Scind that constant inroads are made by parties of predatory horsemen who came from Scind and now inhabited the desert tract between Therand and the Indus.

My views towards Márwár appear daily more discouraging; the road from hence to Sachore is considered as impassable, being infested by a race of banditti, who exist solely by plunder. They are by caste Bellochs of the Kosah tribe. I begin to fear that the journey will be impracticable without a guard sufficient to oppose the parties which are hovering about on all sides and who plunder indiscriminately.

I shall however form no conclusive opinion until I have consulted with Harbhámji by whose advice I must in a great measure be guided. Were the country under any particular authority, however badly governed, still there would be hopes of making way through,

it; but here there is no Government. Every village has a chief, who acts independently and who lives only by his own predatory excursions which are directed without distinction against Márwár, Scind, Kutch and Theraudree.

In this state of things I trust it will be considered excusable that I should hesitate to undertake an attempt which is in the highest degree dangerous if not absolutely impossible, and which, together with the state of Márwár and the uncertainty of a reception, I conceive sufficient to create some alarm in the mind of a man who is acting as it were without any specific employment.

I have no pretext to advance for my journey but whatever may appear at the moment best calculated to answer my purpose. In this state of uncertainty I cannot be blind to the folly of attempting an impossibility, and which, I conceive also, the orders of Government do not authorize or expect.

Camp Mallakpur, 16th January 1810.

Therm. 6 A.M. 46, 2 P.M. 90, 8 P.M. 57.

In the evening Ahmad Khán came and announced Harbhámji's design of visiting me to-morrow if convenient. I gave him an invitation. I trust an interview will do away the Thákor's suspicions.

It may not be out of place to say a few words respecting the country through which I have just passed with so much difficulty and danger, and which from its peculiar divided state of Government renders it an object of interest.

The term Mehwás ought, I believe, only to be applied to that part of the country called Kákreze, but of late years Theraud and both the Nyers are included under that name owing to the distracted state of society.

The word literally signifies the residence of thieves—Mehve = Gujaráti thief, and wass = residence, but it is now used to imply a country through which it is difficult to pass either from natural or other causes.

Kákreze may be supposed to consist of the following principal places :—

Deodhar Punjáji, a Wághela Rajput.
Tharráh Tezábhái Koli, late Rajput.
Siori Khengarji Bateeer Koli.
Mundeláh Rágoji Koli.
Kákor Punjáji Koli.
Un Prathi Ráj Koli.
Balgaum Koli.
Ránnipgpur Koli.

Deodhar, which is the strongest of these, can produce, it is said, between 3 and 400 cavalry well mounted, and nearly 2,000 infantry if necessity urges. From this estimate of the force of one that of the others may be judged of.

Camp Mallakpur, 17th January 1810.

Therm. 6 A.M. 45, 2 P.M. 92, 8 P.M. 59.

I have had a letter from Mr. Carnac, the Acting Resident at Baroda, containing intelligence of approaching hostility with Mir Khán. This news has thrown an additional damp on my plans in Márwár as Mir Khán possesses the prevailing influence in Jhodhpur.

I am involved in an embarrassing situation. Harbhámji is extremely civil, but I am compelled to remain at a Koli village at the risk of being plundered, or at least insulted. The Kossid who arrived from Baroda came by the way of Bábere, where he informs me I was the subject of common conversation. The Koli forced the letters from him and tore them so as to render them nearly illegible, saying that the Pringi should not escape so easily with his property, that the road was shut against my advance, and that if I only waited a few days at Mallakpur they would attack me there. The Kossid made his escape with some difficulty bearing the fragments of the letters.

This information is corroborated from every quarter, and my people are told insultingly by the inhabitants of the village of the designs of the Kolies. These reports give me considerable anxiety, knowing the actual state of the country and the disposition of its inhabitants.

I cannot advance without the previous permission of the Jhodpur authority, and even in that case Harbhámji appears to consider it as a difficult task to escort me to Sachore.

The alternative of a return will be distressing after such a hazardous trip through the Mehwás.

Camp Mallakpur, 18th January 1810.

Therm. 6 A.M. 46, 2 P.M. 91, 8 P.M. 58.

Last night I was awakened by a smart firing in the direction of Theraud and on looking out perceived a fire apparently in the town. This morning a horseman came and told us that Kuranji, a younger brother of Harbhámji, who is at present a Bárwatia, had set fire to the farm-yards and some huts in the vicinity of the town. Harbhámji is gone in quest of him, but it is not probable that he will overtake him.

News has this moment been brought from Therand by Jettáji that Kuranji has been so fortunate as to capture some carts laden with copperware, the property of merchants in Theraud; the prize is said to be worth several thousand rupees. He put the Rajput guard to death and dismissed the carts which belonged to Rádhanpur.

Such is the distracted state of this country that the safety of a traveller is problematical; my reflection on the events of last night has thoroughly impressed my mind with the dangers of my enterprize, a European who can afford no satisfactory cause for his travels surrounded by barbarity without the common means of defence.

It is now 7 o'clock P.M. and the people of the village have just been here to say that they expect a visit from Kuranji to-night; therefore to be upon our guard.

Camp Mallakpur, 19th January 1810.

Therm. 6 A.M. 50, 2 P.M. 92, 8 P.M. 57.

Last night passed without an attack for which we were prepared with our scanty means.

I have just sent Pingalsing to Theraud either to get Harbhámji's permission for me to encamp at the gate of Theraud or to procure me an escort to Morwára on the road to Rádhanpur.

Camp at the Eastward Gate of Theraud, 19th January, 5 P.M.

In consequence of Harbhámji's invitation to move my tent to this place, I quitted Mallakpur well satisfied at the prospect of being more immediately under the Thákor's protection.

Camp Theraud, 20th January 1810.

Therm. 6 A.M. 45, 2 P.M. 78, 8 P.M. 59.

In ancient history we read of the pargana of Theraud. It was not then in possession of the present family but subject to the Rána of Wow, and paid a sum of money both to Rádhanpur and Jodhpur, when compelled by the appearance of a force.

The present family are Wágella Rajputs Jamindárs of Morwára, a town half way between Theraud and Rádhanpur on the western road, and which is still enjoyed by the branches of the family under the authority of Harbhámji the Senior, who has a share in its produce. Kánji, the father of Harbhámji, possessed Morwára alone, but being of an enterprizing spirit requested permission from the Naváb of Rádhanpur, to whom Theraud was (properly speaking) subject, to endeavour to possess himself of the district, offering, if successful, to pay him an annual consideration and obedience to his orders. This offer was willingly embraced by the Naváb, who assisted him in his enterprize.

At the time now spoken of the pargana of Theraud produced nothing to any authority. A Thána from Márwár occupied the fort which had gradually fallen away from the Wow Government. Kánji found it no difficult task to dispossess this party so far from relief and established himself without resistance in his new Government.

Shortly after his settlement a force came from Márwár under Jamail Beg, which encamped within a few koss of the town and claimed a tribute on the part of that Darbár, which Kánji was compelled to pay after a trifling resistance that gained however Theraud a name in a military respect. This payment of a tribute was construed into an acknowledgment of the claim which has never been enforced until last year.

Kánji's fame as a soldier, together with the Rádhanpur assistance, had gained Theraud so much renown that the force which came to collect the tribute amounted to 20,000 men under the command of Sambho Mall and Hirásing; of these 12,000 were Pattans in the service of Mir Khán and the remainder Purbiás.

To oppose this force Harbhámji was joined by his brother-in-law, Panjáji of Wiráwow with 300 Rajput horsemen, and by the Rána of Wow, who is also tributary to Jodhpur. On the arrival of the army within 12 koss of Theraud the Rána was induced to separate his cause from that of Harbhámji and attended the summons of Sambho Mall to appear in

camp, where he was placed in confinement and a large amount realized under the title of arrears of tribute. Harbhámji was compelled to pay a sum, which, however, was much smaller than that exacted from Wow.

Harbhámji sent out a guard yesterday evening and treated me with great civility.

We were visited this day by Jethájí, the son of the Thákor of Jetra, a fortified town about seven kosa to the eastward of Theraud. We perceived it about two kosa on our right hand, as we were on our march from Rantila. The young man brought an invitation from his father for me to visit Jetra.

This family is a Rajput, and holds Jetra, in the same manner as the other Rajputs and Kolies in the Mehwás. Jetra is said to be of considerable strength, can take the field with 700 men and levies a Vol or Páll on many of the villages of Theraud, &c. &c.

This country is the most singular in its interior economy that I ever recollect hearing of. Any chieftain who has 20 horsemen claims and realizes without trouble this Páll, which is great or small, according to circumstances, from villages belonging to a power to which he acknowledges himself tributary and dependent.

Theraud levies this sum from the villages of the Sachore District of Márwár, from Wow, and even from many of the villages of Rádhanpur.

Camp Theraud, 21st January 1810.

Therm. 6 A.M. 40, 2 P.M. 80, 8 P.M. 61.

Theraud is one of those parganna granted to Kamaludin Khán Bábi when deprived of Pattan, and the evidence of Persian history proves it to have been a dependent of Ahmedabad since the time of the Ghaznavi or conquest, whatever may have been the prior claims of Jhodhpur.

The parganna is bounded on the north by Márwár, Sachore being 30 miles N.N.E. from Theraud. On the west it is bounded closely by Wow, that town being only 6 kosa distant; on the south by Báhere 15 kosa, and on the east by the district of Deesa, in which direction its territory extends 20 kosa.

It is said to contain 53 villages of different descriptions, yielding a revenue to Harbhámji of not more than Rs. 20,000. His expenses are upwards of 50,000, the difference he realizes by plunder and by levies on his neighbours.

There is not a river in the district, and very few villages are supplied with a tank. Water is found at Theraud about 60 yards below the surface of the earth. It is not always of a good quality and so scarce that few villages have more than 1 well, and these, I am told, are very brackish in the hot season.

The well is surrounded by stakes driven into the ground about 2 feet in length. A double row of these form a demicircle to that part of the well where the water is emptied from the buckets. These stakes are joined at the top by cross pieces of wood and intervoven with strong branches. Earth is thrown between the two rows of stakes and well beat down which forms a reservoir, answering the purpose intended where chunam is not to be had.

This receptacle will retain water much longer than one of pure earth; in the sandy soil it sinks as fast as it falls. It requires great thirst to induce animals unaccustomed to it to drink from it, as the water is generally old and bad in the extreme.

This scarcity of water effectually prevents the cultivation of vegetables, and strange as it may appear, there is not such a thing as a vegetable in the town of Theraud, with the exception of onions, which are brought from Rádhanpur and sold by Boráhs, who are generally the retailers of articles of importation.

The inhabitants of the country live chiefly on bájri, neither rich or poor being able to purchase wheat. Milk of cows and camels and the flesh of goats and sheep are the articles of food.

The district produces excellent camels, as also horses. In this respect, however, I believe it is in some degree indebted for its good name to the more western district of Rhardra where horses of a very excellent kind are bred, the whole of Nyer abounds in horses, generally of a much better description than I have seen in any district of Gujarát.

The rayats are probably situated more comfortably in this divided country than in others under a more regular form of Government. By the payment of a sum of money, always within their means, they avert oppression and are more independent of their superior than the same class in any other country. The following is an instance of this spirit which came within my own notice at Mallakpur.

My people by mistake cut up a dead bábul tree for firewood which had already been fixed on by the Patel for the purpose of making cart wheels. He complained of this injury in the most rude terms of reproach, telling us that our being his guest saved us, and had Harbhámji attempted such a thing they would have deserted his village and annoyed his parganna.

It is by this hold that the rayats have such command over their chiefs and the most trifling encroachment on their privileges will induce them to desert their villages and retire to those of a neighbour.

The cultivators pay only ¼th of their produce to the Government, but it is still of great consequence in a country where money is not to be had.

From Theraud 5 koss is the town of Wow, the residence of a Chowhán Rajput by name Bhagwatsing.

Wow may be considered as the capital of Nyer, as the whole of Theraud to the east Garráh and Rardra on the west, as far as Suigaum and the Rann on the south, and the district of Sachore on the north were subject to the Rána.

The elder brother of the present man named Adesing was slain in an action with Harbhámji, some years ago, and was succeeded by Bhagwatsing, who gave his daughter in marriage to his enemy, which was supposed to drive all animosities. Jealousy still exists and the Rána views with fear the increasing power of his son-in-law. Whatever may be his sentiments he dares not avowedly express them, although the protection he affords to Karanji, at present an outlaw from Theraud, may be considered as a demonstration of his enmity to Harbhámji.

Wow is a fortified town and containing a much greater population than Theraud. There are no fewer than 1,000 Rajput families of rank and merchants of wealth and credit.

The Bháyád of Wow have made themselves independent in every quarter. Among others Bákásir, Garráh, and Rardra, 20 and 25 koss to the westward of Wow, are the most powerful.

Camp Theraud, 22nd January 1810.

Therm. 6 A.M. 45, 2 P.M. 86, 8 P.M. 69½.

The town of Theraud may contain about 2,700 houses, 300 of which are inhabited by Banyas, the others by Kolies, Rajputs and Scindians.

The town is surrounded by a wall and ditch 30 feet deep. The wall is in a bad state of repair, and to all appearance will fall to pieces in a few years. It is reckoned a place of great strength among the people of this quarter, which is assured by it against the predatory forces of the country where cannon are scarcely known.

Theraud contains few good houses with the exception of the Darbár and Parishnath temples. The Darbár is surrounded by a square wall in a similar state of repair to the town wall. There is a tank of water on the south-east face directly under the Darbár, but the water is extremely bad. The wells on the outside are all a little brackish, and in the months of May and June are scarcely drinkable. The jungle comes very close to the wall on every side but the south where there is an open space of about 400 yards.

Harbhámji can produce 1,300 horsemen, all well mounted, 300 of whom are his family horse, or troops related to him by marriage or caste. These reside in the Darbár. The others are Scindians and are a kind of Sebandy, increased or reduced as occasion may render necessary. A Thána of his family horse are stationed in Morwára, his original patrimony.

There are a numerous tribes of Scindians residing in the district lying between Gujarát and Scind who infest the countries so as to render travelling almost impossible.

The most powerful of these tribes are the Kosáhs, who from every information I have been able to collect, are a tribe of Belluches, who shared the fate of the Kalora family of Scind whom they had expelled at that time.

It is not more than 22 years, if so much, since they came into this country in a body of 8,000 men (which number is probably an exaggeration) and were received with open arms by the petty chieftains.

The term Sirye is applied by the people of the country to the Scindians which I understand to have arisen from the first stock who came across, having reported their place of nativity to be a district named Shira, but in what part of Scind this is I have not been able to ascertain.

These Siryes are now much dispersed. They are said to be bloody wretches, who not only rob but murder. They infest the whole of Párkar and up as far north as Jalour. The Sodáhs of Párkar and Dhát have purchased their safety by maintaining Hyderabad Thánas, but the more northern districts of Jodhpur suffer great and constant annoyance.

They are in general armed with swords and well mounted either on horse which they bring from Scind or which they procure at a cheap rate throughout the whole of Nyer. They move in numbers of from 1 to 500, which force is sufficient to overcome any that the country can collect in a short space. Like all Scindians they pride themselves on an expert use of the sabre and have succeeded by a bold and desperate line of conduct to inspire the country with an idea that they are actually invincible.

Their dress is precisely that of Scind as are their beards, and seem to have lost none of the manners of their country. They never cut their hair, but suffer it to grow to any length. They cherish this article as a great ornament and tie it in a knot on the crown of the head. This practice, I am led to think, is not peculiar to the Kosáhs alone.

They profess to have a great affection for the Kalora family and only wait for a favourable opportunity publicly to espouse their cause and reinstate them on the Masnad of Scind. It is well known that the Billoch tribes in Gujarát are inveterate enemies of the present Government of Scind and that there are 12,000 of these soldiers scattered over Dhát, Párkar and Nyer, or that tract laid down as a desert.

These people acknowledge no authority and gain their livelihood solely by their horses and swords. They enter the service of the predatory chieftains who abound in these districts and seem to prefer this country both because it affords them an asylum in time of danger and, because the province of Márwár is a fine field for their depredations. At the same time that the country presents no obstacles to their roving life from its vicinity to their native country. It affords a prospect of eventually recovering their ancient rights.

Yar, one of the most celebrated Jamaidárs (for the Kosáhs acknowledge men known to be of respectable families as their Jumaidárs or chiefs among their Billochis) was slain some time ago by Harbhámji. The man was famous for his valour and expertness in carrying on predatory warfare and may be thought a singular trait in his character was his liberality twice a year or as often as he acquired any riches he gave away every thing in charity, retaining (to use his own expression) only his wife, horse and sword. The two latter never failed him, and in a couple of months after the disbursement he was generally as rich as ever.

This spirit of independence is universal throughout the Billochis.

We might admire the character if we could blind ourselves to their cruel and treacherous disposition.

Their love of their native country is very great. If one of them dies and is in respectable circumstance, his remains are conveyed to Scind and there deposited in the vicinity of their nativity. I witnessed more than one instance of the kind during my stay at Theraud. A wooden coffin, strongly clamped with iron, fastened on a camel and attended by a couple of Scindian horsemen, formed the procession.

The river Loni which comes, from Márwár runs through the Garráh District and is said to empty itself into the Runn which bounds Kutch on the north. The Loni is represented as a small stream, dry in the hot season of the year with very low tanks.

Camp Theraud, 23rd January 1810.

Therm. 6 A.M. 45, 2 P.M. 87, 8 P.M. 59.

The inhabitants of Nyer are principally Kolies, a portion Rajputs, and of late years Mahomedans. The Kolies are armed with the Tirkampta and with a carved stick, like the blade of a sabre, which is smoked and made extremely hard. This they will throw 120 yards with execution and say that it will break the leg if it strikes the skin or if it hits the head, it carries death.

I saw some Kolies practising at a tree distant 100 yards, which they struck every time about 2 feet from the root and made considerable impression.

The villages throughout the Mahwas all resemble each other. Few tiled houses are to be met with, the generality being of the shape of beehives thatched. They have a miserable appearance, but I am told the inhabitants contrive to shelter a horse, a couple or more bullocks or cows and a large family under their roofs.

The Rajputs of this country may almost be considerd as Musalmans. They do not eat what has not had the ceremony of Nyot (or Halál) performed, and are cautious how they act in any way contrary to Mahomedan principles.

Their attendants are chiefly Musalmans and, like the Jhádejas of Kutch, they have no scruples in eating what is cooked by a Moor, or even eating with him.

Camp Theraud, 24th January 1810.

Therm. 6 A.M. 46, 2 P.M. 87, 8 P.M. 57.

In a visit which I had to-day from the Thákor I proposed prosecuting my journey to Sachore and requested that he would afford me a few of his people as a guard that length.

He made many professions of his willingness to assist me, but, under the circumstances which at that time existed, he could not spare a sufficient number of men. The disturbances in his own district render the presence of every soldier necessary. The road to Márwár being considered as impossible, it would require his whole force to insure my safety.

Harbhámji likewise hinted that the Jodhpur Thána at Sachore would not permit me to enter the country unless I was previously furnished with parwánas, and concluded by strongly

advising me not to attempt a journey to Sachore unless I could secure a route from thence to Pálanpur, as to return by the same road would be the signal for the Scindian and other plunderers to attack me.

This advice corresponded precisely with what I had received from all the mercantile people in Theraud, who repeatedly warned me of the danger.

By a letter from Mr. Grindley I learnt that Captain Williams had been refused permission to enter Márwár, which is attributed to the approach of Mirkhán with an army.

Camp Theraud, 25th January 1810.

Therm 6 A.M. 44, 2 P.M. 87½, 8 P.M. 53½.

Intelligence which I have just received from Jetra, a Mehwás town which I have already mentioned, has determined me, however contrary to my inclination, to give up the idea of entering Márwár and to return to Rádhanpur immediately.

The son of the Jetra Thákor, who is related to one of my attendants by marriage, gave me information of a plan formed by the Kolies to plunder me, and that the longer I remained in my present situation the greater would be my difficulty of retreat. He said the whole country had been invited to enter into the scheme, that my property was immense, and that shares would amount to a very considerable sum.

I had frequently heard that a rumour was common in the country of my boxes being filled with silver and gold, which idea was unfortunately strengthened by a thin iron chain, which I made to prevent theft. I endeavoured by every means in my power to dissipate this idea. My boxes, which are four small bullock trunks, were tossed about as if of no value and the chain thrown a side, and every opportunity taken to display their contents which were merely books and clothes.

All these endeavours seem to have been of no avail, for the Jetra man assures me I shall meet with difficulty whichever way I go. I have resolved to return by the western route of Morwára.

From Theraud to Dhentilli, 26th January 1810.

Therm. 6 A.M. 45, 2 P.M. 90, 8 P.M. 56.

I was compelled to await till noon for Harbhámji, who at length came attended by a few horsemen and we commenced our march passed Rhánpur, a Theraud village with a fine large tank. We reached Morrika, another small village subject to the same authority. It has a tank with little and very bad water.

At this place Harbhámji took his leave and introduced me to a Gossái, who he said would conduct me to Morwára in safety. I was a little astonished at the Thákor's taking his leave so soon and without even offering me a horseman and had almost resolved on returning to Theraud, but after repeated assurances that the Gossái was a better guard than all his cavalry, I was induced to proceed.

Harbhámji had behaved with great attention to me, and as he expressed a desire and partiality for European fire-arms, I made him a present of my double-barrelled gun.

Harbhámji departed and we proceeded to Dhentilli, a miserable village belonging to Theraud but granted to a Chárun. There is a small tank for the cattle to drink from, on the east face, but it is extremely bad.

Our road to-day proved very sandy and deep. The country was cultivated in some places but no crop on the ground. It was bushy rather than jungly and a pleasing variety of hill and dale. The town of Wow was seen about 3 koss to the westward and fixed a site as near as possible with a compass.

From Dhentilli to Morwára, 27th January 1810.

Therm. 6 A.M. 47, 2 P.M. 85, 8 P.M. 58½.

On our march of to-day we passed three villages. The first Titgnam, which is one of the largest open towns in Nyer. It acknowledges Harbhámji's authority, but being the property of Rajput zamindárs, pays little revenue. It has a very large tank and several wells. The people were dressed and the houses had an appearance of comfort for the first I have seen in the country.

From Titgnam the country assumes a savage aspect. No cultivation and the jungle increasing in closeness. After six miles' march we reached the ruins of a village reduced to its present state by the Suignam people many months since.

From these ruins about four miles through a close jungle and prefectly waste country we arrive at Kumbán, a village belonging to the Kolies of Bábere, consisting of 7 or 8 huts upon the summit of a hill. The huts are inhabited by Kolies; and it answers as a look-out post to the westward. A well supplies water.

Two koss beyond this we passed Uchasin belonging to Morwára but with a páll of all the surrounding Kolies. It is surrounded by a dry thorn hedge, has a small tank of

had water and some excellent wells. It appears a populous place, inhabited by Játs and Kolies.

Three koss further to Morwára, which we reached by sunset, after a very fatiguing day's journey of 19 miles.

As we approached this place the country opened a little, and some large trees (Kustdu nulj were to be seen.

From Morwára to Rádhanpur, 28th January 1810.

Therm. 6 A.M. 48, 2 P.M. 95, 8 P.M. 60.

Morwára is a populous town without any defences. It is the original grás of the Theraud Rája, who still possesses a share in it in common with the Bháyád. It has a large tank and is in every respect a flourishing place.

We had letters from Harbhámji to Málla, a Ráthore, and Sattoji, a Jhárcja Rajput, who received us with attention and promised to give us safe convoy to Rhádhanpur. This morning they gave us a Bráhman and assured us that there was no danger. The Gossái who had accompanied me from Theraud came to take his leave, but as I had heard that the Koli scheme was to be put in execution near a Jhat village on our route, I urged the Ateet or Gossái to accompany me, and fortunate it was that he consented.

We moved about 8 o'clock six miles through an open and cultivated country until we reached the ruins of a village belonging to Morwára named Burura. Here is a tank with a little water. Hence we moved two miles through an uncultivated tract and came in sight of a village belonging to Waryo, named Lodra.

From a height we perceived a body of horsemen with their spears shining about a mile in our front. We prepared to receive them, but they were so few in number that there was little to fear from them.

Scarcely had we moved on when an alarm was given and a large body of horse were seen scouring the country on our right flank. We drew up the baggage under a cover of a small jungle in which I disposed of our fire-arms to as much advantage as possible. I was happy to see so much readiness to attack as my men displayed, and the enemy appearing not to surpass 100 men, principally armed with spears, I suffered no serious apprehension.

I had hired 10 ecolies with matchlocks from Morwára and mustered in all nearly 30 fire-arms, which the Kolies dread most terribly. They fight for plunder and not honour and a trifling risk of death will deter them from attempting any action.

I had scarcely congratulated myself on my favourable position when another party of horse appeared on our left flank. I was now somewhat uneasy and removed my soldiers according to circumstances. In this state of suspense the Gossái rode off to the largest party and the Morwara Bráhman to the other, and they took the oaths prescribed by the tenets of their religion to die by their own hands if the smallest injury was offered to me. After much altercation and trouble they both succeeded and returned with an order to move on, which we did with the utmost caution until we reached Lodra, situated on a hill, from whence we saw a party of the horsemen drive off a herd of cattle at full gallop. From Lodra we proceeded gently to Dhyser, a Jhat village about two koss, the Gossái keeping in our rear as a protection against the enemy, who still continued to hang on our rear in small parties. Here is a fine tank, where we refreshed ourselves and marched to Bhilote, a village belonging to Rhádhanpur, with one of the most beautiful sheets of water I have seen for a long time on its side.

The largest body of cavalry proved to belong to Malwáji, the Thákor of Arrisir in Wágar, another party to Waryo, and a third to Bábere. There is scarcely a doubt but that they would have plundered us had the Gossái not been with us, as he assured me it had been a formed plan.

From Dhyser the country is well cultivated and free from jungle. From Bhilote to the ruins of Fattepur and thence to Rhádhanpur where we encamped safe.

Camp Rádhanpur, 29th January 1810.

Therm. 6 A.M. 50, 2 P.M 95, 8 P.M. 62.

I have met with the same kind reception from Seedee Rehair, the Killedár, which I experienced on my way up. He paid me a visit this morning and expressed himself very happy at my safe return. He departs for Sumni to-morrow to bring the Saugh or company of Shráwaks who are on their way from Surat to Morwára to visit the celebrated Parishnáth called Goricha.

Camp Rádhanpur, 30th January 1810.

Therm. 6 A. M. 58, 2 P. M. 86, 8 P. M. 60.

The following is the result of my enquiries respecting a route across the desert from this place, and it is my opinion that with the previous sanction of the Court of Hyderabad and a guard of no very great strength it might be travelled from Rhádhanpur:—

to Bhilote	...	...	...	...	3 koss.
to Jhandára	...	...	...	...	4 ,,
to Sonete	...	...	...	...	3 ,,
to Morwára	...	...	...	...	4 ,,
to Saigaum	...	...	...	...	5 ,,
to tank of the Runn		...	...	...	2 ,,
to opposite bank	...	...	...	...	16 ,,
to Bhersáana	...	...	...	...	9 ,,
to Wiráwáo	...	...	...	...	8 ,,
to Nagar Párkar	...	...	...	...	6 ,,
				Koss ...	63

The road is said to be good. The whole way the Runn is represented to be a waste sandy tract destitute of fresh water and of vegetation.

There is no place for halting in the whole of the 16 koss on account of the total want of water which is drinkable. Water of a brackish quality is found on a tract about 6 koss in circumference called Nura, which is situated on the Runn and covered with low jungle. It serves as an asylum for thieves when compelled to fly for safety. It is however perfectly uninhabited and no cultivation can be carried on, the soil being the same as the Runn. It is somewhat singular that the water found on the Nura is very near the surface of the earth.

Saigaum is situated near the Runn which comes from near Arrisur in Wágar and takes a sweep round Kutch.

On crossing the Runn we enter the district of Párkar, the eastern part of which is said to be rocky, resembling Hállár in many respects. Cultivation is abundant and water in tanks and wells. Párkar contains between 40 and 50 villages, the capital is Parri Nagar, generally called Naggar, the residence of Sodha Rajputs. It is destitute of any fortification, and in case of an enemy making his appearance, the inhabitants take refuge with their property in a mountain which is represented as rising to an enormous height close in the vicinity of Nagar.

This mountain is called Kalingar and may be seen at the distance of many miles. It is covered with jungle and is accessible only to those who are well acquainted with its paths.

Parri Nagar in its present state contains only 300 houses inhabited chiefly by Sodha Rajputs, the ancient population having long since left it for places of greater security. Among others Navánagar in Hállár may be mentioned as having risen upon the ruins of Parri Nagar.

The Párkar District can scarcely be said to have a chieftain. Punjáji of Wiráwáo is the most considerable personage at present. His capital is surrounded by a wall and contains about 600 houses.

Punjáji derives his superiority from a tax upon a Parishnáth which he has in his possession. This idol is called Goricha from its having originally come from what is termed Gor Bangála. It is an image two feet high in a sitting posture, with his legs across. It is made of marble and said by people who have seen it to be well executed.

During the prosperous and flourishing state of Parri Nagar it was inhabited by numerous families of Banyans or Shráwaks, whose temples were much celebrated for their elegance and were resorted to by Shráwaks from every quarter to pay their devotions to Goricha and Mándavrái whom they suppose to be brothers.

When the Sodha Ráj began to fail from the powers of the Mussalmáns in Gujarát and from that of Kutch, it had recourse to Scind for protection and Hamir, a Sumra, who then reigned in Scind, received the daughter of the Párkar Chief in marriage in return for his assistance.

The influence of Scind soon became paramount and their unpopular and prejudiced Government, and probably in some measure the insecure and unsettled state of the country whose weak Government pointed it out as an object of ambition to the neighbouring authorities, to all of whom it was equally important, compelled the respectable and opulent inhabitants to quit it.

In Scind, in the confusion which generally attends emigration of the idols, so highly prized, Mándav Rái fell into the hands of a body of Parmár Rajputs who like to worship these gods like the Shráwaks. These Parmárs emigrated from Párkar and fixed their abode in Jhallawad at Muli where they built a magnificent temple for their favoured Mándav Rái, in which he still resides.

Goricha did not escape nor is he so pleasantly situated, he was seized by a Rajput family and concealed in the sand hills which lie to the north-west of Párkar.

In a few years the influence of the Court of Scind in this district was nearly crushed by the unsettled state of the country and the Sodhas were once again left in peaceable possession of their respective grass and villages. Then it was that Goricha was produced and the news of his safety soon attracted the notice of Shráwaks far and near, who wanted to pay their devotions.

The possessor of this idol resolved to turn this circumstance to his advantage and imposed a heavy tax upon a sight of the god, which the Banyans consented to pay. From that day the chieftain of Párkar may be said to have been invested in the possession of the image, and of course it has been an object of great controversy among the Rajputs.

It passed from hand to hand and is at present in possession of Punjáji of Wiráwáo whose grand-father, Sattáji, took it from a Rajput of Parri Nagar.

The visits to this god are made in Sanghs or parties of many thousand souls. They have agents in Rádhanpur who previously settle matters with the Koli chieftains for a safe conveyance to the place of worship. On the arrival at the spot where the idol is to be seen (which is previously fixed on) he is a day out of the sand and placed under a guard of Rajputs with drawn sabres, whilst the pilgrims perform the worship, and make offerings according to their circumstances.

The offerings are carefully deposited by the guard in a large chest made for the purpose and are divided between the Sodha and his attendants. Numerous fees are attached to the ceremony which are most willingly paid, and so happy do the people consider themselves by a sight of Goricha that they part with their all with the utmost pleasure.

The ceremony continues for a few days, when the god is privately removed and parties of horsemen sent in every direction, one of which has the charge of the idol, whose place of concealment is by these means a secret in the breast of a few men whose interest it is to be silent.

The Rája who is in possession of this stone, is in the practice of raising sums of money payable on the arrival of a Sangh, which is considered as sufficient security for an advance of 1 lákh and Rs. 50,000.

Camp Rádhanpur, 31st January 1810.

Therm. 6 A.M. 58½, 2 P.M. 84, 8 P.M. 65.

The Rajputs in possession of Goricha worship him and are particularly careful that no jatti shall interfere.

The large Sangh from Surat under Dáyábhái arrived to-day. It consists at present of about 9,000 people, but parties from Márwár, Kutch, Sorath, and the most distant part of Gujarát are expected, and I was told by Dáyábhái that he expected 70,000 souls would be assembled at Morwára where the ceremony is to take place.

Panjáji, who possesses Goricha, is to receive Rs. 40,000 besides the presents and offerings. Theraud receives Rs. 7,000 and Waryo, Bábere, Therwára, Farrah, Un, Wow and Shigaum each a proportionate sum to insure the safety of the party.

The little idol is said to be at Kánpur, a place a few miles from Morwára, in readiness for the ceremony.

In Párkar I am assured that the seasons correspond precisely with those of Kutch Scind is said to commence 15 kosa beyond Parri Nagar, in which, as also in Wiráwáo, Mir Gulam Alli has a Thána of 15 or 20 men, who receive at the rate of 4 seers per maund of grain produced in the district and an annual tax of Rs. 1 per plough for their subsistence.

Camp Rádhanpur, 1st February 1810.

Therm. 6 A.M. 59, 2 P.M. 82, 8 P.M. 64.

My Kosids have returned from Jodhpur bringing letters from the Rája Maunsing and his Diván Indraji Singhavi, dictated in friendly terms, but demanding my reasons for wishing to enter Márwár and desiring that a copy of my letters from the English Government might be sent, after perusing which the pleasure of the Court of Jodhpur should be made known.

I have just received Mr. Carnac's instructions to remain at Theraud or to return to Rádhanpur and await the orders of Government.

Camp Rádhanpur, 2nd February 1810.

Therm. 6 A.M. 58, 2 P.M. 93, 8 P.M. 64½.

It has been customary ever since the first establishment of the Scindian influence in the district of Párkar for the Rajput chieftain to give daughter in marriage to the ruler of that country, but the present man has married one to Gulám Alli, another to Fateh Mahmad of Bhuj, a third to the Nawáb of Rádhanpur, and a fourth to Amin Sáheb, a Scindian Jamaidár in the service of the Gáikwár State.

As far as I have been able to understand, the whole of Párkar is cultivated by its own zamindárs who pay no revenue excepting for the support of the Scindian Thánas already mentioned.

Cloth of descriptions and a few horses are occasionally brought from Sind into Gujarát by this route, but this intercourse is now confined to Cháwas, and men of small property who carry on a petty and hazardous traffic. Rádhanpur never had much communication with Scind, and that little has within these few years been still more confined, owing to a prohibition upon Agra opium being brought to the southward, which was the only article of trade and to Scind by Gujarát.

From Parri Nagar 30 koss in a direction nearly west is situated Islámnagar. In this distance the traveller is said to experience considerable difficulties from the sand hill and the wells so far distant from each other that the night is the time chosen for travelling to avoid the excessive heat and glare.

These wells are 8 or 10 koss distant from each other, are generally 100 gaj deep of no great breadth and of ancient fabric. Between Parri Nagar and Islámnagar there are no regular villages. Wandyas and Nyaras are met with in the vicinity of the well; they are literally tribes or herds who feed their herds of goat, cows, or camels and remove from place to place as occasion renders requisite. They are Sodha Rajputs, but of late years much mixed with Scindians.

The cattle drink but once in three days, and the camels in six. All over the sandy tract scattered jungle and abundance of coarse vegetation afford an excellent pasture.

Bájri and mug are the only grain produce, and these only in spots where the sandy soil is a little mixed with clay.

Ghee, the produce of their numerous flocks, finds a ready market throughout the whole of Kutch, and chiefly Lakhpat Bandar.

The inhabitants eat goat flesh and have wild vegetables of several kinds. The one what they prefer is called bang, resembling the common bájri, but with an inferior flavour. Another fruit which they cook as a vegetable resembling a bore or bare. This is called kursir or curin, found in Gujarát upon a green brown bush but not generally eaten. Melons of a delicious flavour are spontaneously produced throughout the desert and form a grateful refreshment in the hot months. They fracture the fruit in many places and suffer the juice to flow, which is drunk and the fruit cut up.

Islámnagar is said to be a strong fort situated in the desert and destitute of water without the walls. Mir Gulám Alli pays great attention to the efficiency of this as well as other posts forming in some manner a chain of communication across the desert.

Twelve koss in a north-western direction from Islámnagar is the fort of Mitáh and 15 koss further that of Kherpur, two places similar to Islámnagar. Kherpur is only 35 koss from Hyderabad.

The same causes which have produced the anxiety evident in the Court of Scind respecting this route may operate equally or more powerfully on the more northern one of Amercots, which has been at all times more exposed to the Mahomadan power in Hindustán.

The different invasions of Scind which we read of in Persian History, have been from the province of Kandáhár or Multán, or else by the road of Amercote to Bikur; but an invasion of Gujarát attempted by Sultán Husain Mirza of Scind, nearly at the time of Báber's entrance into Hindustán, I should conceive, must have been by the route of Párkar; for although no names are mentioned, yet Bikhur being at that time an independency under Mahmadkhán, renders it improbable that the north route would be pursued. This attempt was actually carried into effect, but failed by the Sultán's death and dissension at home.

Mirza Isa Torkhan of Scind proposed to the Emperor Humawon in his distress to unite and conquer Gujarát, which also failed owing to distrust in the parties.

Vide Tawárikh Hallakun.

The country north from Párkar towards Amercote is called Dhát, originally subject to the Sodha Ráj of Amercote.

The following is information which I received from a person who travelled within 15 koss of Amercote for the purpose of purchasing bullocks :—

From Párkar Nagar to Wiráwow N.-W.	... ...	... 7 koss.
,, Rajora N.	... ...	... 22 ,,
,, Koanna N.-W.	... ...	... 8 ,,
,, Guddra N.-W.	... ...	... 20 ,,
,, Nilwa N.	... ...	... 8 ,,
,, Amercote N.-W.	... ...	... 15 ,,
		Koss. 80

Between Wiráwow and Rajora 1 well, hills of sand and jungle. At Koanna a well at Guddra a tank. Guddra is the property of a Sodha named Rámsing, originally of the Amercote Bháyád. Between Koanna and Guddra there are two or three wells. From

Guddra to Nilwa there are sand hills and 1 well. Nilwa is half the property of Sodhas and half of Ráthores.

There are three forts in this tract, one Kadha, Balliári and Miti, which lie to the westward of the route in question, and have Scindian Thánas.

The country possesses little or no cultivation, the people living chiefly on milk. They tend numerous flocks of cows, bullocks, and camels, which are purchased very cheap and brought into Gujarát.

The district of Dhát includes an inferior division called Kari Kawar, which is immediately on the western border of Márwár, and is inhabited solely by Ráthores.

The natives of Dhát are said to be a peaceable race possessing few horses and armed only with swords and shields. They are compelled to support the Scindian Thánas to save themselves from the Kosáhs and other Scindian plunderers who come over in numbers.

On my arrival at Rádhanpur I resolved to await instructions from Baroda before I would retire further into the territories of the Gáikwár Government.

In the interval I received a letter from the Acting Resident at Baroda requiring me, in consequence of some instruction relative to my employment, to proceed to Ahmedabad for the purpose of receiving the sentiments of the Honourable Major-General Abercromby, the Commander-in-Chief, on the propriety of my resuming my journey.

In consequence of the instruction of that officer, I proceeded to Baroda, at which place I have been directed to prepare this journal for the information of Government.

Baroda, 17th March 1810.

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HISTORICAL SKETCH

OF THE

DISTRICT OF OKHÁMANDAL

IN KÁTHIÁWÁR;

BY THE LATE

LIEUTENANT J. MACMURDO,

7TH REGIMENT BOMBAY N. I.

Submitted to Government on the 23rd April 1812.

n 263—74

DISTRICT OF OKHA'MANDAL.

The term "Okhámandal" is applied to the western point of the Peninsula of Gujarát, which is separated from the districts of Hállár and Porbandar by a Runn, or swamp, formed by an inlet of the sea on the northern shore, near a small village named Pindh Tárack, and, extending itself in a S. W. direction, is divided from the sea at Maddi by a narrow bank.

Near Pindh Tárack the bed of the Runn is five miles in breadth, and is dry at ebb-tides in the springs; at full-tide there is said to be sixteen inches water generally, but somewhat more, on the Okha side, the land of which is bold and rocky. The length of the Runn is from fifteen to eighteen miles from Pindh Tárack to Maddi, and its breadth gradually decreases until at the latter place it is little more than a mile, with a bed entirely of sand.

Pindh Tárack, commonly called Pindtárra, is an insignificant village, belonging to Jám Jessáji of Navánagar. It receives its name from a mineral spring of pink-coloured water in its vicinity, held sacred by the Hindus, who consider it as having been the spring where the Pándaws procured their pardon for the crime of Gowhattia (cow killing), for which they were expelled from the Government of Hastináp'ur.

Pindh signifies the human body, and is also applied to a ball of rice, which is used in the ceremony to represent the body of any person deceased; and Tárack is a Sanscrit word, signifying to float: Pindh Tárack, the floating of the body, which is the proof of innocence among the Hindus. The spring is situated on the direct road to Dwárka, and it is a religious duty of all pilgrims to bathe in it on their way to that place of worship. It is within the limits of the high-tide, which washes it out daily.

The ancient history of Oka, which is only to be found in the sacred writings of the Hindus, is so mixed with fabulous tradition, that it would be difficult to separate truth from falsehood. These authorities, however, derive its name from Oka, a celebrated Daitya, or evil spirit, who resided in this tract, who was afterwards slain by Shri Krishen when he proposed to make it his residence.

The word *Okha* signifies anything bad or difficult, and *mandal* is a term applied to any distinct district or division of a country. The historical fragments which I have been able to collect, can be traced with some appearance of authenticity as far back as the time of Rái Lacka of Kutch, who lived about Samvat 1010, or A.D. 1054. At that time the Government of Oka was divided between the Herol and Chowara Rajpets; the former governed at Gumti, and the latter at Vasie, at present a small village situated four koss to the southward of Arámra. The Chowara Rájputs were the legal sovereigns of Gujarát, and a family of this tribe were the last Rájás who reigned in Pirán Pattan.

Some branches of the Ráthore family, who governed in Márwár, were banished from their country in consequence of internal troubles. Among others were Lacherám, Nirba Sing, Vyráwalji, and Vijalji, four brothers, banished by their uncle, Rája Jhoda, who built Jodhpur. The two latter brothers, attended by a few adherents and friends attached to their persons, proceeded to the southward in hopes of procuring service among the Rajput Princes in Gujarát; but it would appear that they were disappointed, as we hear of their arrival at Pátri Bajánra, at that time in possession of a Jhálla Rajput. Here they might have remained, but in consequence of a quarrel in which the Jhálla's son was slain by Vyráwalji, they were compelled to leave Jhálávád, and continued their route to the southward, with a view of making the pilgrimage of Dwárka.

The Herol prince, who at that time enjoyed the Gádi of Dwárka, levied a fine on all pilgrims before they were permitted to bathe in the Gumti, and this was probably the most lucrative branch of revenue derivable to Government. Upon the arrival of the Ráthore Princes they found the Herols and Chowaras engaged in a war, which had existed for many years; and as the resources of each were nearly equal, there appeared no prospect of its termination.

The Chowaras made an application to the Ráthores for their assistance against their enemies, which they pretended to afford, but were at the same moment effecting the ruin of both families and their own aggrandizement. To cover their horrid purpose they had recourse to stratagem, and to palliate it they imposed upon the credulity of the Hindus by publishing that the god Ranchorji had sent them the remains of his victuals, with a message that it should be continued for ever. The god at the present day pays an annual consideration to the family for this voluntary tax.

The Ráthore brothers, in pursuance of the plan said to have been pointed out by Ranchorji, invited the whole of the Herol family to a feast, which they accepted without hesitation, considering them as pilgrims; and the negotiations with Vasie had been conducted privately. The Chowara Chiefs were secreted in a neighbouring spot, under a promise of being permitted to fall upon their enemies when intoxicated, but both parties fell a prey to the treachery of the Ráthores. The few Herols who survived this massacre were compelled

to seek an asylum among the Wághairs, fishermen who dwelt on the sea coast; they were received kindly and were at length obliged to enter their tribe.

A country thinly inhabited and deprived of its sovereign was easily conquered by the Ráthores, who extended the boundaries of Oka to the eastward as far as the River Vedemati. On their return from one of their expeditions they halted at Nandánna, a village near Ghurghat. Vijalji, the younger brother, being furnished with a body of men, marched to the southward and conquered Somnát Pattan* from the Nágair Rajputs, and established the sovereignty of Sorath in his own person; whence sprung the Vija Rajputs, as the name intimates.

During the life-time of Vyráwalji the seat of Government was transferred from Vasie to Arámra, which being on the sea shore, afforded many advantages to the State. Commerce does not appear to have been at all cultivated, and as the greater portion of the population were Wághairs (or boatmen), piracy was probably their principal pursuit.

Vyráwalji was succeeded by Vickam Sing, his son, who married the daughter of Jihájí, son to Abdás, a Rája of Kutch, celebrated for his long beard, and who was slain by Sultán Alla-ud-din Ghorí when he overran the whole of Western India. This connexion speaks in favour of the Arámra family.

Hamirji, a son of Jehájí, came over from Kutch with his sister and took up his abode in Oka. He became attached to a beautiful young woman, daughter of a Herol Rajput, but who had from necessity been brought up in a Wághair family; to obtain her he was forced to marry, which united the tribes of Wádhel, Herol, and Wághair; but in order to prevent their offspring receiving the low title of Wághair, they took the designation of Máneck, and their descendants possess Dwárka and Denghí at this moment.

Sángán appears to have been a celebrated warrior, or more properly, pirate; his name is used to this day by the pirates of this coast, who call themselves Sángání, which may have given rise to the supposition of a race of men existing in this quarter called Sángáriáns. Sángán extended his dominions into Hállár as far as Kambállin, and a considerable way into the Porbandar Rana's territory.

Sángánji was succeeded by his son Bhimji, in whose reign Sultán Mahmud Begaráh,† of Gujárat, conquered the Island of Bate and many strongholds in Okhámandal.

The author of the history entitled "Miráte Sikandari," which was compiled at the period now spoken of, gives the following account of the expedition:—

"In the year 878 Hejira (A.D. 1473), the Emperor had newly returned from a successful expedition into Kutch and was encamped at Junágad. A Syed, named Molána Mahomed, found his way to Court with two infant children, and gave the following narrative of his misfortunes.

"He had embarked with his wives and family from one of the ports in the Deccan, with the intention of landing in the Persian Gulf and proceeding by land to his native place in Samarkand. The vessel was captured by the pirates, who carried all the females to Dwárka as prisoners, and landed the Syed with his infant sons on the adjacent coast. His sufferings on his way to Court were excessive, and the whole of the officers of state united in requesting the Sultán to add this den of thieves to the number of his conquests.

"Máhmud had heard repeated complaints of the pirates having captured vessels on their voyage to Mecca and of the sufferings endured by the pilgrims who fell into their hands. He was therefore desirous of extirpating such a troublesome enemy, but the report which reached him of the natural strength of the country from its rocks and jungle, had prevented his carrying into effect a design, the success of which might be doubtful.

"This fresh instance of cruelty, however, determined the Sultán on making the attempt; and having ordered the Syed to be attended to, he issued a mandate for an instant march, which continued without a halt until he reached Jaggat or Dwárka, which he found deserted by the enemy. He gave it up to plunder, and having demolished the temples and broken the idols, he next proceeded to Arámra, a town opposite Shankodwhár (improperly called Bate).

"Shankodwhár (adds the author of the 'Miráte Sikandari') is an island separated from the continent by an arm of the sea three kos in breadth. In this place, which was naturally strong, the pirates and villains of Jaggat had taken refuge. Boats were prepared, and by these means a body of the boldest warriors in the army were landed on the island, where they were warmly received by the enemy, who were not backward in exposing their persons in defence of their property. In the end, however, they were overthrown by the Mahomedan soldiers, who slew a great many, and pursued the remainder to their boats, by which they effected their escape. The Sultán returned, leaving a slave named Mallick Toghán Farhatal Mulk, in charge of Jaggat."

* Now Vyráwal Pattan, south of Junágad.

† So called from the two Ghars, Powághar and Junághar, having fallen to his arms the same day.

Such is the relation of the historian of Gujarát; and it is said that Bhimji, who had escaped by boat, on his return finding the Mussalmán Thána in Dwárka, resolved to make Bate his residence, from whence he reduced the troops in Dwárka to the utmost distress.

The Wághairs, from the marriage of Hamirji considering themselves entitled to the ancient possessions of the Herol Rajputs, headed by Hamirji's son, Mánack, attacked Dwárka with success, and were permitted by Bhimji to retain it, on condition that Arámra should not be interfered with. The Ráthore and Wághair tribes were now united in firm friendship, and intermarry at the present period; but the former, after the slaughter of the Chowaras and Herols, dropped the title of Ráthore for that of Wádhel, Wádd, or Wáida, signifying slaughter, massacre.

From this period the Government of Okhámandal appears to have undergone but little change in an elapse of several centuries. The families of Wádhel and Mánack, as established in the time of Bhimji, enjoyed Arámra and Dwárka until within these few years; their original possessions have been, however, materially curtailed, and Oka is at present confined to the boundary of the Runn. These deprivations took place in the administration of Merukhowás at Navánagar, and that of Premji at Porbandar.

The whole district of Okhámandal, in the year 1809, contained five forts and twenty-seven villages. The former were Bate, Poseitra Bharwálla, and Dwárka; since which period a fort has been erected at Deughi. Arámra and Poseitra belong to the Bháyad of Bate, and Bharwálla is a dependency of Bate itself.

Subject to Dwárka there are twenty villages, containing in all not more than 2,000 houses, exclusive of Dwárka itself, which may be calculated at 500 more. The Bháyad of Bate, including the villages belonging to Poseitra, possess but little, and their population cannot be calculated at more than 500 houses, and if we allow Bate itself twice that number, we shall find that the number of houses in the whole of this tract of country does not exceed 4,000.

The chief part of the population consists of Wághairs, a race now composed of Mussalmáns and Hindus. The Wághairs are Hindus in Okha alone; in Kutch and Hálár they are Mussalmáns. Their appearance is not much in their favour, and their manners are such as might be expected from their mode of life. They have hitherto gained their livelihood by plunder; but in the monsoon, when the boats are laid up, they retire to their villages, and cultivate a few fields of grain, bájri. They pay no revenue to any authority, and the law is Khedo and Khão—"plough and eat."

The Rajput families in general form villages distinct from the Wághairs, and pay certain considerations on their crops.

The Okha people are considered by their neighbours as treacherous, and are looked upon in the same light as the Kutchis, whose character for deceit appears to have taken rise from Ráo Bhora of Bhuj having delivered up the last Emperor of Gujarát, Sultan Muzaffer, to his enemies.

The Bháyads are entirely independent of their heads, and those of Okha do not seem to be guided by those bonds of relationship which attach the Rajput in general so strongly to his Tilát.

The district of Okha is too well adapted for piracy; its coasts abound in little creeks, safe places of secrecy to their small craft, where they are hid behind rocks from cruizers, which dare not approach sufficiently near the shore on account of the dangers which attend its navigation.

The soil of Okha is in general light and red, of no great depth, producing tolerable crops of bájri and til. But a very small part of the country is cleared of the jungle, which is composed of milk-bush and bábul. The rock with which Okha abounds is much impregnated with iron ore. The indolence of the natives has, however, prevented their smelting it in greater quantities than has been necessary to repair their boats. The bábul affords an endless supply of charcoal.

There are extensive tracts called Wád, or Wadh, for grazing; the Okha people keep few cattle themselves, but rent these pastures to the neighbouring districts, who pay them in ghee, which is sent from the country. Camels are bred in Okha; they are of an inferior kind, but they are not troublesome to the inhabitants, who scarcely look after them until they attain an age fit for sale. The Wághairs drink their milk.

Okhámandal was invaded in the year 1774 by the united force of Nagar, Gondal and Porbandar; their object was the punishment of Poseitra for the depredations committed by the Wághairs upon the villages of those districts. Poseitra was taken, and its chief reinstated upon furnishing security for his future good conduct.

The shore abounds in oysters and other shell-fish, and the jungles are well stocked with partridge, quail, and hare. Salt is made in small quantities.

MEMOIR

ON THE

PROVINCE OF KÁTHIÁWÁR

ACCOMPANIED BY REMARKS

ON THE

RUNN OF KUTCH,

BY THE LATE

LIEUTENANT J. MACMURDO,

7TH REGIMENT BOMBAY N. I.

Submitted to Government on the 2nd October 1815

MEMOIR ON THE PROVINCE OF KATHIA'WAR, &c.

The memoir of a country, in order that it be complete, and afford a distinct perception of every subject connected with its resources, embraces many heads; it will therefore perhaps be proper, for the sake of perspicuity, that they be treated of separately, and in the course in which they appear naturally to follow each other. The following appear nearly to comprehend every head on which it will be necessary to treat :—

I.—The situation and boundaries of the country.
II.—Its general divisions into districts.
III.—The face and general appearance of the country.
IV.—The towns and forts.
V.—The roads, rivers, and mountains.
VI.—State of society, whether warlike or otherwise.
VII.—Produce as connected with military supply.
VIII.—Imports and exports as affecting the same.
IX.—Seasons and climate; and
X.—The mode of defence best adapted; with a description of the Runn, which bounds one-half of the Peninsula.

The Peninsula of Gujarát, commonly known by the name of Káthiáwár, is situated within the 69° 5′ and 72° parallels of East longitude, and the 23° and 20° 40′ degrees of North latitude. No country could be defined by more positive limits;—on the North, a sandy desert tract, called "Runn," stretches from the Gulf of Kutch (which forms the western boundary) nearly in a direct line eastward, dividing it from Gujarát, and joins the Gulf of Cambay, which bounds the Peninsula on the East, whilst the Western Ocean washes it on every other side.

This country is divided into nine districts as follows :—

I.—Jhálávád.
II.—Káthiáwár.
III.—Gohelvád.
IV.—Machu Kántha.
V.—Hálár.
VI.—Sorath.
VII.—Bábriávád.
VIII.—Jetvád or Barda.
IX.—Okhámandal.

For the sake of clearness I shall consider these districts separately, in as many of the above points of view as will apply, leaving till the conclusion of this Report a consideration of those of a more general nature.

JHA'LA'VA'D.

Jhálávád derives its name from the Jhála Rajputs, who compose its principal Zamindárs. It is the most northerly district, and, generally speaking, includes the tract from the neighbourhood of Halvad on the west, extending along the bank of the Runn as far as the Honourable Company's Pargana of Ránpar. In this tract, however, there are, several inferior divisions, viz., Jatvad, which is composed of twenty-four villages inhabited by Jats of Sindian origin, lying on the bank of the Runn between Dhrángadra and Pátri; Nall Kántha, so called from its being on the border of a piece of water called the Nall, which appears only another appellation of the Runn, in a more contracted and canal-like form. Nall Kántha joins the east of Jatvád, and extends along the Dholka frontier, nearly as far as Mitápur, where the Runn, re-assuming the Runny aspect, the name of Nall is lost. A third division is that known by the name of Bhál; it is a name given to those parts of Dhandhuka, Limbdi, and Wadhwán which produce crops of wheat without the necessity of irrigation. It can scarcely be called a division of the country, because the Nall Kántha is included under the term Bhál; but it is proper to mention it as a common name of the lands above mentioned.

The whole of Jhálávád is one vast flat, with a decided but scarcely discernible slope towards the Runn. There is a wonderful sameness in the face of this district, so much so, that I do not know of a single hill in it. There is also a visible want of wood, trees of the larger kind being exclusively confined to the environs of villages: of brushwood there is a good deal, along a range of rising ground, which appears to run in a north-west direction

from the Thán hills past Sitha and Dhrángadra, and thence to the Runn, with which it afterwards runs parallel as far west as Halvad. This range, which is rocky, is never very broad, perhaps two miles at the most, and is incapable of cultivation. The soil of Jhálávád is sandy, partaking of that of the Runn, with slips of rich black soil; the former yields plentiful crops of jowári and bájri, whilst on the latter, which is most to be met with near the Runn, very fine crops of wheat and cotton are produced. The water throughout Jhálávád is contained in wells and tanks, chiefly the former, the soil not being in general well adapted for the latter: the wells are, with few exceptions, brackish in April and May, and the tanks are generally dry in those months. There is one tank, called Chaudresir, near Sitha, and another in the vicinity of Pipri in Jatvád, that are seldom or ever dry, and contain good water.

There are few rivers in this district, and those are salt, with sandy beds and low banks. There are the Bhogáva, which passes Limbdi and Wadhwán and falls into the Runn on the Dholka frontier; the Bámban, which falls into the Runn at Tikar to the west of Halvad, and another river which passes Dhrángadra and falls into the Runn at or near Dehgamm. Troops have some difficulty in finding water in this district just before the rains, particularly if attended by many cattle.

The roads in general lead on sandy ridges, and are good throughout the year. In some places the sand is heavy for carriages, and in the rains a couple of days' fair weather is sufficient to render the roads excellent, with the exception of those near the Runn, which are muddy.

Dhrángadra.—The principal town is Dhrángadra, surrounded by a wall in a decayed state; it is the residence of the Ráj, or Chief of Jhálávád and head of the Bháyad. Here is bad water.

Limbdi.—A town of the first importance in this district: it is the residence of a Rajput Chieftain. Limbdi is situated on the Bhogáva river, and surrounded by good walls. The water is very indifferent. This town is however the emporium of trade between Márwár and the peninsula, and is remarkable for the number and respectability of its mercantile and monied men.

Wadhwán.—Another Rajput independency. The town, which is strongly and newly walled, is situated on the Bhogáva river, but has good water, both tank and well. Wadhwán is of a mercantile disposition, and, like Limbdi, has a rich population, who speculate in the grain trade to and from Gujarát and the peninsula, and also in Márwár cloths.*

No district in the province yields so much to the general subsistence of man as Jhálávád. Its staple produce is wheat, of which it sends considerable quantities to Gujarát, besides supplying the wants of the peninsula. Limbdi, Wadhwán, and Dhandhuka yield a never-failing supply of this essential, and any depôt formed in the province must depend in a great measure upon these places for this article. The wheat of Dholka being, I believe, chiefly sent to Ahmedabad and Baroda, little can be brought across the Runn. The bájri and jowári cultivated in Jhálávád, previous to the late famine, were sufficient for the want of its own inhabitants, but since that period the produce has fallen far short of the consumption, and both are brought from Gujarát. A few years' peace and prosperity will soon remedy this deficiency.

The horses bred on the river Bhogáva are both numerous and of a description fitting native cavalry, and there is little doubt but that they could be rendered useful in this branch of service by proper encouragement and attention.

The cultivators of Jhálávád being chiefly Kunbis, the district is peaceable and orderly. The predatory and unsettled life, common in some other parts of the peninsula, is here only to be met with among the Jats, who seem to have originally been addicted to plunder. Perhaps the vicinity of Jhálávád to Gujarát may have had some influence in civilizing the society.

KATHIA'WA'R.

Káthiáwár takes its name from the Kátty tribe, who inhabit that district. It has Gohelvád and Soráth on the south and east, Jhálávád on the north-west, and Hálár on the west. This district may be said to extend from Pálliád as far as the town of Dhoráji and the mountains of Bábriávád in a southern direction, and Thán and Chotilla in the north.

The district in question is extensive and its features of course are various. The northern parts about Chotilla are mountainous, whilst the general appearance is hilly and barren. The range of hills called the Chotilla Mountains extends from about Thán in a direction across the peninsula towards Behera and Pálliád; the principal hill is of a conical and remarkable shape. These hills are covered with brushwood, and thinly inhabited; water is scarce throughout that tract, and the roads are scarcely practicable. The other hills in Káthiáwár are detached barren rocks, and cannot well be particularised.

*There are other places, such as Sylah and Muli, &c., but it would be needless to notice more than the chief towns.

The soil throughout is stony, with a light red earth, and has little variation, if we except those parts on the Bhádar river, where the soil is rich. The stony soil is only adapted to the cultivation of bájri and jowári, which are in consequence the staple produce.

The district of Káthiáwár is abundantly supplied with excellent water: every village possesses numerous wells, which both serve for consumption and for irrigating the land. Tanks are not so common as in some other parts. The wells preserve their water perfectly sweet throughout the year, and water is generally found at a moderate depth and principally in blue rock.

Káthiáwár has two large rivers, both of which are named the Bhádar. They rise on two opposite sides of a hill, not far from Jasdan. The one pursues a south-west course, and, leaving Káthiáwár, waters the whole of Sorath, and falls into the sea near Navi Bandar below Porbandar: this is undoubtedly the finest river in the province, both as regards the abundance and quality of its water. The other Bhádar is distinguished by the title of Suka Bhádar: it pursues an eastern course to Rampur, whence its waters mix with the Bhogáva and fall into the Runa near the Gulf of Cambay. The water of this Bhádar is neither so good nor so useful as that of the other. There are a variety of small streams, which descending from the hills, after a short course fall into the larger rivers: these streams in general supply water to a few villages on their banks, and in short it may be said that few parts of the country are better furnished in this necessary article of life than Káthiáwár.

The roads, partaking of the soil, are stony, but extremely good at all seasons. The banks of the rivulets are often steep, but have regular roads to pass. The great Bhádar can only be crossed at certain places, on account of the loftiness of its banks; every village has a pass for carriages. The rain, if heavy, cuts off communication across the Bhádar, often for several days; and the rivulets at the same season flood and subside with an hour's rain or fair weather.

Jetpur.—There are no large towns in the district of Káthiáwár, but the principal one is Jetpur, a Kátty independency, situated on the south bank of the Bhádar: it is a walled town, in the centre of a tract yielding vast crops of bájri. Jetpur could formerly send out seven or eight hundred Kátty horsemen, but now not a fourth of that number remains.

Jasdan.—Jasdan is a walled town, situated near the source of the Bhádar: it is the residence of a Kátty Chieftain, remarkable for the propriety of his behaviour for some years past.

Bhoera.—A hill-fort belonging to Jasdan, of a formidable appearance, but destitute of water.

Chotíla.—A fort remarkable for nothing but the natural difficulties of the surrounding hills and for the plundering disposition of its Kátty inhabitants.

The district of Káthiáwár yields little other kinds of grain than bájri and jowári, which, however, are plentiful, and reckoned of a superior kind. Most other parts of the peninsula draw a supply of these grains from hence. Bájri is the chief food of the Kátty and of his numerous flocks, notwithstanding which, quantities were formerly annually exported. Since the famine, however, foreign bájri is consumed in Káthiáwár.

The Káttys, who are originally of pastoral habits, breed vast hordes of cattle, and the hilly parts are solely adapted for pasturage. Almost every village in the district has from two to four hundred goats and sheep, with cows and buffaloes in like proportion. They are however averse to sell them.

The inhabitants of this district are of those predatory and warlike habits common to all erratic people: they are averse to agriculture, and it is only since a Government of some efficiency has been established that they have begun to till the ground. They are a hardy and hospitable set of people, keenly alive to the perverted sense of honour common to similar societies all over the world. If not kept in strict awe, they are inclined to plunder, and to give much trouble.

GOHELVÁD.

Gohelvád, so called from the caste of Rajputs who are its chief Zamindárs, is a small and fertile tract lying along the sea-coast, from about Bhávnagar to Jáfarábád; the boundary on the land side follows the line of Káthiáwár.

Gohelvád is a flat country, but there are two remarkable hills in it, viz., Pálitána and Sihor. Here is a great want of wood: there is, however, a mango grove near Bhávnagar of several miles in extent, and the only thing of the kind to be seen in the province.

The soil of Gohelvád resembles that of Káthiáwár, but is not so rocky, and is equally fertile in the same kind of grains.

There is no want of water, which is found both in wells and tanks. The only river is the Setrinji, which, rising in the Junágad hills, falls into the sea near Movásh. This river follows the Machu in point of size, and its water is of a good quality.

The soil of Gohelvád being gravelly, the roads are consequently in general hard and level. The country is little intersected by náls or ravines, and the heavy rains alone obstruct a free communication by wheeled carriages.

Bhávnagar.—Bhávnagar, the principal town, is large and populous, and is surrounded by a wall. It is a sea-port of the first consequence in the Peninsula, and a great mart of trade to Bombay.

Mowáh.—A sea-port of small importance, belonging to Bhávnagar.

Sibor Kundla.—Two small districts with Kasbás, originally the property of Káttys, now purchased by Bhávnagar.

The great produce of Gohelvád is bájri, and in this it is very fruitful: as in Káthiáwár, that grain forms the principal food of the inhabitants. Grain is also produced in Gohelvád more generally than in other parts of the peninsula. The sea-ports of Dholera, Bhávnagar, Gogha, and Mowáh secure not only to this district, but to others, a plentiful supply of foreign necessaries.

The inhabitants of Gohelvád being much connected and intermixed with the Káttys, resemble that race in their disposition; they are addicted to plunder and a roving life. There are, however, abundance of peaceable cultivators found in every village. Gohelvád has always been a district noted for its opposition to the superior authority (Marátha), and its efforts to resist the violence of that Government were often successful.

MACHU KA'NTHA.

The name "Machu Kántha," implies the country on the bank of the River Machu. The country nearest the source of the river, or from near Sardhár to Vánkáner, is hilly and covered in many places with large rocks. From Vánkáner, along the course of the river to the Runn, are flat and waste plains covered with prickly-bushes; wood is scarcely to be seen.

The soil is extremely rich and fertile, producing vast crops of jowári; it is surpassed by none in the peninsula in its fertility.

The water of the Machu Kántha is not good, and in some places not very plentiful; that of the river is used by the inhabitants of the villages on its banks, but it is brackish, and very much so in the hot months. Tanks are more common than wells, as being more wholesome.

The Machu river rises near Sardhár and pursues a northern course past Vánkáner, Morvi, and Málliá to the Runn. It has high banks and few good passes. In the rains it is often impassable for some days together.

The roads in the hilly parts are of hard rock, in other parts black rich soil; very good in fair weather but the contrary in the rains. The Machu river must always be an obstacle to a force marching across it. The ford at Málliá is inaccessible to guns, and that of Morvi, although perhaps the best, is very bad. The Vánkáner Pass I look upon as almost impracticable for guns, and troops marching by the route of Thán, Sylah, and Vánkáner ought to pass the latter place and cross the Machu below it on the road to Tithva. Machu Kántha is a bad country for troops in the rains, and particularly so for movements.

Morvi.—Morvi is the principal town, surrounded by a wall and ditch; it has suffered much, and is but thinly inhabited. It can afford nothing material in the way of supplies.

Vánkáner.—Is also a walled town on the river, situated under a range of rocky hills. This has also suffered, and possesses no wealthy or respectable inhabitants.

Tankára.—Is situated on the River Dohmoy, about seven koss from Morvi. It has an old fort, and was at one time a large town; now very much deserted.

Málliá.—A famous den of robbers, surrounded by a wall; now an open village with a very few inhabitants.

The grain produced in greatest quantities in this district is jowári, and in that it is peculiarly abundant. The want of inhabitants, however, will prohibit our deriving any benefit from the natural advantages of the soil. The Rehbáris, who form a great part of the remaining population, rear numerous herds of sheep and goats. We can look for nothing else in this district under its present deplorable state of population.

The people in the Machu Kántha, whatever they may formerly have been, have not now the smallest tendency to plunder or disturbance of any kind. They are chiefly herdsmen and cultivators, and have so little military spirit remaining, as to surrender their property to any desperate freebooter without resistance.

HA'LA'R.

Hálár is the name of the tract extending along the coast of the Gulf of Kutch, from the River Aji as far as Kambáliá and the borders of Okhámandal. In depth, it includes Gondal, Rájkot, and Sardhár.

It would be difficult to describe with exactness the appearance of so large an extent of country. There are ranges of hills, with extensive plains destitute of wood; the southern and eastern parts are perhaps the most hilly. The only part difficult for movements of a train is a range of rocky hills extending from the Mensa river near Kandorna in a north and easterly direction. These hills are not lofty, but rocky and cut with ravines.

The soil of course is various: those parts near the sea being of a rich black nature, whilst that further removed from the coast is high, light, and gravelly or stony. The plains or villages, however, are everywhere loamy; the rising grounds light and stony.

No country of similar dimensions perhaps in India is so remarkably well watered as Hálár, chiefly by streams falling into the Gulf. Every village in the district has a stream of clear, and, in general, excellent water; and indeed, I never saw a country so much intersected with rivulets. The water of Hálár is celebrated for its excellent quality.

Independently of these streamlets there are several rivers in Hálár. First, the Aji, which, rising near Sardhár, pursues a straight course to the Gulf at Bálamba. This river is justly spoken of for the beauty and excellence of its water; its banks are gravelly.

The Und, another river of excellent water, flows through Hálár and falls into the sea at Joria.

The Rangmatti and Nágni rivers unite and join the Gulf at Navánagar; the banks are often level with the country, and the beds gravelly or stony.

The roads in Hálár are naturally good although not much used; those a little way from the coast are best, but the whole district may be traversed with facility, excepting during the heavy fall of rain which generally happens from the beginning of July, till the end of August. The rivulets offer very little obstacle to wheeled conveyances, and, should they flood, they subside in a few hours' fair weather.

Navánagar is the capital, and is a large, populous, and flourishing sea-port town surrounded by a wall and ditch.

Joria.—Another populous and flourishing sea-port town, walled and ditched.

Rájkot.—A town, formerly of some consequence, on the Aji river, surrounded by a wall now decayed.

Drápya.—A similar place.

Pardári.—A small town, surrounded by a weak wall, with a good inner fort; situated on the Dehmoy, near the Aji.

Sardhár.—To the east of Rájkot, a moderately large town, but now in a state of decay. Here is the largest tank in the province, but it is sometimes dry.

Gondal.—A town of first importance, both as to neatness, riches, and respectability, in the district: it is surrounded by a wall. It is the capital of a Rajput Chief, and of a most fertile and abundant country.

There is no doubt but that Hálár might be made to afford supplies to a large extent; for although the great produce, I believe to be jowári, yet the numerous sea-ports, and their extensive connection with Sind and the coasts of the Konkan and Malabár, secure certain supplies of bájri, rice, and other necessary grains. The villages in Hálár have each large flocks of sheep and goats, which, by a systematic and well-judged mode of application, materially supply the wants in the article of animal food. Firewood is very scarce, and is the article of supply most difficult to be procured.

The inhabitants of Hálár are by no means of a restless or troublesome disposition; on the contrary, they appear to be orderly, although of the more warlike tribes of men. We seldom hear of any very notorious disturber of the public peace in this district, although the foreign Sibandis, Arab and Sindian, give rise to some acts of insolence and disrespect to the superior Governments. Upon the whole, Hálár is by no means a country which requires troops to keep it in awe.

SORATH.

Sorath, by which name the whole peninsula was known to the Mahomedans, is properly the tract lying in the neighbourhood of the Junágad hills. It is bounded on the south by Bábriáwár and part of Káthiáwár; on the west by the sea-coast and Jetvár; on the north by Hálár; and on the east by Káthiáwár.

Sorath is one flat and fertile plain, watered by the Bhádar river and numerous lesser streams. In the plain, however, stands the singular and lofty clump of Junágad or Girnár hills: the main hill is a long ridge of seven peaks, extremely lofty, and the whole surrounded by smaller hills having a rich valley between. The country of Sorath is in general well wooded with the mango and other trees of the larger sort, and is assuredly the most pleasant looking district in the province.

The soil of Sorath is of that black rich kind calculated to produce anything planted or sown therein, and unfit for military movements in the monsoon.

The water used is chiefly that of rivers and wells, although there are tanks in some places; the water throughout is of very superior quality and exists in abundance.

Many parts of the country and roads, particularly to the north, are rocky. The best road is by Jetpur and Dhoráji along the banks of the Bhádar, coming into Sorath by the north and west of the Junágad hills. There is no proper road to enter Sorath by the south of the same.

Junágad.—Junágad is the chief place in the district. It has a wall for its protection, and is surmounted by a fort, in which there are now no inhabitants. Above this, on the brink of a precipice and near the summit of the lofty mountain, is a small fort called Rá'o Khengar Mehil. The town of Junágad is on the plain below, and can only be approached on one side, which is covered with a thick jungle and has but a scanty supply of water.

Chorwár.—A walled town, to the south of Junágad.

Dhoráji.—A large and populous place, surrounded by good walls: it is eight kosa north of Junágad, and subject to the Rája of Gondal. Here are many rich and respectable people, and supplies of every kind are procurable.

Kotiánáh.—A walled town on the Bhádar river, twenty kosa from Junágad.

Mángrole.—A sea-port town, which carries on a coasting trade.

Pattan.—Two towns on the sea-coast close to each other, and having a port for coasting trade; they are noted as places of Hindu worship.

Kerinár.—A sea-port town, a few kosa above Deo; it belongs to the Gáckwár, and carries on a coasting trade.

The grains chiefly produced in Sorath are bájri and jowári, both of which are in abundance and form the sole food of the inhabitants. The produce is considerably more than the consumption in general years, but of late the quantity of all the necessaries of life produced has been deficient. Of goats and sheep there is no want, and it would only require a systematic mode of drawing upon the villages to ensure a regular supply.

The great body of the cultivators of Sorath are Kunbis, and this circumstance, together with the whole being united under one Government without feodals or Bháyad, accounts for the very peaceable and orderly disposition of Sorath. The Káttys, who are neighbours, often find excuses for plundering the rayats of Sorath, and the race of Kánts or Kolis are also addicted to the same practice. No district in the peninsula is better adapted to receive, or more worthy of being placed under, a good system of Government.

BA'BRIA'VA'D.

Bábriávád takes its name from the Bábria Kolis who inhabit it. This district includes the point of the peninsula towards Deo.

Bábriávád is almost the only hilly part of the province. The mountains are covered with timber and low jungle, the former of the useless kind. The country exhibits a perfectly wild hilly forest, intersected with deep and intricate ravines and rivulets.

The soil is incapable, I believe, of yielding any other than the coarser grains, if we except the small vallies, which are rich and fertile.

The water is universally bad among the hills, and has the most injurious effects on strangers; the symptoms are a swollen stomach and face, with gradual loss of strength The Rával is a mountain stream, very romantic in its appearance, but the water is bad.

The roads of Bábriávád are unfit for the movement of troops from the number of ravines and thick jungle.

Bábriávád is thinly inhabited and has no towns of any consequence.

The only grain produced in any quantity is bájri, and is barely sufficient for the use of the inhabitants. Forage is, however, very good and in great plenty, more so perhaps than in any other part of the peninsula.

The inhabitants of Bábriávád are Kolis chiefly. They are in a very barbarous state but have neither the means, nor are they sufficiently numerous, to be very troublesome to the peace of the province. Their utmost power in that way extends to protecting outlaws and robbers, who, safe in that wild country, can assemble a couple of hundred followers and annoy their neighbours. These assemblies are called Dhangs.

JETVA'R OR BARDA.

This small district comprises the Táluka of Porbandar, the Rána of which is a Jetwa Rajput.

Jetvád is flat, but has a range of hills running north and south, called the Barda Mountains; the hills are covered with scanty brushwood, and the whole country has rather a barren appearance.

The soil is a light earth over a sea rock found a few feet from the surface, the latter much impregnated with iron ore.

The water is in general brackish, and, where it is not so, it is said to be unwholesome. The river Mensar flows along the east side of the Barda hills, and falls into the Bhádar river. The waters of the Mensar are prejudicial to health.

The roads are not fit for carriages in very rainy weather, but it seldom occurs that they are shut up for any length of time; a few days' fair weather generally brings them into a proper state. There is no road for carriages through Barda, and a circuit must be made either round the north or south end.

Porbandar.—Porbandar is the capital, and a flourishing sea-port town surrounded by a wall. It has a brisk trade in a coasting way, and was formerly deeply engaged in the Mocha commerce, and in that of the Red Sea and Mozambique.

Navi Bandar.—This is a town and sea-port situated at the mouth of the Bhádar river, and a few miles south-east of Porbandar. This place falls far short of Porbandar in every respect.

I fancy nothing towards the support of a force can be expected from this tálúka, excepting as far as the importation of supplies is considered; a few cattle of the smaller kind are perhaps procurable. Firewood and forage are only to be had in the Barda hills.

The inhabitants of Jetvád are peaceable and industrious; indeed Jetvád, of all other tálúkas, is perhaps less addicted to the use of arms, although the Mers, a race of men found here alone, have the reputation of great bravery.

OKHA'MANDAL.

Okhámandal consists of the point of the peninsula on the north-west, and is cut off from the main by a back-water, or Runn, dry in some parts except in the rains. This is a small district, with a few inhabitants, and those of a semi-barbarous and thievish description. It is covered with jungle, and has only a few patches of cultivation, and even this I fancy arises from pure necessity. Dwárka and the Island of Bate, both Hindu places of worship, are in this wretched country; but they have few inhabitants, save Rajputs and Brámins, who both plunder the pilgrim, the one by force and the other under the cloak of religion. Bate is a small square fort with strong bastions; it contains only the Rája's palace and four Hindu temples. The place is strong from the want of ground to occupy in its vicinity. Here is a harbour, where the heaviest ships lie in safety in all weathers; it however has a dangerous entrance. Fresh water is scarce throughout.

I need offer no further remarks on this jungly and miserable country.

GENERAL REMARKS.

The preceding concise account of the nature of the country of the peninsula will suffice for the object in view, but some additional observations on general subjects become necessary.

January, February, and March.—The three first months of the year are distinguished by peculiarly thick fogs (more prevalent inland than on the coasts) and heavy dews; a thick fog is generally followed by a very hot day. These fogs collect at day-break, and are dispelled by the sun generally by nine o'clock. I have not however found these fogs unhealthy either to Europeans or natives; no bad effects were found from them on the Navánagar campaign, and they were very prevalent that year.

April, May, and June.—The hot weather sets in in April, and continues until the rain falls, which in general takes place in showers, about the middle of June. The hot wind blows in various degrees in different parts: it is hottest on the southern part of the peninsula; on the coast it is little felt, and very partially on the Jhálávád Runn. They are undoubtedly the months when fever diseases prevail, and they are considered as relaxing and destructive to the European constitution.

July, August, and September.—The rains generally set in properly at the first change of the moon in July, and their force is spent by Cocoanut-day. The rains are never so severe as they are in Gujarát, and decrease in severity as we proceed westward. These months have no characteristic diseases. Slight fevers are prevalent in July.

October, November, and December.—From the end of September the climate throughout the whole of Gujarát takes a change uncongenial to the health both of foreigners and natives; it is not my province to discover the causes of this change. The sun in September and October is felt peculiarly powerful although the weather is cloudy. The grain is ripe

on the ground and the earth everywhere sends forth a warm steam, which, drawn up by the sun, cannot fail to be injurious, as it is sensibly disagreeable. I firmly believe that much of the disease at this season in Europeans might be avoided by a strict attention to diet in the preceding month; a small allowance of animal food, I conceive, would add materially to their health. Natives always eat less in these months than in any other. The situation I consider as having little or no effect. Lieutenant-Colonel Walker's force of two battalions and six hundred Europeans was encamped at Mália, close to the Runn, from July till the end of September, and I believe we marched without a sick man; no officer was ill. The rains of that year were peculiarly severe. Major Imlach with one battalion was encamped on a rocky sandy soil, eight kos from the Runn, from June till October, and he marched with nearly seven hundred sick. In short, situation will avail little when the climate is everywhere distempered.

December resembles January in all respects, as does November, although the early part of this month partakes of the unhealthy season.

The climate of the peninsula is in general pleasant. In the hottest weather the thermometer is seldom above 110° in a tent, although generally about 104° or 102°. In the cold weather it is seldom or never below 42°. I think that the climate of the peninsula will be found extremely healthy for Europeans. I am by no means inclined to give in to the general outcry against the climate, even in September and October; they are the only months in the year at all sickly, and they are often quite healthy. A violent bilious attack, which yields in four or five days, and is followed by an ague and fever, are the characteristics of the only disease to be found in Káthiáwár.

If any districts in the peninsula deserve a preference with respect to climate and healthiness, I should certainly give it to Káthiáwár and Hálár. The bank of the Runn is not more sickly than any other part. What I have mentioned of Colonel Walker's detachment is one proof of this observation; and it may be added, that in October 1814, when Major Imlach's battalion, in common with the whole country, suffered so much, a Gáckwár Thána in Ghátilla (close on the Runn) of about two hundred men, had no instances of sickness among them; and at the same time, the Gáckwár army at Halvad had scarcely a man free from fever. The inhabitants of the vicinity of the Runn are a healthy, stout, and good-looking race of men. A great distinction between this Runn and a marsh or swamp is, that it has no vegetation and that it is salt water,—two strong reasons for its not being sickly. The Nall Kántha is fresh water and has luxuriant vegetation; it is consequently found very unhealthy.

The convenience of carriage which this peninsula affords is confined to carts. Pack bullocks are nearly unknown, excepting the Chárons who trade to Máiva with small numbers. Brinjárs are not to be had. The carts are small, but the bullocks good: every village in the peninsula at an average could furnish four carts on hire, and in either of the large districts—Sorath, Hálár, Jhálavád, and Káthiáwár—I should suppose five hundred carts could be collected in twenty days. The people from want of custom are averse to employ their cattle on hire, more particularly during the cultivating season, from June till October. In these months no carts are to be had but by the use of authority. I have little doubt, however, that a short experience of the Honorable Company's regularity of payment and liberal wages would induce the inhabitants to send at least half their cattle on hire. The rates expected are forty-five rupees per month for a cart with four, and thirty rupees per cart with two bullocks.

Every individual of the labouring class being a possessor of land, there is no such practice as daily labour in the peninsula. This observation is general, and the large towns are exceptions. The disposition of the people is averse to this kind of employment, which they consider as a drudgery. Time will doubtless make great alterations in the manners of the inhabitants, who may indeed be moulded as the Government direct their views.

Timber for permanent cantonment will be brought from Gogha and Bhávnagar: there is none to be had in the peninsula.

Bájri and math are both abundant, and will be chiefly home produce, although the former grain is to be had in any quantities from Sind, whence it is brought to Joria and other sea-ports in the Gulf. Math is little used in Káthiáwár, bájri being considered preferable for cattle. The home produce of bájri is drawn from Hálár, Sorath, and Káthiáwár; with regard to this branch of supply there is no difficulty, the sea-ports are so numerous and so conveniently situated.

The natives of the province having never been in the habit of seeing cows and bullocks slaughtered will, for a long time, be averse to the practice. Of goats and sheep the province has abundance, but as the natives breed them almost exclusively for their milk, which forms a part of their subsistence, encouragement must be given for a short time in order that they may find their advantage in breeding. The natives are in the habit of destroying male sheep when born of a black colour, as none of the people who eat animal food will use a black sheep for that purpose. The common price of a full-grown sheep or goat is three rupees, and two rupees or one and a half for a young animal.

The practice of *Véth*, or compelling villagers to carry baggage without reward, is common throughout the Gáekwár dominions. In Gujarát certain people are appropriated for that purpose, and have established privileges, either in land or grain. In this peninsula, however, no such practice having been known until the Marátha system was introduced, there is consequently no allowance whatever made for this kind of labour. The Rája of a district, if travelling through it, cannot press a cooli to carry his baggage, but the meanest and most insignificant individual in the Gáekwár or Company's service can press men and carts for his private convenience. The men so employed are taken away from the work to which they are indebted for their daily* subsistence. The practice is so totally at variance with the principles by which Europeans are guided, so hurtful to feelings of humanity, and so totally adverse to justice and good government, that I venture humbly to bespeak the commiseration of Government in behalf of this race of men, as far as is connected with our own camp. That "every man is worthy of his hire" is equally just and true, and I should hope that the feelings of Englishmen would require little to induce them, in such cases, to bestow sufficient food for the day, or for one meal at least.

The circumstances of a permanent camp being established in this province will be a subject of pleasure to all the industrious and valuable part of the population, and the Chiefs will, in a few years, also become sensible of the advantages arising from it to their interests; and I may confidently state that few provinces are better deserving of having British protection extended to them. The climate is unexceptionable, the whole country fertile, the coast abounding in ports and mercantile speculators, whilst the inhabitants are perhaps the most hospitable, kind, and willing race anywhere to be met with; at least the experience of several years, in situations both of authority and otherwise, has satisfied me of the worthy character of the inhabitants of this peninsula, in whose prosperity and happiness I shall ever feel a sincere regard.

THE RUNN.

The Runn, which separates Cutch from Káthiáwár, has, at different seasons of the year, the distinct appearances of a sandy desert, a muddy swamp, and a wash. The word Runn or Erun, signifies a waste tract dangerous to travel, and in some cases is applied to a celebrated field of battle. The Runn in question is connected with the Gulf of Cutch on the west, and with the Gulf of Cambay on the east, which being thus joined particularly in the monsoon, forms the Peninsula of Káthiáwár into an island, the access to which is however never entirely cut off. In order to give a proper idea of the state of the Runn at different seasons of the year, it will be necessary to begin at the west side, and mention the state of the different passes; for although the tract has no particular roads, yet there are certain routes more generally followed than others.

The Gulf of Cutch may be said to stretch as far up between Cutch and Káthiáwár as Vaváníya on the latter coast, and Rhor on that of the former; both of these places are accessible to fishing boats.

Málía Pass.

The first pass of the Runn may be styled the Málía, although it is of late called the Borál Pass, from the village of Borál, which is about four miles west of Málía. This pass is the narrowest of all; it is entered at a large tank called Navá Talév, two miles from Málía; and a direct line of three and half koss or seven miles north brings the traveller to the opposite side, whence the town of Wándia is three miles further: here (and at the deserted village of Karye, about a like distance from the Runn) is plenty of water for drinking. This pass is overflowed by the water from the Gulf, if the full and new moon are attended by strong west winds. This may occur throughout the year, but it generally comes up in a space about a mile in breadth, which, by keeping a route a little easterly, can be got round.

Excepting contingencies of the abovementioned kind, this pass is considered perfectly accessible at the Diváli, which is perhaps early in November; but it is the 15th of December before it is open in some years. Much depends upon the state of the rain and rivers, because if the Banáss and other large rivers are flooded late in the season, their waters carry out all the salt water, and fresh water dries up much quicker than salt, the latter leaving a crust upon the surface, which the sun cannot penetrate.

Under the most favourable circumstances, however, it would not be prudent to calculate on this pass being open before the middle of December. It will continue quite dry (subject however to the influx of the sea as already noticed) during January, February, and March. From the beginning of April the west winds are generally so strong and prevalent, that they keep the sea water from returning when it has once penetrated, and the route in consequence becomes uncertain. During April and May carts of the country, lightly loaded, can cross with much difficulty, but from the first of June, in July, August, and September that kind of communication is shut up. In October it again opens, and gradually improves

* The men pressed as coolies are chiefly Dhers, who gain a daily subsistence by weaving coarse cloth.

until it entirely dries. Camels and bullocks lightly loaded can cross, excepting from about the 1st July until 31st August, during which months the latter animals have some difficulty. The bottom of this pass is a hard sand in appearance, and has seldom so much mud as in other parts; it is muddiest near the shores, but even there seldom twelve inches deep: the water at the fullest two and half feet deep, and where there is water there is least mud. The Machu river falls into the Runn a little to the eastward of Nava Talav, but has no further effect than to moisten its immediate vicinity. In July and August small boats cross from Mália to Wándia.

Chickli Pass.

The next pass to that of Mália, in an eastern direction, is that commonly called the Chickli Pass, from the name of a deserted village which lies about seven miles east of Mália, and at which the entrance into the pass lies. The road leading nearly in a north-west direction for nine miles will bring the traveller to the opposite shore, on the route to Kuryo; but by keeping more north he will arrive at the village of Mánába, where there is good fresh water. This is by no means a convenient pass, on account of the distance from water to water.* It is however said to be sooner dry than any other, as the Runn hereabouts has elevated sand ridges, over which the road leads. I have not, however, inspected it, except in April, when it was quite dry. There are quicksands in this pass, and nowhere else in the Runn that I can learn. The casual influx of the waters of the Gulf does not affect this route; but when the west winds fairly set in, in April it is overflowed about fifteen days after that of Mália, and instantly becomes impassable to carriages of every description, although it is travelled at all times on horseback and on foot by persons well acquainted with its dangers. The Chickli road is dried up generally fifteen or twenty days before any other.

Vena'sir Pass.

About six miles east of Chickli lies the village of Venasir; here is an old fort on the brink of the Runn, with tank and well water. The place belongs to Morvi, and is uninhabited.

Two roads lead hence, one due north to Kánmir, and one a little westerly to Mánába. From Venásir to Kánmir is about nine koss or sixteen miles, eight of which, or fourteen miles, are Runn. Mánába is about a similar distance. Fresh water is found at Venásir on this brink, and there are six wells of brackish water on the opposite brink, called "Gond Wells." This is a favourite pass among the natives, but, owing to the desertion of Venásir, it is of late years not much frequented. Futteh Mahomed, with the Kutch army, crossed from Mánába to Venásir in the beginning of Márgesir, which was perhaps early in December or late in November. I have had good opportunity of observing the state of this pass, and am able to state, from personal inspection, that it was not open for carriages on the 17th December 1814, and was shut up from the same kind of intercourse on the 20th April 1815.† I should therefore, as a general rule, be inclined to believe this pass accessible to carriages from the 1st January until 15th March, and to horse and foot at all seasons. The mud is deep, but the bottom is a good hard sand. The Mánába route is dry sooner by a few days than that of Kánmir, I believe.

Gha'tilla Pass.

The village of Ghátilla lies about three miles from the bank of the Runn, and four east of Venásir. From this place is a road leading to Kánmir, distant twelve koss, eight of which are Runn. When you enter the Runn at the Ghátilla pass there are tanks and a well of fresh water; and proceeding nearly north eight koss or fourteen miles, you reach the Gond wells, and thence to Kánmir one and a half mile further. This pass is at no time very accessible to carriages, although I believe they do cross it in February. Horses, bullocks, and camels cross at all times, but with much difficulty in the rains. On this route, about five and a half miles in the Runn, lies a narrow slip of land called Kesmálla, higher than the level of the Runn, and covered with long coarse grass, and a few bushes. It is a gravelly and rocky soil, and has no water. The road leads over this ridge, which runs east and west for two or three miles, breadth from one mile to two hundred yards. The Ghátilla and Venásir passes, as regards state and seasons, are nearly alike with this difference, that the former is never so good as the latter.

Tikar Pass.

From the village of Tikar, which lies four miles east of Ghátilla and about four miles from the Runn, a road leads to Arresir, in Wágad, a distance of twenty-two koss or thirty-eight miles, of which twenty are Runn.

From Tikar to the bank of the Runn four miles north, there is a small supply of fresh water. On entering the Runn you proceed due north about six miles to a slip of land covered with coarse grass, above the level of the Runn. This slip is called Bangoria; it is of a sandy soil, about two miles in length and a quarter of a mile broad: no water.

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* Runn ... ... 2 miles.
From Chickli to Runn ... ... 3 „
And from Runn to Mánába ... ... 2 „
14 miles.

† The Runn was filled sooner this year than it has ever been in the memory of man.

From Bangoria, eight miles of Runn to a similar ridge, but much more lofty and covered with brushwood: this ridge is called Murdock, and its length I am not precisely acquainted with; but it does not, I believe, exceed three or four miles. It has no water, and is of a rocky and gravelly soil. From Murdock six miles further due north you reach the Wágar side, and in one and a half mile the tank of Warno and several wells afford a tolerably large supply of water.

The Tikur Pass is one more frequented than any other excepting Mália. Goods of various kinds are brought into the Peninsula from Rádhanpur and Márwár by this route, and grain, cotton, &c., carried away.

I crossed this Runn on the 13th May 1814, quite dry and on a fine hard sand, but believe this to be a rare instance of its being open so late in the season.

I would calculate the Tikar pass to be open to carriages from the 15th January till the 15th April as a general rule. Infantry can cross at all times, but the distance is too great for horses to travel through mud and water, although they sometimes come across in the rains.

Debgá'um Pass.

Owing to the shape and branching form which the Runn now assumes, there is no other pass until you reach Debgáum, a deserted village about twenty koss or thirty-four miles east of Tikar. At Debgáum there are two tanks, dry in May; but water can be had by digging. From this village there are two roads, one leading north nine koss or fourteen miles to Jhinjhuváda in Wadyár, and the other leading about N.W. by W. to Warno in Wágad, a distance of thirty-seven koss or nearly fifty-eight miles. In this latter distance there is a piece of Bhír land (or elevated ridge) in which there is a spring of fresh water; but the water is bad, and the supply scanty. This water, which has the reputation of being an antidote to canine madness, is called "Mowa," and by some "Vachira Schuki"; it is nine or ten koss from Jhinjhuváda, and twelve at least from Debgáum. This pass is open until the beginning of the monsoon, or until the waters on the Gulf of Kutch have surmounted a low ridge of sand and dirt which is collected like a bar and runs across from about Koparni: this bar is scarcely perceptible. When the water rises above this, it flows without obstruction to Pátri, which is fourteen miles east of Debgáum. The Jhinjhuváda route is then likewise shut up. The route from Debgáum to Wágad is only calculated for travellers, or for bands of robbers whose movements cannot be traced in so extensive a desert.

Pa'tri Pass.

The Pátri Pass lies fourteen miles east of Debgáum, and is quite unconnected with Wágad. The breadth of the Runn here is to appearance about two and half miles, but in the rains the water covers nearly the whole space from Bajána to Pátri, which is, I believe, about five miles. This Runn has no mud at any season, and is crossed throughout the year by carts.

Pátri being considered the head of the Runn on the west side, I shall defer speaking of the remainder of the tract until I have made a few general remarks on the whole of the Runn from Beral to Pátri, in which I intend to elucidate the subject in a general point of view.

General Remarks on the Runn from Bera'l on the West to Pa'tri on the East

The boundaries of the Runn are as distinctly defined as those of the sea. They consist of a low rising bank covered with vegetation distinct from the barren sand of the Runn. The banks are nowhere higher than sand hillocks. Many inlets or small branches of the Runn penetrate into the country, all bearing the characteristic appearance of the Runn, which is that of a sandy desert, a perfect plain in appearance, with "Bhirs," or elevated ridges abovementioned, extending longitudinally like islands. There is not a blade of vegetation on the Runn itself. It has every appearance of the sea having shortly withdrawn from it. This is supported by the semblance and production of the neighbouring country; and large stones are found on this shore, several miles from the present Runn, of a description similar to those used as anchors—they have holes bored through for the cable. On the shore at different places are shown small ancient buildings called Dán-Deris, or houses where the Dán, or customs, were collected; and in short it is a tradition in the country that Khor, a village two miles east of Tikar, was a sea-port town about fifty years since. The wreck of a vessel of a size far beyond that of any of the craft now in use in the Gulf of Kutch was discovered at Wovánia sunk in the mud about fifteen feet. The sea is gradually encroaching there, and has assumed the shape of a deep and narrow creek, which at low water is left dry. As the bank was carried away, the wreck became exposed, and the timber was used in the village of Wovánia for fuel. There was no iron in the vessel; she was bound by cordage of coir. These circumstances would induce a belief that at some former period the Gulf of Kutch penetrated very high up to the eastward, although it is a well known fact that it has been increasing for these last hundred years, during which period it has been much enlarged.

Several considerable rivers fall into the Runn—the Banáss on the north, the Dhrángadra near Dehgáum, the Bámban or Báman near Tikar, the Goráh Droi near Chickli, and the Machu near Mália. These waters have no effect upon the Runn, excepting when flooded in the rains, in which case the Banáss alone deepens the water in the Runn to five feet in some parts, carrying down trees and villages in its stream.

In October and November the Runn is covered with a sheet of salt, which extends unbroken from shore to shore, and has a singular appearance. Foot passengers can travel over, but horses sink deep in mud. In the rains the Runn is one sheet of water from shore to shore, generally knee-deep, occasionally more or less. In April and May, when the west winds blow, the Runn is covered with a cloud of red dust, which discolours the atmosphere to a great height, and which continues until the water spreads. The water rushes in as fast as a man can walk, but in a stream of no great breadth.

It may be said once for all that the Runn cannot be travelled during the day with safety excepting perhaps in rainy weather; but to travel the Runn after 9 or 10 A.M. or before 3 or 4 P.M. in the months of April and May, and often in June, is almost certain death, from the heat and strong reflection. At no time of the year will a footman venture into the Runn in the day-time excepting in the rainy months, far less a man laden with a heavy burthen.

In addition to the remarks on this Runn, I may add that the natives look upon the Runn to be open at the Dewally and shut up on the Akatrige or 3rd of Vaishákkha Shuddha, which occurred on the 11th May 1815. It would, however, be dangerous to set down this as a rule, more particularly as the fact is often the contrary, and as it can be discovered by sending a few horsemen across to examine. Even should the Gulf water not be pushed up in April, there is a salt moisture exudes about that period from the Runn, making it too muddy for heavy carriages.

The Runn, when full, abounds in fish of various kinds, some of which are peculiar to it, I believe, and are exceedingly delicious. Wild asses, found nowhere else in India, are here in great numbers; they breed on the Bhir* lands in the Runn, and feed on the scanty shrubs and vegetation on the banks, often wandering inland forty koss for food. As this Runn is materially connected with the great desert between India and the Indus, it is not improbable that the asses have originally come from thence.

There is plenty of fresh water all along the Runn within a couple of miles, excepting in April and May, when it is scarce.

Such is the nature of the information which I can afford of this part of the Runn, and I shall therefore now proceed to consider the next division, from about Pátri on the west to Mitápur on the east, and which is styled the "Nall" and "Nall Kántha."

Nall Ka'ntha.

From Pátri the appearance of the Runn is materially changed. Here ends the sandy waste, which is succeeded by a fertile and rich soil in narrow vallies with sandy ridges between: the whole tract is covered with vegetation and well peopled. The Nall, however, runs directly through this productive country. A partial observer would not discover this continuation of the Runn (which it certainly is) unless he happened to travel in the rains, when he would probably discover it to his cost. I am not sufficiently well acquainted with the country, nor have I in my possession a map to enable me to name the villages by which the Nall passes; but in the monsoon months it may be remarked that the tracts lying between Lakhtar and Jállápur, and between Talsánna and Mackeáwan, are covered with water. In this country there is a slope towards the centre, which carries the water of the country in streams into the lowest part, which forms a kind of river, and flows rapidly by Mitápur into the Eastern Runn.

In July 1813 I marched from Limbdi to Talsánna, from thence in a direct line to Barkánna, Sánand, and Ahmedabad. From Talsánna to within a few miles of Sánand I did not observe a spot of dry ground fit to pitch a tent: from village to village was one sheet of water, generally knee-deep, and often up to the neck, with a rapid stream towards the centre or Nall. In the Nall itself, which is a sandy bed like that of a river, about a bow-shot broad, I found my horse swimming, and the water rapidly increasing. In the course of some fair weather the water runs off, and leaves the soil in a state for producing the most luxuriant crops of wheat and some rice.

As an instance of the difficulty of travelling, I may add that in the short space from Talsánna to Mackeáwan I lost every camel that I had, and the greater part of my baggage was carried down by the stream, which ran throughout the whole distance.

I marched the route from Sánand to Bakránna, to Wittálgad (called Wántu), and to Lakhtar in the latter end of September 1813, but the camels found great difficulty, and carts could not travel. The rains of 1813 were however very severe. I look upon the country here spoken of as much more difficult of access than the Runn between Wágad and Jhálávád; the latter has a hard sandy bottom under a few inches mud, but the former is one continuation of vallies of rich soil, which retains moisture for a long time and has no footing

* Waste, elevated lands.

below the mud. In the fair season no Runn is here perceptible, and the Nall is often mistaken for the bed of a dry river. In the shore tract there is a river or stream called the Bámani, which is dangerous on account of quicksands.

THE RUNN FROM MITA'PUR TILL IT JOINS THE GULF OF CAMBAY.

At Mitápur, which is the name of the pass leading from Limbdi to Kote and Dholera, the Runny appearance once more is observed. In the fair season it is only a sand space of a few hundred yards in width; the country on both sides is overflowed in the monsoon, and forms a sheet of water and deep mud of many miles. Lives are often lost in attempting to cross in the rains.

Heavy rain in June cuts off the communication, so that it will be observed that everything in this Runn depends on the weather, whereas the Wágad Runn is quite independent of the state of the weather. In April and May there is a scarcity of water on the route by Mitápur; the wells are generally few and salt in those months, and the tanks dry.

Further to the eastward lies what is called the Dhandhuka Pass. On the Dholera side, and nine koss from that place, stands the village of Bálánd, close on the edge of the sandy bed of Runn, which is not above a musket-shot broad. In this bed water is often found.

With respect to the branch which runs west from Pátri and forms what is called the Sántalpur, or more properly the Pimpli Pass, I am informed that it is not accessible to carriages before the beginning of December, and continues so until the rain falls, when it becomes more difficult than any other on account of its muddy bottom. This pass is very narrow (about two and a half miles), and it is inconveniently situated and little frequented.

MISCELLANEOUS INFORMATION

CONNECTED WITH

THE DISTRICTS OF JHÁLÁVÁD, KÁTHIÁWÁR, MACHU KÁNTHA, HÁLÁR, SORATH, BARDA, GOHELVÁD, UND SARVEYA, AND BÁBRIAVÁD,

PREPARED BY

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ACTING POLITICAL AGENT IN KÁTHIÁWÁR.

Submitted to Government on the 9th July 1851.

D 263—22

Number of the Tálúka in the Province of Jhálávád.	The Province of Jhálávád.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Nawáb, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831), by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.	Rs.	Rs.	Rs. q. r.	Rs.		
1	Halvad Dhrángadra, Tálúka of 103 villages.	38,940	1,67,900	48,909	...	.....	...	Ahmedabad Rs. 4,325, including Bháyad.	By the Chief, Rái Umer Singji, who pays the tribute; for the regular discharge of which Sávkár security, under the Government Bhandari, is furnished by him.
2	Limbdi, Tálúka of 70 villages.	27,040	1,60,000	51,931	...	21,412 2 20	...	Ahmedabad Rs. 1,501.	By the Chief, Jhála Bhojráji, who pays the tribute; for the regular discharge of which Sávkár security, under the Government Bhándari, is furnished by him.
3	Kantháris, Tálúka of 2 villages.	1,120	6,500	1,610 0 0	...	1,610 0 0	...	Ah. Rs. 225	By the proprietors, Jhála Jessáji Vaktáji and others; the shareholders being collectively responsible for the tribute.
4	Károl, Tálúka of 2 villages.	380	4,000	758 2 0	...	.....	...	Ah. Rs. 100	By the proprietors, Jhála Deváji and others, who are collectively responsible for the Government tribute.
5	Kámalpur, village of.	160	3,500	637 2 0	...	.....	...	.....	By the proprietors, Jhála Ranchorji and others, who are collectively responsible for the tribute.
6	Khamláv, Tálúka of 2 villages.	360	5,000	788 0 0	...	.....	...	Ah. Rs. 150	By the proprietors, Jhála Vastáji and others, who are collectively responsible for the tribute.

JHALAVA'D.

The Revenue Administration of the former years, since Samvat 1861 (A.D. 1805-6), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
By the Chief. During the Maratha management, an attachment was on one or two occasions resorted to, for the purpose of compelling a settlement of the balance of tribute; but this object being effected, the authority of the Chief was only very temporarily superseded.	Kunbis, Kolis, Satvaras and Brámins are the most numerous classes, with some Wánias, Sepoy, Rajputs, &c. The soil is for the most part gravelly, with some black land, on which wheat and barley are produced by irrigation.	No sub-division, the rule of primogeniture having full effect. Several villages have from time to time been assigned by the Chief as a provision to members of the family; but jurisdiction is retained, and some money payment, either the "Vira" or a fixed sum is made from them to the Darbar.	The Rája of Dhrángadra is the head of the Jhála tribe of Rajputs, all the other Jhála Chiefs, those of Limbdi, Wadhwán, &c., being younger branches of his family. A large portion of the Táluka is still waste, from the effects of the dreadful famine in Samvat 1869 (A.D. 1812-13) which have been aggravated by inroads of plunderers from Parkar, and excesses by the Mailia Mánias. The badness and want of water in the neighbourhood of the Runn is likewise a great disadvantage. A balance is due by him to his security, but not for such amount as to occasion embarrassment or complaint. The amount of tribute at present realized is Rs. 39,000, and there is an old balance of Rs. 4,706, which has been set aside.
By the Chief ...	Kolis, cultivating Rajputs, Boras and Wánias are the most numerous classes, with a few Brámins, Rabáris, shepherds, &c. The soil is gravelly and black in about equal proportions, and wheat and other crops are raised by irrigation.	No sub-division, the custom of primogeniture having full effect, and jurisdiction being retained over any grants made to members of the family, or others, since the date of the perpetual settlement.	The balance shown in the statement is merely nominal as regards this Agency, being on account of credit due from the Collector of Ahmedabad, but there is an old balance of Rs. 13,323 standing against the Táluka.
By the proprietors ...	The population consists chiefly of Kunbis, Rajput cultivators, Kolis, &c., with a few Brámins and Wánias. The soil is principally black earth, with some gravelly land. Irrigation is resorted to in years of scarcity, but does not repay the cultivator in ordinary seasons, on account of the badness and want of water.	There are eight principal shares, of which five are in the hands of Jhála Jessaji and the remaining three are held by several persons. The proprietors are relations of the Limbdi family of Jhála Rajputs, amongst whom the law of primogeniture is observed; but it extends with very trifling effect to the minor branches of small property, like the owners of this Táluka.	The balance shown in the statement is expected to be immediately realized, a Mehta having been sent to receive the revenue in default of a settlement which has been delayed in consequence of a dispute amongst the proprietors, not from any deficiency in the produce of the Táluka.
Ditto ...	The population and soil are nearly similar to the above.	There are three shares, of which two are "Vátá," or in the family of the eldest son of the original grantee, and one in the family of the younger. The Girásias are of the Limbdi family.	N.B.—The same cause has kept this Táluka under attachment to this day—August 1840.
Ditto ...	Nearly similar to the above; but there are no wells for irrigation.	Sub-divided into several shares. The Girásias are of the Limbdi family.	
Ditto ...	Ditto ditto; and wheat and other crops may be raised by irrigation.	Similar to the above.	

Number of the Táluka in the Province of Jhálavád.	The Province of Jhálavád.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribúte, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Nawáb, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831), by whom conducted, &c.
				To the British Government.	To the Gaekwár Government.	To the British Government.	To the Gaekwár Government.		
			Rs.	Rs. q. r.	Rs.	Rs. q. r.	Rs.		
7	Geri, Táluka of 2 villages.	320	5,000	1,296 0 0	...	.....	...	Ah. Rs. 150	By the proprietors, Jhálas Jesáji Kándáji and Nathuji, with others, who are collectively responsible for the tribute.
8	Chichára, village of.	160	1,800	343 0 0	...	.....	...	.....	By the proprietors, Jhálas Jivanji and Govindji, with others, who are collectively responsible for the tribute.
9	Chaláli, village of.	200	4,000	1,048 0 0	...	.....	...	Ah. Rs. 130	By the proprietors, Jhálas Nathubhái and Pathábhái, with others, who are collectively responsible for the tribute.
10	Jánkhan, village of.	160	1,000	261 0 0	...	.....	...	Ah. Rs. 50	By the proprietors, Jhálas Rámábhái and Gajábhái, with others, who are collectively responsible for the tribute.
11	Jámpodar, village of.	200	2,800	148 2 0	...	.....	...	.....	By the proprietors, Jhálas Donáji and others, who are collectively responsible for the tribute.
12	Talsána, Táluka of 3 villages.	720	13,000	985 2 0	...	.....	...	Ah. Rs. 150	By the proprietors, Jhálas Uchábhái and Rajábhái, with others, who are collectively responsible for the tribute.
13	Távi, village of...	120	2,200	335 0 0	...	.....	...	Ah. Rs. 27	By the proprietors, Jhálas Fulji and Bháráji, with others, who are collectively responsible for the tribute.
14	Devlia, Táluka of 2 villages.	200	3,000	504 0 0	...	.....	...	Ah. Rs. 60	By the proprietors, Jhálas Jálimsingji and others, who are collectively responsible for the tribute.

JHÁLÁVÁD—*continued.*

The Revenue Administration of the former years, since Samvat 1861 (A. D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
By the proprietors ...	Nearly similar to the foregoing; but there are no wells for irrigation.	There are three and a half shares, of which one and a half are in the family of the eldest son of the original grantee, and one in the families of each of the younger sons. The Girásias are of the Limbdi family.	
Ditto ...	Ditto ditto; with the exception that crops of any kind may be produced by irrigation.	There are four principal shares separately managed. The Girásias are of the Limbdi family.	
Ditto ...	Ditto ditto. ...	There are six principal shares under separate management. The Girásias are of the Limbdi family.	
Ditto ...	Kolis and shepherds are the most numerous, with a few Wánias, Bráhmins, &c. The soil is gravelly and sandy. There is but little irrigation, by which barley is produced.	There are four principal shares, of which two are in the family of the elder son of the original grantee, and one in the families of each of the younger. The Girásias are of the Limbdi family.	
Ditto ...	Kolis and Satvárás are the most numerous, with a few cultivating Rajputs, Wánias, &c. There are no wells for irrigation.	There are three and a half principal shares, of which one and a half are in the family of the elder son and one in each of the families of the younger. The former are managed separately, the latter united. The Girásias are of the Limbdi family.	
Ditto ...	Kolis and Kunbis are the most numerous, with a few shepherds, cultivating Rajputs, Wánias, &c. The soil is for the most part gravelly, with but little black land; and there are no wells for irrigation.	There are nine shares, of which two were given to the elder son and one to each of the younger, by whom they are managed separately. The Girásias are of the Limbdi family.	
Ditto ...	Ditto ditto ...	There are two and a half principal shares, of which one and a half were assigned to the elder son and one to the younger, by whom they are managed separately. The Girásias are of the Limbdi family.	
Ditto ...	Ditto ditto ...	There are three shares, of which two were given to the elder son and one to the younger, by whom they are managed separately. The Girásias are of the Limbdi family.	

Number of the Táluka in the Province of Jhálavád.	The Province of Jhálavád.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Navab, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.	Rs. q. r.	Rs.	Rs.	Rs.		
15	Darod, village of.	140	1,000	395 0 0	...	.....	...	.....	By the proprietors, Jhálas Nathubhái and Sajabhái, with others, who are collectively responsible for the tribute.
16	Paláli, village of	80	2,400	385 2 0	...	.....	...	Ah. Rs. 50	By the proprietors, Jhála Ulluji and others, who are collectively responsible for the tribute.
17	Bhoika, Táluka of 3 villages.	1,000	10,000	1,899 0 0	...	.....	...	Ah. Rs. 301	By the proprietors, Jhála Chandáji and others, who are collectively responsible for the tribute.
18	Bhathán, village of.	160	3,200	622 0 0	...	.....	...	Ah. Rs. 65-1-0	By the proprietors, Jhálas Nathuji and Bhánji, with others, who are collectively responsible for the tribute.
19	Balgámra, Táluka of 3 villages.	600	7,000	1,512 0 0	...	.....	...	Ah. Rs. 113	By the proprietors, Jhála Jesáji and others, who are collectively responsible for the tribute.
20	Bharvána, Táluka of 2 villages.	360	4,000	1,078 0 0	...	.....	...	Ah. Rs. 90	By the proprietors, Jhálas Mádar Sing and Rájabhái, with others, who are collectively responsible for the tribute.
21	Láliád, village of.	300	1,000	391 0 0	...	.....	...	*	By the proprietors, Jhála Nathuji and others, who are collectively responsible for the tribute.
22	Vanála, village of.	360	2,000	428 0 0	...	428 0 0	...	.....	By the proprietors, Jhálas Jetiji and Jivrájbái, with others, who are collectively responsible for the tribute.
23	Samla, Táluka of 2 villages.	440	8,000	1,035 2 0	...	.....	...	Ah. Rs. 112 2 0	By the proprietors, Jhála Samáji Mulubhá, and others, who are collectively responsible for the tribute.

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—*continued.*

The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
By the proprietors ..	Cultivating Rajputs are the most numerous, with a few Kolis, shepherds, &c. The soil is chiefly black land, and crops of any description may be raised by irrigation.	The village is divided into two equal shares, which are managed separately. The Girásias are of the Limbdi family.	
Ditto ...	Kolis are the most numerous class, with shepherds and a few cultivating Rajputs, Wánias, &c. The soil is gravelly, with but little black land; and there are no wells for irrigation.	There are four shares, of which two were given to the elder son and two to the younger sons, by whom they are managed separately. The Girásias are of the Limbdi family.	
Ditto ...	Ditto; with the exception that wheat and barley are produced by irrigation.	There are three shares, of which two were assigned to the elder son and one to the younger, by whom they are managed separately. The Girásias are of the Limbdi family.	
Ditto ..	Ditto; but there are no wells for irrigation.	There are four shares, of which two were given to the elder son and one to each of the younger, by whom they are managed separately. The Girásias are of the Limbdi family.	
Ditto ...	Similar to the foregoing; but wheat and barley are produced by irrigation.	There are three shares, of which two were assigned to the elder son and one to the younger, by whom they are managed separately. The Girásias are of the Limbdi family.	
Ditto ...	Ditto; but there are no wells for irrigation.	There are three and a half shares; of which one and a half were given to the eldest son and one to each of the youngest sons, by whom they are managed separately. The Girásias are of the Limbdi family.	
Ditto ...	Ditto; with the exception that wheat and barley are produced by irrigation.	The village is divided into two equal shares, which are managed separately. The Girásias are of the Limbdi family.	
Ditto ...	Ditto ditto ..	No sub-division, concert amongst the sharers rendering it unnecessary. The Girásias are of the Limbdi family.	The proprietors of this village are relations and sharers of the Kanthária Táluka, No. 3, and the same remark therefore applies to the balance due from them which is expected to be immediately realized.
Ditto ...	Ditto ditto; but there are no wells for irrigation.	There are four shares, of which two were assigned to the elder son and one to each of the two younger. The Girásias are of the Limbdi family.	

Number of the Táluks in the Province of Jhálávád.	The Province of Jhálávád.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Navab, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.	Rs. q. r.	Rs.	Rs. q. r.	Rs.		
24	Sánko, village of.	300	2,000	560 0 0	...	... ...	...	Ah. Rs. 69-3-0	By the proprietors, Jhála Asaji and others, who are collectively responsible for the tribute.
25	Utari, village of.	240	2,000	532 0 0	...	.....	...	Ah. Rs. 50	By the proprietors, Jhálas Sejábhái, Nathubhái and Kalíji Bábáji, with others, who are collectively responsible for the tribute.
26	Unkeválís, Táluka of 3 villages.	800	9,000	1,403 0 0	...	.....	...	Ah. Rs 244	By the proprietors, Jhálas Sángaji and Wanaji, with others, who are collectively responsible for the tribute.
27	Wadhwán, Táluka of 30 villages.	44,000	1,67,000	28,351 0 0	...	.....	...	Ah. Rs. 2,896	By the Chief, Jhála Ráisangji, who pays the tribute.
28	Khándes, village of.	200	3,200	870 0 0	...	.....	...	Ah. Rs. 87-2-0	By the proprietors, Jhálas Khoráhhái and Nathubhái, with others, who are collectively responsible for the tribute.
29	Kheráli, Táluka of 2 villages.	740	7,600	732 0 0	...	.....	...	.....	By the proprietors, Jhála Dipsingji Rásáji, with others, who are collectively responsible for the tribute.
30	Gundáli, Táluka of 2 villages.	900	9,000	1,520 0 0	...	.....	...	.....	By the proprietor, Jhála Ubeshingji, who pays the tribute.
31	Jammar, village of.	160	2,300	501 0 0	...	.....	...	.....	By the proprietors, Jhálas Bansang and Khoráhhái, with others, who are collectively responsible for the tribute.
32	Undroj, Táluka of 2 villages.	1,100	8,000	1,189 2 0	...	.....	...	Ah. Rs 105	By the proprietors, Jhálas Bapabhái and Jetiji, with others, who are collectively responsible for the tribute.

JHA'LA'VAD—*continued.*

The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their Present Tenure.	Remarks.
By the proprietors ...	Similar to the foregoing; excepting that wheat and barley are raised by irrigation.	There are five principal shares, of which two were assigned to the eldest son and one to each of the three younger, by whom they are managed separately. The Girásias are of the Limbdi family.	
Ditto ...	Ditto ditto ...	Sub-divided into four shares, of which two were assigned to the elder son and one to each of the two younger. The Girásias are of the Limbdi family.	
Ditto ...	Ditto ditto; but there are no wells for irrigation.	Sub-divided into four shares, of which two were assigned to the elder son and one to each of the two younger. The Girásias are of the Limbdi family.	
Ditto ...	Naroda Rajpats and Kunbis are the most numerous classes, with a few Girásia Rajpats, Wánias, Bráhmins, &c. The soil is gravelly and black earth in about equal proportions; and wheat and barley are produced by irrigation.	No sub-division, the custom of primogeniture having full effect and jurisdiction being retained over any grants made to members of the family or others, since the date of Colonel Walker's settlement.	The amount of tribute actually realized from this Tálúka is Rs. 27,831.
Ditto ...	Kolis and cultivating Rajpats are the most numerous, with a few Wánias, Bráhmins, &c. The soil is for the most part gravelly, with but little black land; and wheat and other crops are raised by irrigation.	There are three principal shares, which are managed separately. The Girásias are of the Wadhwán family.	
Ditto ...	Ditto ditto; but there are no wells for irrigation.	There are three and a half shares, of which one and a half are in the elder branch and one in each of the two younger. The Girásias are of the Wadhwán family.	
Ditto ...	Ditto ditto ...	Not sub-divided. The Girásias are of the Wadhwán family.	
Ditto ...	Ditto. ditto. ...	There are three and a half shares, of which one and a half are in the elder branch and one in each of the two younger. The Girásias are of the Wadhwán family.	
Ditto ...	Similar to the foregoing ...	There are five and a half shares, of which one and a half were given to the elder son and one to each of the younger, by whom they are managed separately. The Girásias are of the Wadhwán family.	

Number of the Táluka in the Province of Jhálávád.	The Province of Jhálávád.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Naváb, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1851) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.	Rs. q. r.	Rs.	Rs. q. r.			
33	Bhálora, village of.	100	900	512 0 0	...	.....	...	.....	By the proprietors, Jhála Seáji and others, who are collectively responsible for the tribute.
34	Rájpura, Táluka of 2 villages.	1,000	8,000	2,804 0 0	...	.....	...	Ah. Rs. 201	By the proprietors, Jhálas Mádavsing and Madár Sing, with others, who are collectively responsible for the tribute.
35	Warod, Táluka of 3 villages.	1,600	10,000	1,553 2 0	...	.....	...	Ah. Rs. 300	By the proprietors, Jhála Madársingji and others, who are collectively responsible for the tribute
36	Wana, Táluka of 3 villages.	2,440	15,011	4,011 0 0	...	.....	...	Ah. Rs. 300	By the proprietors Becharbháwa and others, who are collectively responsible for the tribute.
37	Vánkáner, Táluka of 66 villages.	17,140	27,000	18,809 0 0	...	.....	...	New koris 5,000	By the Chief, Jhála Chandersingji, who pays the tribute, for the regular discharge of which Sávkár security, under the Government Bhándari, is furnished by him.
38	Thána Lakhtar, Táluka of 46 villages.	9,600	31,000	7,502 0 0	...	.....	...	Ah. Rs. 501	By the Chief, Jhála Prithirájji, who pays the tribute, for the regular discharge of which Sávkár security, under the Government Bhándari, is furnished by him.
39	Kesrea, village of.	100	500	300 0 0	...	.....	...	.....	By the Zamindárs or proprietors, Jhála Kántharji and others, from whom, on the village being re-peopled, tribute will be received. Some progress in this respect has already been made, and the owners are prepared to pay a portion of the tribute for the present year.

JHA'LA'VAD—*continued*.

The Revenue Administration of the former years, since Saṁvat 1864 (A. D. 1807-8) by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
By the proprietors ...	Similar to the foregoing ...	There are three and a half shares, disposed of as the above. The Girásias are of the Wadhwán family.	
Ditto ...	Ditto ...	Not sub-divided, a sufficient understanding being maintained amongst the sharers to allow of their remaining united. The Girásias are of the Wadhwán family.	The amount of tribute realized from this Táluka is Rs. 2,604.
Ditto ...	Ditto; excepting that Kunbis are the most numerous.	There are four principal shares, of which two were given to the eldest son and one to each of the younger, by whom they are managed separately. The Girásias are of the Wadhwán family.	The amount of tribute realized from this Táluka is Rs. 1,351-2-0.
Ditto ...	The population and soil are nearly similar to the foregoing; but there are no wells for irrigation.	There are five and a half shares, of which one and a half were assigned to the eldest son and one to each of the four younger, by whom they are managed separately. The Girásias are of the Wadhwán family.	
Ditto ...	Ditto ditto; with the exception that sugarcane and other crops are raised by irrigation.	No sub-division, the custom of primogeniture having full effect.	The amount of tribute at present realized from this Táluka is Rs. 12,900.
The Táluka had been pledged to Hirji Kawás of Dhrángadra, who held it during Saṁvat 1862-63 (A.D. 1805—07), after which he was expelled by Bábáji Appáji on the part of the Chief, and a Gáekwár Thána was placed there, which remained till Saṁvat 1874 (A.D. 1816-17), when the Chief's authority was again restored and has continued as at present.	Národa Rajputs, Kunbis and Kolis are the most numerous, with a few Bráhmins, Rabáris, shepherds, &c. The soil is gravelly, with but little black land; and there are few wells for irrigation.	No sub-division, the custom of primogeniture having full effect, and jurisdiction being retained over any grants made to members of the family, or others, since the perpetual settlement.	The amount of tribute realized from this Táluka is Rs. 7,301.
Formerly by the proprietors, since which the village has been waste. In Saṁvat 1884 the Girásias again returned to it, and the management is now in their hands.	The population is chiefly of the Kunbi caste, with a few Mális and others. The soil is for the most part gravelly, with some black land. There are no wells for irrigation.	There are two principal shares of which there are likewise sub-divisions, but they are managed conjointly, and the produce divided. The Girásias are of the Lakhtar family.	The tribute of the village has not been realized for many years, on account of its having remained waste.

Number of the Táluka in the Province of Jhálávád.	The Province of Jhálávád.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Nawáb, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gaekwár Government.	To the British Government.	To the Gaekwár Government.		
			Rs.	Rs. q. r.					
40	Muli, Táluka of 18 villages.	16,620	65,000	8,908 0 0	...	.....	...	Ah. Rs. 2,001	By the proprietors, Parmárs Rámáji and Ragábhái, with others, who are collectively responsible for the tribute.
41	Munjpur, village of.	600	2,700	651 0 0	...	.....	...	.....	By the proprietors, Parmár Banesing and others, who are collectively responsible for the tribute.
42	Sáyla, Táluka of 28 villages.	14,848	85,000	18,782 0 0	...	.....	...	Ah. Rs. 550	By the Chief, Jhála Wakatsingji, who pays the tribute.
43	Chura, Táluka of 13 villages.	10,360	85,000	6,978 0 0	...	.....	...	Ah. Rs. 730 including Bháyad.	By the Chief, Jhála Ráisingji, who pays the tribute.
44	Karmad, village of.	300	1,700	151 0 0	...	.....	...	Ah. Rs. 34...	By the proprietor, Jhála Ugarsingji, who pays the tribute.
45	Dasáda, Táluka of 25 villages.	8,000	22,000	14,001 0 0	...	.....	...	... ..	By the proprietors, Malek Udhábhái and Bápábhái, with others, who are collectively responsible for the tribute, for the regular discharge of which Sávkár security, under the Government Bhándari, is furnished by them.
46	Bajána, Táluka of 24 villages.	7,600	13,000	8,615 0 0	...	.....	...	.....	By the proprietor, Malek Daria-Khán, who pays the tribute, for the regular discharge of which Sávkár security, under the Government Bhándari, is furnished by him.
47	Pátri, Táluka of 12 villages.	12,000	20,000	5,652 0 0	...	.....	...	.....	By the proprietor, Desái Haribhái, who pays the tribute to the Collector of Ahmedabad, by whom credit is given on this account to the Rájkot Agency.

JHÁLÁVÁD—*continued.*

The Revenue Administration of the former years, since Samvat 1884 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-division into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
Formerly by the proprietors, since which the village has been waste. In Samvat 1884 the Girásias again returned to it, and the management is now in their hands.	Girásia Rajputs, Kunbis, and Kolis are the most numerous classes, with a few Rabáris, shepherds, Wánias, Bráhmins, &c. The soil is for the most part gravelly, with some black land, on which wheat and barley are raised by irrigation.	Not sub-divided, the custom of primogeniture having full effect, and jurisdiction being retained over any grants made to members of the family, or others, since the perpetual settlement.	The Chiefs of this Táluka are "Parmar" Rajputs, who, on the part of the Rája of Dhránggadra, are stated to have obtained their "Girás" by a grant from his family, but they do not acknowledge any such original inferiority. The amount of tribute realized is Rs. 8,098.
Ditto ditto ...	The population and soil are nearly similar to the foregoing; but there are no wells for irrigation.	Sub-divided into several shares. The Girásias are of the Muli family.	
Ditto ditto ...	The population and soil are nearly similar to the foregoing; and wheat and barley are produced by irrigation.	No sub-division, the rule of primogeniture having full effect, and jurisdiction being retained over any grants made to members of the family, or others, since the perpetual settlement.	The amount of tribute at present realized from this Táluka is Rs. 12,001.
By the proprietors ...	Ditto. ditto; with the exception that Satwárns, or vegetable growers, and Kunbis are the most numerous classes of the population.	This táluka is entire, the law of primogeniture having full effect, and jurisdiction being retained over any grants made to members of the family, or others, since the perpetual settlement.	There is an old balance of Rs. 140 standing against this Táluka.
Ditto. ...	The population is chiefly of the Koli caste, with a few Rajput cultivators, Wánias, and others. The soil is similar to the foregoing.	Not sub-divided. The Girásia is of the "Chura" family.	
Ditto. ...	Ditto. ditto. ...	There are two principal shares, of which that given to the eldest son is said to have been the larger; but there is no positive rule to that effect amongst the proprietors of the Táluka. Sub-divisions have since increased the number of shares to seven, which are separately managed.	The ancestors of the present proprietors are stated to have been sepoys belonging to the Mogal Thána at Viramgám, who established themselves in their present possessions on the subversion of the Delhi Empire. The amount of tribute at present realized from this táluka is Rs. 12,001, and there is an old balance of Rs. 13,648.
By the proprietor ...	Jats, Kunbis and Kolis are the most numerous classes, with some Wánias, Rajputs, shepherds, &c. The soil is similar to the foregoing.	Not sub-divided	The proprietors of this Táluka were also originally sepoys on the Viramgám establishment. The amount of tribute at present realized is Rs. 5,001, and there is an old balance of Rs. 13,000.
Ditto ...	Kolis are the most numerous with some Kunbis, Wánias, Borás, &c. The soil is similar to the above.	Ditto.	The Desái obtained this inheritance by grants from the Marathas, in lieu of some rights which he previously enjoyed in Viramgám. Pátri was originally the residence of the Chiefs of the Jhála Rajputs, but, having been occupied by the Mogals, was never recovered by that family, which has since made Halvad its capital.

Number of the Táluka in the Province of Jhálávád.	The Province of Jhálávád.	Estimated Population at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Nawáb, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.	Rs. q. r.					
48	Jhinjhuváda, Táluka of 13 villages.	7,960	30,000	12,005 0 0	...	.....	...	.....	The management of this Táluka is conducted by the Collector of Ahmedabad, under the head of an attachment, and the tribute is collected by him and credited to the Rájkot Agency.
49	Wanodo, Táluka of 5 villages.	2,200	7,000	2,108 0 0	...	.....	...	.....	By the proprietor, Malek Alam Khán Hoját Khán, who pays the tribute, for the regular discharge of which Sárkár security, under the Government Bhándari, is furnished by him.
50	Tankára, Táluka of 7 villages.	00	33,000	16,000 0 0 *Vide* No. 365 of 11th December 1840.	...	.....	...	.....	This Táluka is in the hands of Gopálráo Meirál, a Baroda Sárkár, to whom it has been made over for a fixed period of years in discharge of debts due to the Gáekwár Government by the Chief of Morvi.

JHÁLA'VAD—*continued.*

The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
For the first five years after Colonel Walker's settlement, the management was in the hands of the proprietors, since which time it has been conducted by the Rája of Dhrángadra for two years, by Vítthal Ráo Devají on the part of the Gáekwár Government for four years, after which it was farmed for two years during the administration of Major Ballantine, and subsequently remained in attachment for about one year from Rájkot, when it was finally made over to the Collector of Ahmedabad at the close of 1821.	The most numerous classes are Národu Rajputs and Kolis, with a few Wánias, Bráhmins, Bhâts, Chárons, &c. The soil is chiefly black earth, with but little gravelly land; and there are no wells for irrigation.	There were originally two principal shares, but these have been since sub-divided into twelve shares, and in these again there are a great many co-partners.	The proprietors are Thákurs of the same caste as the Koli Girásias of Chowál.
Ditto ditto ...	Kunbis, Národu Rajputs and Kolis are the most numerous classes, with a few Sepoy Rajputs, Wánias, &c. The soil is gravel and of black earth in about equal proportions, and there are no wells for irrigation.	No sub-division	The origin of this family is likewise assigned to a sepoy in the Viramgám establishment.
For the first year after Colonel Walker's settlement, the management remained in the hands of the Chief. It was then transferred in mortgage for a debt to Shet Sundarji Sewji, who held it for some years and then made it over, in Samvat 1868 (A.D. 1811-12), to Meirál Nárrain, by whom, as a private transaction, his claims were discharged; but no final settlement being thus promoted further embarrassment accrued, and a new arrangement was made in Samvat 1882 (A.D. 1825-26) under the Government Bhándari, for a fixed period of fifteen years, on the conclusion of which, the debt being considered to have been discharged, the Táluka is to be restored to the Morvi Chief.	Kunbis and Mehmans (chiefly manufacturers of cloth and petty traders) are the most numerous classes, the remainder consisting of a few Bráhmins, Wánias, and Sindi Sameja (persons of Sindian origin), who serve as Sibandi and likewise cultivate. The soil is gravel and black earth in about equal proportions, and crops of any kind (sugarcane, &c.) can be produced by irrigation.	This Táluka belongs to the Chief of Morvi, a Jhádeja Rajput, in whose family the law of primogeniture has full force, and it is not consequently sub-divided.	The amount of tribute realised from this Táluka is Rs. 6,666-2-65. The figures in the first column are those shown in the statement handed over by Major Ballantine. But the tribute of this Táluka was not settled separate by Colonel Walker. It was included in the settlement for the Táluka of Morvi, the full tribute of which was fixed at Rs. 60,000, and the share of Tankára has since been determined to be 10,000, but as the sum of Rs. 40,000 only is at present received from Morvi, a proportionate reduction leaves the amount in the 2nd column.

Number of the Tilkás in the Province of Jhálávád.	The Province of Jhálávád.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Nawab, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.	Rs. q. r.		Rs. q. r.			
51	Bhárejda, village of.	400	1,700	101 0 0	..	.....	...	.....	By the proprietors, Bhámia Kálu and others, who are collectively responsible for the tribute.
52	Rái, village of ...	200	2,000	300 0 0	...	.....	...	.....	By the proprietor, Desái Jiváhbhái Desáibhái, who pays the tribute.
53	Sánkli, village of..	240	1,700	300 0 0	...	.....	...	.....	Ditto. ditto. ...
	Sums Total ...	...	...	2,83,253 0 0	...	23,450 2 20	...	.....	

JHALAVAD—*concluded*.

The Revenue Administration of the former years, since Samvat 1866 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
By the proprietors ...	Kolis, Rabáris, shepherds, and Kátty s are the most numerous classes, with a few Wánias, Brámins, &c. The soil is gravelly, with but little black land, on which wheat and barley are produced by irrigation.	No sub-division, the management being in the hands of Kálu Bhamia, a Kátty Girásia.	
Ditto. ...	Kolis and Satwáras are the most numerous classes, with a few Kunbis, Wánias, Brámins, &c. The soil is gravelly; and there are no wells for irrigation.	No sub-division, the management being conducted by a Kárkún of the proprietors.	The village was disputed by the Limbdi and Wadhwán Chiefs and a Kátty Girásia, from each of whom Desáibhái obtained a writing. He was a retainer of Bábáji, the Gáekwár Sircubs.
Ditto. ...	Kunbis and Kolis are the most numerous classes, with some Rabáris, Wánias, &c. The soil is gravelly and black earth in about equal proportions; and there are no wells for irrigation.	No sub-division, being managed with the village of Rái by a Kárkún of the proprietors.	

Number of the Plinks in the District of Káthiáwar.	The District of Káthiáwar.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Nawáb, by whom one-fourth has been added on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwar Government.	To the British Government.	To the Gáekwar Government.		
			Rs.	Rs. q. r.	Rs.	Rs. q. r.	Rs.	Old Koris.	
1	Amreli, Mahál of 28 villages.	36,000	60,000	.....	1,600	.....	...	11,920	By Govindráo Daváji on the part of the Gáekwár Government.
2	Amberi, village of.	200	1,500	.....	280	.....	...	.....	By the Gáekwár authorities at Amreli, the village having been incorporated with that Mahál; and the tribute is adjusted under this head in the Mulukgiri accounts.
3	Ámbla, village of.	...	...	.....	80	.....	...	.....	By the Gáekwár authorities.
4	Királa, village of.	240	1,000	.....	135	.....	...	.....	Ditto ...
5	Kotra, village of.	100	300	.....	50	.....	...	.....	Ditto ...
6	Kubra, village of.	100	250	.....	100	.....	...	.....	Ditto ...
7	Kátvari, village of.	126	300	.....	75	.....	...	.....	Ditto ...
8	Khicha Náhání, village of.	240	1,500	.....	75	.....	...	.....	Ditto ...
9	Kambálea, village of.	300	2,500	.....	100	.....	...	.....	Ditto ...
10	Jira, village of ...	120	300	.....	75	.....	...	.....	Ditto ...
	Jikáli, village of.	120	600	.....	75	.....	...	.....	Ditto ...
12	Tikria, village of.	100	200	.....	50	.....	...	.....	Ditto ...
13	Dhábáli, village of.	100	200	.....	25	.....	...	.....	Ditto ...

KÁTHIÁWÁR.

The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
By Govindráo Deváji, on behalf of the Gáekwár Government.	Kunbis, Vánjás and Vánias are the most numerous classes, with Brámins, Lawánas and others. The soil is principally black land; and sugar-cane and other crops are raised by irrigation.	No sub-division, being a dependency of the Gáekwár State.	The Maráthás are related to have obtained a share in Amreli shortly after their first invasion of the peninsula, being called in by a Sayad, whose ancestors had received a grant of it from Saltán Mahomed Begra, to support him against the encroachments of the Káthy proprietors and the cession of Dámnagar, formerly Chobáris, with ten dependent villages, by the Láthi Chief, as a dower to his daughter on her marriage with Dámáji Gáekwár, laid the foundation of this territorial possession in Káthiáwár. Acquisitions during the management of Vitulráo Deváji, since Samvat 1868 (A.D. 1811-12), have chiefly raised it to its present extent. Including Korinár, ceded by the Nawáb of Junágad, the revenues amount to nearly three and a half lákhs of rupees, and the part of Káthiáwár in which Amreli is situated is the richest and most productive tract in the peninsula. The payment under the head of Zortalabi is on account of villages acquired since 1865, on which it had been previously levied.
By the Gáekwár authorities, since 1864.	Ditto ditto ...	Ditto.	
By the Gáekwár authorities.	Similar to the foregoing ...	Similar to the foregoing.	
Ditto ...	Ditto ...	Ditto.	
Ditto ...	Ditto ...	Ditto.	
Ditto ...	Ditto ...	Ditto.	
Ditto ...	Ditto ...	Ditto.	
Ditto ...	Ditto ...	Ditto.	
Ditto ...	Ditto ...	Ditto.	
Ditto ...	Ditto ...	Ditto.	
Ditto ...	Ditto ...	Ditto.	
Ditto ...	Ditto ...	Ditto.	
Ditto ...	Ditto ...	Ditto.	

Number of the Táluka in the District of Kathiáwar.	The District of Kathiáwar.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Nawáb, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.	Rs.	Rs.	Rs.	Rs.	Rs. q. r.	
14	Dalkháneo, village.	100	200	.....	50	.....	...	.....	By the Gáekwár authorities.
15	Dhári, Táluka of 1 village.	1,200	5,000	.....	500	.....	...	.....	Ditto ...
16	Dhárgni, village of.	200	2,000	.....	300	.....	...	.....	Ditto ...
17	Piprálo, village of.	100	200	.....	25	.....	...	.....	Ditto ...
18	Mándvara Vilání, village of.	400	3,500	.....	200	.....	...	.....	Ditto ...
19	Mevána, village of.	...	...	.....	25	.....	...	.....	Ditto ...
20	Varia, village of .	100	300	.....	25	.....	...	.....	Ditto ...
21	Virpur, village of.	160	700	.....	75	.....	...	.....	Ditto ...
22	Sirsia, village of .	300	2,500	.....	300	.....	...	.....	Ditto ...
23	Siwar, village of .	...	...	.....	25	.....	...	.....	Ditto ...
24	Sarambra, village of.	240	2,500	.....	400	.....	...	.....	Ditto ...
25	Sámmandiála Nahána, village of.	160	1,000	.....	40	.....	...	.....	Ditto ...
26	Holi, village of ...	...	...	.....	50	.....	...	.....	Ditto ...
27	Kamigar, village of.	400	2,000	.....	176	.....	...	.....	Ditto ...
28	Kami, village of .	200	1,000	.....	85	.....	...	.....	Ditto ...
29	Nágdhari, village of.	200	1,000	.....	200	.....	...	.....	Ditto ...
30	Chaliála, Táluka of.	1,600	7,000	.....	1,701	.....	...	.....	Ditto ...
31	Tarwara, village of.	100	300	.....	260	.....	...	.....	Ditto ...

KÁTHIÁWÁR—*continued.*

The Revenue Administration of the former years since Samvat 1864 (A. D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
By the Gáekwár authorities.	Similar to the foregoing ...	Similar to the foregoing.	
Ditto ...	Ditto ...	Ditto.	
Ditto ...	Similar to the foregoing. The soil is for the most part gravelly, and there are but few wells for irrigation.	Ditto.	
Ditto ...	Ditto ditto ...	Ditto.	
Ditto ...	Ditto ditto ...	Ditto.	
Ditto ...	Ditto ditto ...	Ditto.	
Ditto ...	Ditto ditto ...	Ditto.	
Ditto ...	Ditto ditto ...	Ditto.	
Ditto ...	Ditto ditto ...	Ditto.	
Ditto ...	Ditto ditto ...	Ditto.	
Ditto ...	Ditto ditto ...	Ditto.	
Ditto ...	Ditto ditto ...	Ditto.	
The proprietors, Wálas Bháya and Deva Kanthal, enjoyed the village until 1868, when it fell under Amreli.	Ditto ditto ...	Ditto.	
The proprietors, by whom it was written over to Amreli, were Devánis Ghela and others.	Ditto ditto ...	Ditto.	
The proprietors held it until 1868, when it fell under Amreli.	Ditto ditto ...	Ditto.	
Until A.D. 1811-12 the management was principally in the hands of the Jám of Navánagar according to an arrangement with the proprietors, who paid the tribute; but in that year the Jám transferred his rights to Amreli, with which Mahál it has since been incorporated.	Similar to the foregoing ...	Ditto.	A village of the name of Timbla has been set aside exclusively for the Kátty proprietors, the remainder of the Táluka being under the jurisdiction of the Amreli authorities.
The Zamindár, Alání Jita, held the village until A. D. 1811-12, when it fell under Amreli.	Ditto ditto ...	Ditto.	

Number of the Táluka in the District of Káthiáwár.	The District of Káthiáwár.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Nawáb, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
		Rs.	Rs.	Rs.	Rs.	Rs. q. r.	Rs.	Rs.	
32	Decin, village of	200	1,000	.....	500	.....	...	.....	By the Gáekwár authorities.
33	Ditalvadar, village of.	200	1,000	.....	265	.....	...	.....	Ditto ...
34	Dharijgani, village of.	...	...	.....	260	.....	...	.....	Ditto ...
35	Mardi, village of	100	300	.....	35	.....	...	.....	Ditto ...
36	Lápalia, village of.	100	530	.....	50	.....	...	.....	Ditto ...
37	Wánkia Mohota, village of.	800	5,000	.....	553	.....	...	.....	Ditto ...
38	Samimandiála, village of.	300	2,000	.....	501	.....	...	.....	Ditto ...
39	Jaitpur Chital, Táluka of 197 villages.	60,000	1,50,000	54,264	...	5,104 3 50	...	New koris 4,000. Old koris 5,195-3-0	By the proprietors, Wálas Vicamsi, Jetáni, Mulu Nájáni and others, who are collectively responsible for the tribute, for the regular discharge of which Sávkár security, under the Government Bhándari, is furnished by them.

The Revenue Administration of the former years since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
The Zamindár, Aláni Jita, held the village until A.D. 1811-12, when it was obtained from the Aláni Zamindár.	Similar to the foregoing...	Similar to the foregoing.	
Ditto. ...	Ditto ...	Ditto.	
The Zamindár, Aláni Jita, held the village until A.D. 1811-12, when it was obtained from the Dhanání Zamindárs; but it is at present waste.	Ditto ...	Ditto.	
Until A.D. 1811-12 the proprietors, Wálas Hirsur and others, held the village, which they then wrote over to Amreli.	Ditto ...	Ditto.	
Until A.D. 1811-12 it was in the hands of the proprietors, Wálas Veja and others, who then wrote it over to Amreli.	Ditto ...	Ditto.	
The village had been mortgaged by the proprietor to Wála Vicamsi of Jaitpur, who held it until 1868, when the Amreli authorities obtained a bond transferring it to them, on the discharge of Wála Vicamsi's claims, and in consequence took possession of it.	Ditto ...	Ditto.	
Until A.D. 1811-12 it was in the hands of the proprietors, when it was written over to Amreli.	Ditto ...	Ditto.	
By the proprietors, except that the Táluka was placed under attachment from Samvat 1882 to 1884 (A.D. 1825-26 to 1827-28) to obtain the performance of security engagements for the suppression of the Komán rebellion.	Kunbis, Kolis and Káttys are the most numerous classes, with some Wánias, Rabáris, &c. The soil is chiefly black; and sugar-cane and other crops are raised by irrigation.	Sub-divided into four principal shares, in each of which there are numerous sub-shares; but an agreement has been lately entered into to acknowledge the authority of one individual in each principal share, to manage their relations with Government.	The Jaitpur Káttys (in which division the "Khácháars" and "Kománs" are likewise included) are the principal family of the Wála tribe of "Shákáyet" Káttys, and, according to the custom of the several Hajipat families, these three tribes cannot intermarry, but must seek their brides amongst the several tribes of "Joritia" Káttys and give their daughters to them. There is a balance due to the Sávkár by some of the minor sharers, but the whole Táluka is eventually responsible, and several of the larger sharers, Mulu Wála and others, are in wealthy circumstances.

Number of the Tálúka in the District of Káthiáwár.	The District of Káthiáwár.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Nawáb, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.	Rs.	Rs.	Rs.	Rs.		
40	Bilkha, Táluka of 15 villages.	800	1,000	.....	3,544	.....	...	.....	By the proprietors, Wálas Chetnia Oghar, Lackman Sita, and Deodan Ala, with others, who are collectively responsible for the tribute.
41	Bagasra, Táluka of 17 villages.	12,000	35,000	.....	2,595	.....	...	Old Koris. 4,000	By the proprietors, Wálas Hiraur and Wadeur and Bhya Godhar, with others, who are collectively responsible for the tribute, for the regular discharge of which Sávkár security, under the Government Bhándari is furnished by them.
42	Bábra Chamárdi, Táluka of 12 villages.	11,200	55,000	1,800	1,750	.....	...	.....	By the proprietors, Wálas Ibbal and Jetaur, with others; the tribute being paid by Amreli, in lieu of five villages incorporated with that Mahál.

KATHIAWÁR—*continued.*

The Revenue Administration of the former years since Samvat 1804 (A.D. 1907-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
By the proprietors until 1870, when it became waste, in consequence of the feud between Bâwa Wâla Râning and Jaitpur, regarding the village of Wâgnia, and the tribute was not paid. For the purpose of securing a portion at least of the Government dues, an attachment was placed on the Táluka in A.D. 1821-22 which continued until A.D. 1829-30; but the receipts were very trifling. In the latter year the disputes between Jaitpur and Amreli being brought to a close, certain claims were established in favour of the proprietors of this Táluka, in lieu of which a reduction of Rs. 1,944 was made in the amount of the tribute, and the arrears cancelled; but no settlement having as yet been made for the balance, the attachment still remains.	Kátîys and Kolis are the most numerous classes. The soil is chiefly black; but there are few wells for irrigation.	There are three principal shares which are managed separately. The proprietors are of the Jaitpur family, and possess likewise a share in that Táluka.	
By the proprietors. For the purpose of enforcing the performance of security engagements for the suppression of the Koman rebellion, the Táluka was placed under attachment from 1882 to 1884, but with this exception the proprietors have had uninterrupted possession.	Kunbis and Kátîys are the most numerous classes, with some Wánias, Ahers, &c. The soil is chiefly black; and wheat and other crops are raised by irrigation.	There are three principal shares, which are managed separately.	
The Zamindárs enjoyed the whole Táluka until 1868, when it was taken possession of by the Amreli authorities, who assigned three villages for their maintenance. This arrangement continued until 1878, when the Kátîys pleading that they had been dispossessed by violence, claimed the execution of the British Bhándari, and an amicable adjustment was effected by the Amreli authorities restoring three of the villages they had taken, and engaging to pay the tribute. For the six villages they now enjoy, the Kátîys are directly responsible to Government as regards the Police, &c.	Ditto ditto ...	There are two principal shares, which are managed separately.	The amount of the Government share of the tribute at present realized is Rs. 1,750.

Number of the Tálukas in the District of Káthiáwár.	The District of Káthiáwár.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Nawáb, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.	Rs.	Rs.	Rs.	Rs.		
43	Kotara Pita. Táluka of 18 villages.	6,580	12,000	5,236	...	.....	...	New Koris. 2,501	By the proprietors, Wálas Adha and Bhán, with others, who are collectively responsible for the tribute, for the regular discharge of which Sávkár security, under the Government Bhándari, is furnished by them.
44	Kánpur Ishvaria. Táluka of 2 villages.	660	2,600	226	...	.....	...	New Koris. 401	By the proprietors, Wálas Mansia and Wálaji, with others, who are collectively responsible for the tribute.
45	Kaner, village of.	160	1,500	.....	191	.....	...	.....	By the proprietors, Wálas Vasta and Nág, with others, who are collectively responsible for the tribute.
46	Káhrota, village of.	160	600	.....	51	.....	...	.....	By the proprietors, Wálas Jetsur, Jivan and others, who are collectively responsible for the tribute.
47	Khijria, village of.	120	400	.....	51	.....	...	.....	By the proprietors, Wálas Bhoja Nájam and others, who are collectively responsible for the tribute.
48	Garamli Mohoti, village of.	200	1,000	.....	192	.....	...	Old Koris. 64-2-0	By the proprietors, Wálas Khora Verjang and Nág Desa, with others, who are collectively responsible for the tribute.
49	Garamli Náhání, village of.	290	800	.....	190	.....	...	.....	By the proprietors, Wálas Uner Desa and Bhuta Bhoka, with others, who are collectively responsible for the tribute.
50	Gades, village of.	...	...	.....	171	.....	171	Old Koris. 55	By the proprietors, Wála Hamir and others, who have gone out on Bhárwattya against the Rájkot Chief, and the village has this year in consequence become waste.
51	Chirkha, village of.	800	8,000	.....	493	.....	...	Old Koris. 100	By the proprietors, Wálas Nágdán Vikamsi and Pakira Rána, with others, who are collectively responsible for the tribute.

KATHIÁWAR—*continued.*

The Revenue Administration of the former years since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
Until the year 1873 the Jám of Navánagar managed the Táluka, according to an agreement with the Kátty proprietors, and paid the tribute; but disputes arising, a new arrangement was then made, restoring the management to the proprietors, who now enjoy it and discharge the tribute direct to Government.	Kunbis and Ahers are the most numerous classes, with a few Kátty, Wánias, Brámins, &c. The soil is chiefly black land, on which sugarcane and other crops are raised by irrigation.	No sub-division, concert amongst the sharers allowing of its being managed conjointly.	
By the proprietors ...	Ditto ditto ...	There are four principal shares, but, in consequence of concert amongst the sharers, they are managed conjointly; and the revenues, after deducting expenses, are equally divided.	
Ditto ...	Kunbis are the principal inhabitants, with a few Kátty. The soil is chiefly gravelly, with a little black land. There is but little irrigation.	There are three principal shares, which are managed conjointly; the balance, after paying expenses, being divided.	
The village was waste until 1875, since which date it has been slowly restored by the proprietors, and has paid the tribute from the year 1883.	Kunbis are the most numerous, with some Kátty, &c.; and there are few wells for irrigation.	No sub-division, concert amongst the sharers being maintained.	
The village was waste until 1871, when it was restored by the proprietors.	Kunbis are the most numerous, with a few Kátty. The soil is black, and wheat and other crops are raised by irrigation.	Sub-divided into two principal shares, but these are at present managed conjointly.	
By the proprietors ...	Ditto ditto ...	Sub-divided into three principal shares, but these are at present managed conjointly, and the produce, after deducting expenses, divided amongst the sharers.	
Ditto ...	Ditto ditto ...	Sub-divided into three principal shares, but these are at present managed conjointly.	The amount of the Gáekwár share of the tribute, at present realized, is Rs. 110.
Ditto ...	Ditto ditto ...	There are a great many sharers, but the village has not been sub-divided, concert having been maintained amongst the proprietors, who manage it conjointly.	The amount of tribute is not at present realized from this village.
Ditto ...	Ditto ditto ...	Sub-divided into two principal shares, which are managed separately.	

No. of the Tilúka in the Ba'ruta of Káthiáwár.	The District of Káthiáwár.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Navab, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.	Rs.	Rs.	Rs.	Rs.		
52	Jherku, village of.	200	1,500	.....	551	.....	...	.....	By the proprietors, Wálas Mánsia Dána and others, who, in consequence of engagements with Amreli, enjoy it free of any Government demands, and the tribute is adjusted under that head in the Mulukgiri accounts.
53	Jámka, village of.	400	2,000	.....	200	.....	...	.....	By the proprietors, Wálas Wágha Velání and others, who are collectively responsible for the tribute.
54	Dholarvu, village of.	240	1,500	.....	101	.....	...	Old Koris. 60	By the proprietors, Wálas Mátra Rám and Hamir and others, who are collectively responsible for the tribute.
55	Bhalgám, village of.	160	300	200	...	200	...	New Koris. 200	By the proprietors, Wálas Jessa Hirsur and others, who are collectively responsible for the tribute.
56	Mánáváo, village of.	120	500	.....	146	.....	...	Old Koris. 60	By the proprietors, Wálas Ramsur Mán and and Ghodar Ala with others, who are collectively responsible for the tribute.
57	Lobovári, village of.	400	1,500	.....	447.1	.....	...	Old Koris. 184	By the proprietors, Wálas Hirsur Wáláji and Lackman Sáta of Jaitpur.
58	Lákápádar, village of.	160	800	.....	151	.....	151	Old Koris. 62-2-0	By the proprietors, Wálas Khimra Sélar and Nágdán Vegar with others, who are collectively responsible for the tribute.
59	Wágnia, Tappa of 15 villages.	800	6,000	.....	1,001	... ...	...	.....	By the proprietors, Wálas Wágha and Nája and others (with the exception of the village of Wágnia, re-annexed to Jaitpur); but having been waste since the feud with Báwa Wála, who seized Captain Grant of the Marines, the tribute has not been realized

The Revenue Administration of the former years since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
By the proprietors ...	Similar to the foregoing ...	There are two principal shares but they are at present managed conjointly, and the produce divided after deducting expenses.	
Ditto ditto ; having with others of the Alag Dhanáti villages, settled for their tribute only since 1877.	Ditto ...	No sub-division, the management being conducted by Wála Wágha, in concert with the other sharers.	
By the proprietors ...	Ditto ...	Sub-divided, but at present managed conjointly, and the produce, after deducting expenses, divided amongst the sharers.	
Ditto ...	Ditto ...	There are two principal shares, but they are at present managed conjointly.	
Ditto ...	Káttys and Kunbis are the most numerous, with a few Kolis, Ahers, &c. The soil is chiefly black and there are but few wells for irrigation.	No sub-division, concert being maintained amongst the proprietors.	
By the proprietors. This village is entered as belonging to the Gáekwár share, but the proprietors deny ever having settled for the tribute as distinct from that of Jaitpur, and the amount has consequently never been realized under this head.	Kunbis are the most numerous, with a few Káttys, &c. The soil is chiefly black, and wheat or any other crop may be raised by irrigation.	Sub-divided into several shares.	The tribute is not at present realized from this táluka.
By the proprietors... ...	Ditto ditto ...	Sub-divided into three shares, which are managed separately.	
This táluka was the property of the famous Káthy Ráning Wála, who, notwithstanding his lawless behaviour, continued to pay the tribute until 1868, when he went out in open rebellion. In the course of the following year, he, however, died of disease, in the Gir hills, and his son Bawa Wála, being a minor, came in	There are but few inhabitants, who are chiefly Kunbis. The soil is black, and crops of any description may be raised by irrigation.	There are several sharers, by whose disagreement, chiefly, the re-establishment of the táluka is retarded.	The tribute is not at present realized from this táluka.

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Number of the Tálukas in the District of Káthiáwár.	The District of Káthiáwár.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Nawáb, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.	Rs.	Rs.		Rs.		from the year Samvat 1871 (A.D. 1815-16), and is not therefore brought to account.
60	Vágavri, village of.	120	500	.....	133	.....	...	Old Koris 50	By the proprietors, Wálas Nágsur, Khora Velání, and Vikamsi Luna, with others, who are collectively responsible for the tribute.
61	Siláno, village of .	300	1,200	.....	100	.....	200	Old Koris 100	By Wála Mulu Nápáni, of Jaitpur, who pays the tribute.
62	Hálria, Táluka of 4 villages.	800	5,000	.....	100	.....	...	Old Koris 100	By the proprietors, Wálas Háthis Oghar and Jetsar Hipa, who are collectively responsible for the tribute.
63	Ingorálu, village of.	200	1,000	.....	225	.....	...	.....	By the Dhanáni Káttys, the proprietors, subject to Amreli; the tribute by agreement being carried to the account of that Mahál.
64	Jasdan, Táluka of 15 villages.	12,000	40,000	3,611	...	.....	...	Surat Rs. 2,405	By the Chief, Khachar Chela Wágsur, who pays the tribute.

KÁTHIÁWAR—*continued.*

The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
and submitted himself to the Amreli authorities. He was then required to furnish security, and for this purpose wrote over the village of Vágnia to the Jaitpur and Chital Káttys, who are stated to have had some previous claim to it; but subsequently, to recover this alienated inheritance, he went out, like his father, in rebellion, and was eventually put to death in an attack on Visadar.			
By the proprietors	Kunbis are the most numerous, with a few Káttys. The soil is black, and wheat and other crops are raised by irrigation.	No sub-division, concert being maintained amongst the sharers.	
The village was established in A.D. 1811, by Wálas Mátra and Oghar and Hipa and others, who held it and paid the tribute until 1821, when some of the sharers wrote it over to Wála Mule of Jaitpur, who has since kept possession and discharged the tribute; but the validity of his claim is still disputed, and the Junágad State having also some demands against it, the village has been placed under a partial attachment to prevent disturbance.	Kunbis are the most numerous, with a few Káttys and Kólis. The soil is black, but there are no wells for irrigation.	.....	
By the proprietors; having in the interim been waste for two years, from 1865 to 1867.	Kunbis and Káttys are the most numerous, with some Bráminsand Wánias. The soil is chiefly black, and wheat and other crops are raised by irrigation.	There are several sharers, but the management is conducted by them in concert, without any actual sub-division.	
By the proprietors... ...	Ditto ditto ...	There are several shares, but they are managed conjointly.	
By the Chief; except that the Táluka was placed under attachment from A.D. 1826 to 1828, to obtain the performance of security engagements for the suppression of the Komán rebellion.	Kolis and Káttys are the most numerous, with some Kunbis, Wánias and shepherds. The soil is black earth and in parts gravelly, and sugarcane and other crops are raised by irrigation.	No sub-division, the Chief having established a superior jurisdiction, unusual amongst the Káttys.	The Jasdan Chief is the most powerful of the "Khachar" tribe of "Shákhyet" Káttys. His present elevation has chiefly been the result of the daring character and abilities of his father, Wádsur Khachár, of whom a short history is given in Colonel Walker's Report on Káthiáwár, and he is himself a person of considerable talent and enterprise.

Number of the Táluka in the District of Káthiáwár.	The District of Káthiáwár.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zavalábi collected by the British Government on the part of the Gaekwár, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.	Rs.					
65	Káti, village of	200	2,400	493	...	.....	...	.....	The same as No. 64.
66	Kundri, Táluka of.	400	2,200	435	...	.....	...	.....	By the proprietors, Káchára Kóta and others, the tribute being paid by the Jasdan Chief, according to the terms of an engagement entered into with him.
67	Kanesára, village of.	100	250	61	...	.....	...	.....	By the Chief of Jasdan.
68	Jesápur, Táluka of 2 villages.	440	5,200	576	...	.....	...	.....	By the Jasdan Chief, who pays the tribute; the proprietor, Wála Mánsia, having retained certain rights, which he enjoys.
69	Modbuka, Táluka of 14 villages.	1,400	14,000	2,101	...	.....	...	.....	By the Jasdan Chief, according to an agreement with the original proprietor, the former paying the tribute.
70	Verjátirth, village of.	300	2,200	290	...	.....	...	.....	By the Jasdan Chief, who pays the tribute; the original proprietors enjoying the rights reserved to them, according to their agreement.
71	Sitlia, village of	200	1,000	110	...	.....	...	.....	By the Jasdan Chief, who pays the tribute, according to an agreement with the original proprietor.
72	Harmantia, village of.	300	1,000	151	...	.....	...	Sarat Rs. 75	By the Jasdan Chief, who pays the tribute; the proprietors, Khácháras Wágha and Ghodar, with others, enjoying the rights reserved to them by agreement.
73	Aneiáli, Táluka of 2 villages.	300	4,000	285	...	.....	...	.....	By the Jasdan Chief, who pays the tribute.

KATHIÁWÁR—*continued.*

The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
Until A.D. 1812 the village was managed by the proprietors, Kháchars Shela and Sámla, who wrote it over in that year to the Chief of Jasdan, with whose Táluka it has become incorporated. The proprietors paid the tribute direct, until about A.D. 1811-12, when they became subject to the Jasdan Chief, on certain terms under which they now enjoy the village.	Similar to the foregoing ... Ditto ...	When in the hands of the original proprietors there were three shares, but they now cultivate certain lands assigned to them for maintenance, and are subject to the Chief of Jasdan, who holds undivided authority. Sub-divided into two principal shares of equal extent, according to which three villages are separately and one conjointly managed.	
The village was waste until about A.D. 1817-18, when the proprietor wrote it over to the Jasdan Chief.	Kolis, Borichas, shepherds, and Dhers are the inhabitants. The soil is black earth, with some gravelly land, and there are no wells for irrigation.	No sub-division, being under the management of Kháchar Chela, the Jasdan Chief, according to an agreement with the proprietor.	
The village was waste until about A.D. 1817-18, when the proprietor wrote it over to the Jasdan Chief.	Kunbis and Káttys are the most numerous, with some Wánias, Rabáris, &c. The soil is chiefly black land, on which sugarcane and other crops are raised by irrigation.	No sub-division, being in the hands of the Jasdan Chief.	
Ditto ditto ...	Kolis, Káttys and Kunbis are the most numerous, with a few Wánias and others. The soil is black and gravelly in parts; and wheat and other crops are raised by irrigation.	No sub-division, being under the jurisdiction of the Jasdan Chief.	The amount of tribute at present realized from this Táluka is Rs. 2,001.
Ditto ditto ...	Ditto ditto ...	Ditto ditto.	
Ditto ditto ...	Ditto ditto ...	Ditto ditto.	
Ditto ditto ...	Ditto ditto ...	Ditto ditto.	
Kháchar Jessa and others, the original proprietors, held the village until A.D. 1812, when they wrote it over to the Jasdan Chief.	Similar to the foregoing ...	Similar to the foregoing.	

Number of the Táluka in the District of Káthiáwár.	The District of Káthiáwár.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Navab, by whom one-fourth has been ceded on this account.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.	
			Rs.	Rs. q. r.	Rs.	Rs.	Rs.	
74	Badli, Táluka of 21 villages.	1,400	7,500	1,081 0 0	.....	.....	.....	Surat Rs. 251 ...
75	Koriána, Táluka of 10 villages.	2,032	6,000	835 0 0	.....	.....	.....	Surat Rs. 301 ...
76	Anandpur, Táluka of 18 villages.	3,140	5,000	702 0 0	.....	.....	.....	Surat Rs. 201 ...
77	Chotila, Táluka of 16 villages.	2,040	2,200	252 0 0	.....	.....	.....	Surat Rs. 91 ...
78	Khambhála, Táluka of 5 villages.	1,400	4,000	554 0 0	.....	.....	.....	Surat Rs. 161 ...
79	Páliád, Táluka of 19 villages.	5,100	7,500	979 0 0	.....	.....	.....	Ah. Rs. 330 ...

KA'THIA'WA'R—*continued.*

The Revenue Administration of the present year (1831), by whom conducted, &c.	The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their peasant Tenure.	Remarks.
By the proprietor, Khácher Bhán Oghar, who pays the tribute.	Khácher Jassa and others, the original proprietors, held the village until A.D. 1812, when they wrote it over to the Jaidhan Chief. In consequence of the refractory behaviour of this Chief, troops were sent against him in A.D. 1819, and a detachment left in the town of Badli for a year; after which they were removed on his paying a fine. Being one of the securities for the Komána, his Táluka was again attached in 1826 to enforce the performance of his engagements, and restored to him in 1828, a fine being likewise on this occasion exacted from him in reimbursement of the damage sustained during the rebellion.	Similar to the foregoing ...	No sub-division, Bhán Khácher having established a control over the other members of his family.	
By the proprietors, Khácher Odha and Uner Desa, with others, who are collectively responsible for the tribute; but in consequence of disputes amongst the brothers, a Mehta on the part of Government, with a few Arabs, has been stationed there, to preserve the peace and receive the revenue, until a reconciliation can be effected.	By the proprietors ...	Ditto ...	Not sub-divided, the brothers having hitherto acted in concert.	
By the proprietors, Visáman Khácher and others, who are collectively responsible for the tribute.	Ditto ...	Ditto ...	There are several shares, but the management is in the hands of Visáman Khácher.	
By the proprietors, Khácher Bhoj Devait and others, who are collectively responsible for the tribute.	Ditto ...	Kolis, Káttys, and Chárons are the most numerous, with some shepherds, &c. The soil is black earth and gravelly land in about equal proportions, and there are no wells for irrigation.	No sub-division; the sharers, who are numerous, having hitherto entrusted the management chiefly to Bhoj Khácher.	
By the proprietors, Khácher Oghar and Moka, with others, who are collectively responsible for the tribute.	Ditto ...	Kolis and Káttys are the most numerous, with some Rabárís, Wánias, &c. The soil is black earth with some gravelly land, and sugar-cane and other crop are raised by irrigation.	Sub-divided into two principal shares of equal extent, which are managed separately.	
By the proprietors, Khácher Ráma and Mula, with others, who are collectively responsible for the tribute.	Ditto ...	Ditto ditto ...	There are two principal shares, with many sub-shares, which are managed separately.	

Number of the Táluka in the Register of Káthiáwar.	The District of Káthiáwar.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Nawáb, by whom one-fourth has been ceded on this account.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.	
			Rs.	Rs. q. r.	Rs.	Rs. q. r	Rs.	
80	Bímora, Táluka of 11 villages.	1,200	2,700	201 0 0	.....	.. ...	.....	Surat Rs. 50 ...
81	Rámanbore, village of.	120	300	75 0 0	.....	.....	.....	.....
82	Mevása, Táluka of 4 villages.	800	600	437 0 0	.....	.....	.....	Surat Rs. 112 ...
83	Mátra Timba, village of.	200	2,800	285 0 0	.....	.....	.....	Surat Rs. 71 ...
84	Sanosra, Táluka of 2 villages.	200	500	182 0 0	.....	.....	.....	Surat Rs. 50 ...
85	Etria Gadála, Táluka of 2 villages.	800	500	397 0 0	.....	110 2 55	.....	Surat Rs. 132 ...

KATHIA-WAR—*continued.*

The Revenue Administration of the present year (1831), by whom conducted, &c.	The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
By the proprietors, Kháchars Jíva Nája and others, who are collectively responsible for the tribute.	By the proprietors; but Kháchar Nája being guilty of great misconduct, troops were sent against him in A.D. 1812 from Amreli, when Bimora was taken and Kháchar Nája killed. On their return, his son, however, became a Bárvatia, and plundered the country. A party of troops was therefore again sent under Govindráo Devají in 1814, and Kháchar Jíwa was seized and confined, and afterwards liberated on paying a fine and furnishing security. The Táluka, which had become waste, was again established in 1821, from which time it has paid the tribute.	Kolies and Káttys are the most numerous, with some Rabáris, Wánias, &c. The soil is black earth with some gravelly land and sugar-cane and other crops are raised by irrigation.	No sub-division; the management being in the hands of Khachar Jíva.	
By the proprietors Kháchars Fakira and Ogbar, with others, who are collectively responsible for the tribute.	By the proprietors ...	Similar to the foregoing ...	There are two principal shares, but they are at present managed conjointly.	
By the proprietors, Kháchars Uner and others, who pay the tribute.	Ditto ...	Ditto ...	No sub-division; concert being maintained amongst the sharers.	
By the proprietors, Kháchars Moka and Mulu, with others, who are collectively responsible for the tribute.	Ditto ...	Ditto ...	Ditto ditto.	
By the proprietor, Khachar Viro, who pays the tribute.	Ditto ...	Ditto ...	No sub-division, the management being in the hands of Khachar Viro.	
By farmers appointed by the proprietor, Kháchar Jíva Ráma, the general interference of Government being at his request provided in cases of disputes. The tribute is paid by the farmers in the name of the proprietor, who is thus eventually responsible.	The proprietors, in concert with Gadvi Ráma, Khim Karan, and Lákha Sámat, conducted the management until A.D. 1816; but a balance of two years' tribute remaining in arrears, it was made over in mortgage to Khachar Mulu, during whose term of possession it remained waste from A.D. 1817-18 to 1820-21, in consequence of a feud with Khachar Bháu, and the mortgage having expired in 1836, it was this year given in farm.	Ditto ...	No sub-division.	

Number of the Táluka in the District of Káthiáwár.	The District of Káthiáwár.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Nawáb, by whom one-fourth has been passed on this account.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.	
			Rs.	Rs. q. r.	Rs.	Rs.	Rs.	
86	Chobári, Táluka of 2 villages.	80	100	151 0 0	.....	.....	.....	.....
87	Kálásir, village of ...	80	250	201 0 0	.....	.....	.....	.....
88	Nilvara, village of ...	400	2,800	501 2 0	.....	.....	.....	Saraf Rs. 151
89	Atkot, village of ...	1,200	7,500	2,149 2 0	.....	.....	.....	.....
90	Bádla, Táluka of 13 villages.	3,220	9,000	1,626 2 0	.....	.....	.....	.....
91	Sánthlí, Táluka of 12 villages.	1,700	8,000	1,477 0 0	.....	.....	.....	Old Kora 900
92	Bervála, Tappa of 7 villages.	800	4,500	1,093 0 0	.....	.....	.....	.....
93	Sammandiála, Táluka of 2 villages.	1,600	2,000	620 0 0	.....	.....	.....	.....
94	Pánchvara, village of.	240	1,500	277 0 0	.....	.....	.....	.....
95	Ajmer, Táluka of 4 villages.	600	900	175 0 0	.....	.....	.....	.....

KA'THIA'WA'R—*continued.*

The Revenue Administration of the present year (1831), by whom conducted, &c.	The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
By the proprietors, Jiva Nája, Vikamsi Ráma, &c., who have been called upon to settle for the tribute.	Mostly waste since A.D. 1808, but a few inhabitants have lately settled in it.	Chiefly Kolis, with a few Kunbis. The soil is black, and there are wells for irrigation.	There are three shares, but they are managed conjointly.	The tribute is not at present realized from this village.
By the proprietor, Kháchar Jiva Nája, who has been called upon to settle for the tribute.	This village has been mostly waste since A.D. 1808, but there have been a few inhabitants in it for the last two years.	Kolis and Rabárís most numerous. The soil is black, and there are means for irrigation.	No sub-division ..	The tribute is not at present realized from this village.
... the proprietors, Kháchars Odha and Deodás, with others, who are collectively responsible for the tribute.	By the proprietors ...	Kolis and Káttys are the most numerous classes of the inhabitants, and the soil is similar to the foregoing.	There are two principal shares, with a great many subshares; but they are at present managed conjointly.	
By the Jám of Navánagar, who pays the tribute, the original proprietors enjoying the rights reserved to them by agreement.	By the Jám of Navánagar ..	Kunbis, Gánchis, and Káttys are the most numerous classes. The soil is chiefly black, and wheat and other crops are raised by irrigation.	No sub-division, being under the jurisdiction of the Jám of Navánagar.	The Jám's possessions in Káthiawár were until lately managed by a Mehta appointed by him to this duty, who resided with an establishment of Sibandy at this place or Bádla; but at present they are in the hands of a farmer, subject to his control, independent altogether of any Government intervention.
Ditto ditto ...	Ditto ...	Kunbis, Kolis and Káttys are the most numerous, with some Wánias, Brámins, &c. The soil is black, and gravelly in parts, and sugarcane and other crops are raised by irrigation.	Ditto ditto.	
Ditto ditto ..	Ditto ...	Ditto ditto ...	Ditto ditto	The amount of tribute at present realized from this táluka is Rs. 1,100.
Ditto ditto ...	Ditto ..	Ditto ditto ..	Ditto ditto.	
Ditto ditto ..	Ditto	Ditto ditto ...	Ditto ditto.	
Ditto ditto ...	Ditto ..	Ditto ditto ..	Ditto ditto.	
Ditto ditto ...	Ditto ...	Ditto ditto ..	Ditto ditto.	

Number of the Táluka in the District of Káthiáwár.	The District of Káthiáwár.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Nawab, by whom one-fourth has been ceded on this account.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.	
			Rs.	Rs. q. r.	Rs. q. r.	Rs.	Rs.	
96	Dhándalpur, Táluka of 17 villages.	1,880	5,500	1,123 0 0	.....	.....	.....	Ab. Rs. 301 ...
97	Sudámra, Táluka of 11 villages.	2,920	11,500	1,448 0 0	.....	.....	.....	Ab. Rs. 501.
98	Sejuckpur, Táluka of 3 villages.	1,000	2,800	683 0 0	.....	.....	.....	Ab. Rs. 251 ...
99	Rámparda, village of .	100	325	81 0 0	.....	.....	.....	.....
100	Visávar, Táluka of 10 villages.	2,000	7,000	751 0 0	.....	.....	.....	.....
101	Dhasa, Táluka of 4 villages.	800	6,000	.....	375 0 0	.....	.....	.....
102	Gigásiran, village of.	200	1,200	.....	527 0 0	.....	.....	.....

KÁTHIÁWÁR—*continued.*

The Revenue Administration of the present year (1891), by whom conducted, &c.	The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
By the proprietors, Khavad Nág Godhar and others, who are collectively responsible for the tribute.	By the proprietors ...	Kolis and Káttys are the most numerous, with some Rabáris, shepherds, &c. The soil is black earth and gravelly land in about equal proportions, and wheat and other crops are raised by irrigation.	Sub-divided into two principal shares, but at present managed for the most part by Khavad Nág Godhar.	The "Khavad" are a tribe of the "Joritia" or ignoble Káttys as compared to "Shákayat" or noble. The former are the original Káttys, related to have come from "Pávar" in Wágad; the latter are the descendants of a Wála Rajput by a Kátty mother.
By the proprietor, Khavad Meirám Pakira, who pays the tribute, for the regular discharge of which Sarkár security, under the Government Bhándari, is given by him.	Ditto ...	Káttys and Kunbis are the most numerous, with some Wánias, Rabáris, and shepherds. The soil is chiefly black, and wheat and other crops are raised by irrigation.	No sub-division, being managed by Khavad Meiram; but there is a dispute on this subject pending with the Khavad of Dhándalpur.	
By the proprietors, Khavads Moka and others, with the exception of the village of Morvár in the hands of Bhoj Kháchar of Chotila; the tribute being paid by both parties, according to agreement.	Ditto; Bhoj Kháchar having obtained possession of the village of Morvár in A.D. 1812.	Káttys and Kolis are the most numerous classes. The soil is black and gravelly in parts, and wheat and other crops are raised by irrigation.	Sejakpur is managed by Khavad Moka, and Morrár by Bhoj Kháchar, without further sub-division.	
By the proprietors, Khavads Malu and Rána, with others, who are collectively responsible for the tribute.	By the proprietors ...	Káttys and Kolis are the most numerous classes. The soil is sandy and gravelly in parts, and there are no wells for irrigation.	No sub-division, concert being maintained amongst the sharers.	
By the proprietors, Desái Shevakrám and others, who are collectively responsible for the tribute.	Ditto ...	Mehmons are the most numerous class, with some Wánias, Kunbis, &c. The soil is chiefly black, and sugarcane and other crops are produced by irrigation.	There are three principal shares, but they are at present managed conjointly.	
By the proprietors, Desái Ramdás and others, who pay the tribute.	The Girásia, Aláni Jakiru, held the Táluka till A.D. 1812, when it was written over to Desálbhai; the village of Dahiru being retained free of all demand as a provision for his expenses.	Kunbis and Káttys are the most numerous, with a few Kolis, shepherds, &c. The soil is black and gravelly in parts, and crops of all descriptions may be raised by irrigation.	No sub-division.	
By the proprietors, Kotila Wágsar and others, who are collectively responsible for the tribute.	By the proprietors ...	Ditto ditto ...	Sub-divided into two principal shares, which are managed separately.	The "Kotilás" are another tribe of "Joritia" Káttys. The amount of tribute at present realized from this village is Rs. 251.

Number of the Táluka in the District of Káthiáwár.	The District of Káthiáwár.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Naváb, by whom one-fourth has been ceded on this account.
				To the British Goverment.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.	
			Rs.	Rs. q. r.	Rs. q. r.	Rs. q. r.	Rs. q. r.	
103	A'kria, village of ...	200	1,200	126 0 0	.....	.....	.....	Surat Rs. 25 ...
104	Királa, village of ...	...	...	61 0 0	.....	.....	.....	.....
	Sums Total ...	...	...	88,363 2 0	22,606 1 0	5,415 2 5	522 0 0	

KA'THIA'WA'R—*concluded.*

The Revenue Administration of the present year (1831), by whom conducted, &c.	The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
By the proprietors, Chowrás Sámat and Umra, with others, who are collectively responsible for the tribute.	By the proprietors ...	Kolis and Kátiyá are the most numerous. The soil is similar to the above, but there are no wells for irrigation.	There are several shares.	The "Chowrás" are likewise "Joriás" Kátiya. There are a great many tribes of this race in Káthiáwár; but being sub-tenants, their names do not occur in this statement.
.....	.....	.....	.....	The tribute is not at present realized from this village. There is a village of this name in the Wadhwán Táluka, the Girásias of which are Kátiys, which is supposed to be the one here mentioned; but this is denied by the Wadhwán people.

No. of the Táluka in the District of Machu Kántha.	The District of Machu Kántha.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Navab, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831), by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.		Rs.				
1	Morvi, Táluka of 124 villages.	24,784	85,000	...	50,001	...	...	.....	By the Chief, Jádeja Prithirájji who pays the tribute, for the regular discharge of which Sárkár security, under the Government Bhándari, is furnished by him.
2	Málía, Táluka of 10 villages.	4,800	22,000	...	1,201	...	...	Ah. Rs. 200	By the proprietor, Jádeja Sattáji, who pays the tribute.
	Sums Total ...	...	...	...	51,202	...	...	.....	.....

MACHU KANTHA.

The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State ha been partitioned, and the nature of their present Tenure.	Remarks.
On the settlement of this Táluka in A.D. 1807-8, a large balance of tribute for former years was found to have accumulated, owing to the feud with Málliá and other causes. The Táluka of Tankára in Jhálávád, a dependency of the State, was in consequence mortgaged by the Chief, Jádeja Jcháji, as explained under that head, for the purpose of effecting an adjustment. From 1810 nearly the whole amount of tribute was however, again left unpaid. Much consideration was shown towards the Chief on account of the disturbed state of the country from the incursions of the Khosás, &c., but although a large amount of Waltar, or reimbursement, was obtained for him from Kutch, and credited in part of the balance, there still appeared no prospect of his effecting the discharge of the Government demands. An attachment was in consequence placed on the Táluka in 1822, which, both by displaying the actual state of its resources, and at the same time convincing the Chief of the necessity of some arrangement, led to a settlement in 1824. To effect this, it was however found necessary to calculate the balance due up to that date, at the reduced rate of Rs. 40,000 per annum, without interest, and to accept this amount in future until the resources of the Táluka should allow of its being increased to the extent of Colonel Walker's settlement, and the Chief has since retained the management of his estate on these terms. In consequence of a representation from the security, it became necessary a few months back to send Mehtás on the part of Government to prevent the misappropriation of the revenues previous to the settlement of his claims, but these being adjusted, they have since been recalled. The amount of tribute at present realised from this táluka is Rs. 33,334-1-35.	Wánias, Kunbis and Bráhmins are the most numerous classes, with Kolis, Rajputs, &c. The soil is chiefly black, and sugarcane and other crops are raised by irrigation.	No sub-division, the rule of primogeniture being in force in this táluka.	The Chiefs of Morvi are Jadeja Rajputs, descendants of Kiáji, the son of a Prince of Kutch, who was killed by his younger brother, in a dispute to the succession to that kingdom, about 125 years ago (A.D. 1706). Unable to recover his father's rights, he accepted as an accommodation the Táluka of Morvi, and the Fort of Kanthária and its dependent villages in Wágad, which still remain in the possession of the family. The present Chief has neither the habits of business nor ability of his father Jcháji; but the táluka is nevertheless gradually improving with the general improvement and tranquillity of the surrounding country.
By the proprietor; his Miána subjects having in the interim repeatedly called for the interference of Government. Colonel Walker, in his report on Machu Kántha, gives a summary of their history up to that date. The arrangements then made were not long respected by these freebooters, and a force was accordingly sent against them, and their fort destroyed, in A.D. 1810. Jádeja Gorji of Wándia, the brother of Dosáji, then Chief, who was taken prisoner, becoming security, the place was restored; but Dosáji dying in 1814, and his successor being a minor, they again, in contempt of his authority, renewed their former misconduct. Having been pardoned and brought back, they still continued to quarrel amongst themselves, and broke into the factions of "Dhangs" and "Movars", on the occasion of a quarrel between Sattáji and his mother. Some of the most dissatisfied in consequence retired to Kutch, and took an active part in the disturbances of 1825. They were nevertheless again allowed to return with impunity, and the security of Momáji, the son of Gorji, was renewed, but from the want of co-operation on the part of Sattáji, little advantage was derived, and the Movars in consequence went out again in rebellion in 1827. Again a reconciliation was effected with the assistance of the Resident in Kutch, about the commencement of the present year 1831, but the Movars have broken through their engagements, and are at present in open rebellion. The necessity of placing this lawless tribe under some more competent authority has in consequence been strongly urged on the attention of Government. The Jam of Navánagar has the greatest strength in Sibandy, but it is worthy of consideration whether the impression amongst these Miánas themselves, in favour of the right of the Thákur of Morvi, may not render him the most eligible medium of accomplishing their reform.	Miánas and Kunbis are the most numerous classes with Wánias, Ahers, &c. The soil is chiefly black; and sugarcane and other crops are raised by irrigation.	No sub-division, the rule of primogeniture being in force.	

The Málliá Chief, it is hardly necessary to add, is the descendant of a younger brother of the ancestor of the Morvi Thákur; and that, although the village of Málliá gives its name to his Táluka, his chief receipts are from Khákreji and other villages, which remain in his hands.

Number of the Talukas in the District of Halár.	The District of Halár	Estimated Population, at about four persons to each house.	Estimated Revenue on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Navab, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.	Rs.	Rs.	Rs. q. r.	Rs. q. r.		
1	Navánagar, Táluka of 622 villages.	2,00,000	6,00,000	47,259	45,750	12,510 2 26	26,521 2 4	New koris 15,483 2 0	By the Chief, Jám Ranmalji, who pays the tribute, for the regular discharge of which Sávkár security, under the Government Bhándari, is furnished by him.
2	Jodiya Bálamba, Táluka of 21 villages.	12,000	70,000	...	11,607	.....	.....	.....	By the Chief, Jám Ranmalji, who pays the tribute, which is included in the security for Navánagar.

OF HALAR.

The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
The management was conducted by an establishment under the Jám's own superintendence; but, in consequence of balances outstanding in A.D. 1821, security was demanded for the more regular discharge of the Government dues, and an agreement, under the Government Bhándari, was entered into with Shets Jeta and Sanderji Sewji, to whom the revenues of the táluka were mortgaged. These, however, were not paid with sufficient regularity to afford any prospect of eventual relief, and it was therefore arranged to farm the Táluka for nine years, from 1825 to 1833 inclusive, which was undertaken by the above Shets. Constant disputes rendered the success of this experiment very questionable; but the above Shets becoming insolvent, failed to discharge the tribute, and the collection of the revenue could therefore be no longer entrusted to them, and the contract was accordingly dissolved in 1829, since which time the Jám has again resumed the superintendence of his own affairs, which are at present very satisfactorily conducted.	Kunbis, Ahers, and Rajputs are the most numerous classes, with Wánias, Bráhmins, &c. The soil is chiefly black, with some gravelly land, and crops of every description are raised by irrigation.	No sub-division, the rule of primogeniture being in force, and jurisdiction being retained over grants to members of the family since Colonel Walker's settlement.	The Jám of Navánagar is the head of the Jádeja Rajputs of Hálár. He is descended from Jám Rával, the sovereign of Kutch, who having been expelled by Ráo Khengár with the assistance of the king of Ahmedabad, retired across the Rann and founded the city of Navánagar, about the year of Samvat 1598 (A.D. 1542). Colonel Walker's report on this province contains a summary of the history of the family.
Kovára Sagrám, a servant of the Navánagar Darbár, had obtained possession of these Mahals, and settled for them as an independent Chief; but, in consequence of his being engaged in a rebellion of the Maskatty Arabs in the Jám's service, a force was sent against him in 1815, and the territory was restored to the Jám. Being required to furnish security for the repayment of the military expenses, he made it over in mortgage to Shet Sanderji	Kunbis, Lovánas, Bhátias, and Wágers are the most numerous classes, with Wánias, Bráhmins, &c. The soil is for the most part gravelly, with some black land, and there are but few wells for irrigation.	Ditto ditto.	

Number of the Tálukás in the District of Hálár.	The District of Hálár.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual settlement.		Balance Outstanding at the close of Samvat 1886 (A. D. 1829-30).		Zortalabi collected by the British Government on the part of the Navab, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáek-wár Government.	To the British Government.	To the Gáek-wár Government.		
			Rs.	Rs.	Rs.	Rs.	Rs.		
3	Harriána, Tálnka of 12 villages.	4,800	10,000	.....	5,627	.....	...	.....	Similar to the foregoing.
4	Bhárukee, Tálnka of 2 villages.	...	...	.....	152	... ...	...	.....	By the Jám of Navánagar, who pays the tribute; but the village is at present waste.
5	Amran, Tálnka of 24 villages.	10,000	16,000	.....	2,404	.....	...	.....	By the proprietors, Kovass Ado and Pachán, who pay the tribute, through the Jám of Navánagar, the amount being included in the security for that Tálnka.
6	Drápha, Tálnka of 24 villages.	4,000	10,001	4,001	...	826	...	New koris. 4,000	By the proprietors, Jádejas Ryabji, Vakráji and Jetiji, with others, who are collectively responsible for the tribute.

HA'LA'R—*continued.*

The Revenue Administration of the former years, since Sówvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
Sowji, who held it on these terms until A.D. 1825 when it was included in the farm of the Navánagar Táluka. On the dissolution of that engagement it was placed in attachment, on the plea of the former mortgage, pending an adjustment of accounts; but no ostensible balance appearing against the Jám, and the Shet refusing to submit his claims to Panchâyat, it was delivered over to the farmer at the commencement of 1830, on certain conditions respecting the claims of the Sunderji family, specified in a writing then given by him to Government.			
By the Chief; with the exception of its having been included in the farm of the Navánagar Táluka from 1825 to 1829.	Kunbis, Satváras, and Brámins are the most numerous, with a few Wánias. The soil is chiefly black, and sugarcane and other crops are raised by irrigation.	Similar to the foregoing.	
By the Jám of Navánagar, until the village became waste in 1812.	Waste	No sub-division.	
The Táluka was given to Kowás Hirji by the Jám of Navánagar in 1801, with the Mahâls of Joria and Bálamba, and was continued to his family, as a provision, on the restoration of the latter in 1813.	Kunbis and Lovánas are the most numerous classes, with some Wánias, Brámins, &c. The soil is chiefly black, and sugarcane, wheat, and other crops are raised by irrigation.	Ditto.	
The management continued in the hands of the proprietors until 1818, when, in consequence of a large outstanding balance of tribute, the Táluka was placed under an attachment, which remained until 1820. It was then restored to the Girásias, on their entering into an engagement for the discharge of the balance, but, having failed in this, an attachment was again sent in 1823. This was removed the following year, 1824, on the sharers	Kunbis and Wánias are the most numerous classes. The soil is similar to the above.	There are twelve shares, which have been separately portioned out, the town only remaining undivided and subject to their conjoint management. The Girásias are of the Navánagar family.	

Number of the Táluka in the District of Hálár.	The District of Hálár.	Estimated Population, at about four persons to each house.	Estimated Revenue on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Naváb, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.	Rs. q. r.	Rs.	Rs.	Rs.		
7	Virpur, Táluka of 3 villages.	600	4,000	1,799 0 0	...	.....	...	.....	By the proprietor Jádeja Mulraji, who pays the tribute, for the regular discharge of which Sávkár security, under the Government Bhándari, is furnished by him.
8	Kareri, village of	800	7,000	1,891 0 0	...	.....	...	New koris 2,392	Similar to the foregoing.
9	Mulráderi, Táluka of 10 villages.	1,200	2,800	1,386 2 0	...	.....	...	New koris 601	By the proprietors, Jádeja Nathuji and Bháráji, with others who are collectively responsible for the tribute.
10	Sátodar Wáori, Táluka of 12 villages.	1,640	3,200	1,583 0 0	...	.....	...	New koris 1,583	By the proprietors, Khána Khánji, Lákháji, and Rájbhái, with others, who are collectively responsible for the tribute, for the regular discharge of which Sávkár security, &c., is furnished by them.
11	Sisáng Chándli, Táluka of 2 villages.	600	3,000	777	...	.....	...	New koris 777	By the proprietors, Jádejas Dádáji and Báloji, with others, who are collectively responsible for the tribute; but, in consequence of disputes, a Mehta has been sent there, temporarily, on the part of Government, to receive the revenue and give confidence to the rayats.

HA'LA'R—*continued.*

The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8) by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their Present Tenure.	Remarks.
having agreed to vest the management in the hands of two of their body, Jádejas Vaktáji and Jetáji, for a period of six years, which has now expired; but the arrangement remains in force pending a new settlement.			
The management remained in the hands of the proprietor until 1822, when a large balance having accumulated, a farm, under the Government Bhándari, for six years, was given to Kalliángar Bavánigar, the Mant of Tarnetar, in partnership with Jhála Govindji Umerji, and since the expiration of this in 1827 it has reverted to the proprietor.	Kunbis and Kolis are the most numerous classes, with a few Wánias; and the soil is similar to the above.	No sub-division, the rule of primogeniture being in force in this Táluka. The Girásias are of the Navánagar family.	
Ditto ditto ...	Ditto ditto ...	Ditto ditto.	
By the proprietors ...	Kunbis and Girásia Rajputs are the most numerous classes. The soil is for the most part gravelly, with some black land, on which wheat and other crops are raised by irrigation.	There are several shares, but they are at present managed conjointly. The Girásias are of the Navánagar family.	The amount of tribute at present realized from this táluka is Rs. 1,013-2-0.
Ditto ...	Kunbis and Girásias are the most numerous classes, with a few Wánias, &c. The soil is chiefly black, and wheat and other crops are raised by irrigation.	There are four principal shares, which are managed separately. The Girásias are of the Navánagar family.	
The management was in the hands of the proprietors until A.D. 1818, when a large balance of tribute having accumulated, it was farmed, under the Government Bhándari, to Párek Mon Lál, for ten years, since the expiration of which it has reverted to the proprietors.	Similar to the foregoing ...	There are six principal shares, but these are at present managed conjointly, and the revenue, after deducting expenses, divided. The Girásias are of the Navánagar family.	

Number of the Táluka in the District of Halár.	The District of Halár.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Nawáb, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.	Rs.	Rs.	Rs.	Rs.		
12	Gondal Dhorájí Táluka of 172 villages.	80,000	3,50,000	53,005	62,000	.....	...	New koris 2,087	By the Chief, Jádeja Chandarsingji, who pays the tribute, for the regular discharge of which Sávkár security is furnished by him.

HÁLÁR—*continued.*

The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	REMARKS.
The management was conducted by persons on the Chief's establishment, under his own superintendance, from 1808 to 1811, when, in consequence of a considerable balance of tribute, security was required of him, and a contract on that account was entered into with Jósi Virji Nánji for seven years, from 1822 to 1828, under the Government Bhándari, by which the produce of the Táluka was mortgaged to him. But the revenues not being paid over to the security, as agreed upon, an attachment was, at his solicitation, placed on the Táluka in 1823. On this a farm of the Mahals of Dhorájí and Upleta, for five years, from 1824 to 1828 inclusive, was negotiated with Ranchorjí Diván, the rent to be paid to the security, together with a further sum of four lákhs of koris, in part of the balance due to him; but the latter part of the engagement not being performed, an attachment was in 1825 sent on the Gondal Mahál, which continued until 1829, when the farm having expired, a new arrangement was made, restoring the management of the Táluka to the Chief, on his furnishing security. Disregard of his engagement with the security, again, however, rendered a temporary attachment necessary the following year, and notwithstanding a favourable adjustment was effected, and the attachment removed after a few months, there appeared little prospect of any permanent settlement; but things have been since put into a train of improvement, and the Chief remains in possession of his authority.	Kunbis are the most numerous class, with Wánias, Bráhmins, &c. The soil is chiefly black, with some gravelly land, and crops of any description may be raised by irrigation.	No sub-division; the rule of primogeniture being in force, and a jurisdiction retained over grants made to members of the family or others.	

Number of the Talukas in the District of Hálár.	The District of Hálár.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Navab, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.	Rs.	Rs.	Rs.	Rs.	New Koris.	
13	Mengni, Táluka of 8 villages.	1,600	8,000	3,684	...	.....	...	.....	By the proprietor, Jádeja Sámatsingji, who pays the tribute, for the regular discharge of which Sávkár security, under the Government Bhándari, is furnished by him.
14	Kotda Sangáni, Táluka of 20 villages.	8,000	20,000	11,000	...	.....	...	4,001	By the proprietor, Jádeja Bonáji, who pays the tribute, for the regular discharge of which Sávkár security, under the Government Bhándari, is furnished by him.
15	Bádva, Táluka of 3 villages.	300	3,500	1,505	...	.....	...	1,400	By the proprietor, Jádeja Wanáji, who pays the tribute, for the regular discharge of which Sávkár security, under the Government Bhándari, is furnished by him.
16	Rájpura, Táluka of 5 villages.	1,200	5,000	3,955	...	.....	...	1,001	By the proprietor, Jádeja Láduji, who pays the tribute.
17	Rájkot Sardhár, Táluka of 55 villages.	20,000	50,000	20,503	...	.....	...	8,000	By the Chief, Jádeja Suráji, who pays the tribute, for the regular discharge of which Sávkár security, under the Government Bhándari, is furnished by him.

TÁLAR—*continued.*

The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
By the proprietor	Kunbis are the most numerous class. The soil is capable of producing wheat and other crops by irrigation.	No sub-division, the rule of primogeniture being in force in this táluka. The proprietors are of the Gondal family.	The amount of tribute at present realized from this táluka is Rs. 2,900.
Ditto	Kunbis and Kolis are the most numerous classes, with a few Wánias, &c. The soil is chiefly black, and crops of any description may be raised by irrigation.	Ditto ditto.	
Ditto	Kunbis and Sindis are the most numerous. The soil is similar to the above.	Several shares, but managed conjointly. The proprietors are of the Kotda Sangáni family.	
Ditto	Kunbis and Kolis are the most numerous classes. The soil is similar to the foregoing.	Similar to the foregoing ...	The amount of tribute at present realized from this táluka is Rs. 2,900.
In A.D. 1808 Jádeja Dádáji, the brother of Jádeja Ranmalji, then on the Gádi, conducted the affairs of the Táluka; but, in consequence of his lawless behaviour, Government troops were sent against him in 1809, and, having expelled him, the management was entrusted to Mehta Wasanji, on the part of the Gáckwár Government, and a pension assigned to the Chief, Jádeja Ranmalji. The above Mehta continued in charge till 1813, when he was relieved by Bába Wasaickar, and to him Modi Kesawji succeeded in 1818; with this person, the following year a farm was negotiated, and he held it in this manner until 1822, when a new farm was given to Ranchorji Diván for seven years, since the completion of which, in 1829, the management has been in the hands of the Chief, Jádeja Saráji.	Kunbis, Wánias and Kolis are the most numerous classes. The soil is chiefly black, with some gravelly land, and crops of every description are raised by irrigation.	No sub-division, the rule of primogeniture being in force in this táluka.	

Number of the Táluka in the District of Hálár.	The District of Hálár.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabh collected by the British Government on the part of the Nawáb, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.	Rs.	Rs.	Rs.	Rs.	New Koris.	
18	Gouridár, Táluka of 6 villages.	1,900	6,000	1,092	...	.....	...	2,093	By the proprietor, Jádeja Morji, who pays the tribute.
19	Kotária, Táluka of 5 villages.	600	1,500	1,024	...	.....	...	1,024	By the proprietor, Jbála Málji, who pays the tribute.
20	Lodhika, Táluka of 11 villages.	1,600	3,200	1,390	...	.....	...	1,390	By the proprietors, Jádejas Jessáji and Kesáji, with others, who are collectively responsible for the tribute, for the regular discharge of which Sávkár security, &c., is given by them.
21	Pál, Táluka of 6 villages.	320	800	1,353	...	353	...	.....	By the proprietor, Jádeja Dosáji, who pays the tribute.
22	Gatka, Táluka of 6 villages.	1,800	2,600	694	...	.....	...	694	By the proprietors, Jádejas Kánji and Govindji, with others, who are collectively responsible for the tribute.
23	Wadáli, village of.	300	300	266	...	.....	...	250	By the proprietor, Jádeja Mudabhái, who pays the tribute.
24	Vívra, village of.	200	300	161	...	.....	...	151	By the proprietor, Jádeja Urjanji, who pays the tribute.
25	Shápur, Táluka of 4 villages.	800	2,000	501	...	.....	...	501	By the proprietor, Jádeja Kálháji, who pays the tribute.
26	Kákasiali, village of.	60	100	91	...	.....	...	.....	By the proprietors, Jádeja Hakáji Ladháji and others. The village having been waste since 1812, the tribute has not been brought to account, but its realization is expected to commence again from next year.
27	Mows, village of.	40	100	130	...	.....	...	.....	By the proprietors, Jádejas Bajáji, Hadaji, and Rattonji, with others; but having been long waste, the tribute is not brought to account, but the realization of it is expected to commence again from next year.

HÁLÁR—*continued.*

The Revenue Administration of the former years, since Jánuvat 1864 (A.D. 1907-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
By the proprietor	Kunbis are the most numerous class, with a few Wánias. The soil is chiefly black, with some gravelly land; and wheat and other crops are raised by irrigation.	No sub-division. The Girásias are of the Rájkot family	
Ditto	Population similar to the above. The soil is chiefly black, and wheat and other crops are raised by irrigation.	No sub-division; the management being in the hands of Jádeja Málji. The Girásias are of the Rájkot family.	
Ditto	Kunbis and Kolis are the most numerous classes, with a few Wánias, &c. The soil is similar to the above.	The Girásias are of the Rájkot family.	
Ditto	Cultivating Rájputs, Ahers, and Sindis are the most numerous classes. The soil is similar to the above.	Similar to the foregoing. No sub-division.	The amount of tribute at present realized from this táluka is Rs. 553.
Ditto	Kunbis, Kolis and Sindis are the most numerous classes, with a few Wánias and Bráhmins. The soil is similar to the above.	There are two principal shares, which are managed separately. The Girásias are of the Rájkot family.	
Ditto	Kunbis and Kumbárs are the most numerous classes. The soil is similar to the above.	The Girásias are of the Kotária family.	
Ditto	Kunbis are the most numerous class. The soil is similar to the above.	Ditto.	
Ditto	Kunbis and Kumbárs are the most numerous classes. The soil is similar to the above.	There are several shares, but the conjoint management is in the hands of Jádeja Kalláji. The Girásias are of the Rájkot family.	
The village became waste in 1812, and the Girásias have only returned to it again and commenced its re-establishment since 1826.	Rajputs and Kolis, with a few Kunbis, have commenced to form a village. The soil is chiefly black, and capable of producing any crop by irrigation.	There are three principal shares, which are managed conjointly. The Girásias are of the Rájkot family.	The tribute is not at present realized from this village.
By the proprietors. The village became waste in 1812, and has only been re-established since 1827.	A few Sindis with the Girásia's family, are the only inhabitants. The soil is similar to the foregoing.	There are three shares, but they have hitherto remained undivided. The Girásias are of the Rájkot family.	The tribute is not at present realized from the village.

No. of the Táluka in the District of Hálár.	The District of Hálár.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Nawáb, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.	Rs. q. r.	Rs.	Rs. q. r.	Rs. q. r.		
28	Dhrol Sarapdar, Táluka of 29 villages.	10,000	8,000	.....	5,346	.....	...	New Koris 2,333.	By the Chief, Jhádeja Bopatsingji, who pays the tribute, for the regular discharge of which Sávkár security, under the Government Bhándari, is furnished by him.
29	Sarapdar, Táluka of 30 villages.	4,000	9,000	.....	4,359	.....	...	.....	By the Dhrol Chief, Jhádeja Bopatsingji, who pays the tribute.
30	Khirasra, Táluka of 14 villages.	1,600	3,500	2,554 0 0	...	.....	...	New Koris 1,200.	By the proprietor, Jhádeja Dungarji, who pays the tribute, for the regular discharge of which Sávkár security, &c., is furnished by him.
31	Jhália Dewáni, Táluka of 20 villages.	800	1,500	.....	2,700	.....	...	.....	By the proprietor, Jhadeja Keiji Jessáji, who pays the tribute.
32	Kotra Neiáji, village of.	400	2,000	.....	551	.....	...	New Koris 500.	By the proprietor, Jhadeja Khengáji Morji and Máiji Surájji, with others, who are collectively responsible for the tribute.
	Sums Total ...	...	...	1,61,598 2 0	1,40,496	13,689 2 26	26,521 2 4		

HALAR—*concluded.*

The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	REMARKS.
By the Chief	Kunbis and Rajputs are the most numerous classes, with a few Wánias and Bráhmins. The soil is black and gravelly in about equal proportions, and wheat and other crops are raised by irrigation.	No sub-division, the rule of primogeniture being in force, and jurisdiction being retained over grants made to members of the family, or others, since Colonel Walker's perpetual settlement.	
This Táluka had been mortgaged to Navánagar, to which it remained subject till 1817, the tribute being paid by the Jám; but having been restored to the Dhrol Chief by the interference of Government in 1818, the management has since remained in his hands.	Kunbis are the most numerous class, with a few Wánias, &c. The soil is black, and sugarcane and other crops are raised by irrigation.	No sub-division, being under the management of the Dhrol Chief.	The amount of tribute at present realized from this Táluka is Rs. 3,501.
By the proprietor ...	Kunbis and Woras are the most numerous classes. The soil is chiefly black, and wheat and other crops are raised by irrigation.	No sub-division, the rule of primogeniture being in force in this Táluka. The proprietors are of the Dhrol family.	The amount of tribute at present realized from this Táluka is Rs. 1,400.
Ditto ...	Kunbis and Rajputs are the most numerous classes, with a few Wánias. The soil is similar to the above.	No sub-division, the rule of primogeniture being in force in this Táluka. The proprietor is of the Dhrol family.	The amount of tribute at present realized from this Táluka is Rs. 500.
Ditto ...	Kunbis and Kolis are the most numerous. The soil is similar to the above.	There are several shares, but they are at present managed conjointly. The Girásias are of the Dhrol family.	

No. of the Táluks in the District of Sorath.	The District of Sorath.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Navab, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.	Rs.	Rs.	Rs. q. r	Rs.		
1	Junágad, Táluka of 611 villages.	360,000	6,00,000	30,655	45,000	...	...	.....	By the Navab, Bahádur Khán,
2	Bántva, Táluka of 61 villages.	48,000	75,000	32,902	...	4,030 2 0	...	.....	By the Chiefs Bábi Kamal-ud-din Khán and Mahomed Khán, and Nathu Khán, who pay tribute according to their shares.
3	Amrápur, Táluka of 2 villages.	1,000	2,700	552	...	...	...	.....	By the heir of Sbet Saudarji Sewji, on the part of the proprietor, the former paying the tribute.
	Sums Total...	...	...	63,209	45,000	4,030 2 0	...		

SORATH.

The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
In 1808 Mehta Rewáshankar Trikamdás conducted the affairs of the State as Minister. The following year he was superseded by Mirza Ajam Beg, and Sháh Kirshandás Devchand, who remained in power till 1811, when the Navváb Hámed Khán died; and the present Navváb, on his succession, appointed Raghunáthji Diván to the office of Kárbhári, who held it during 1812, and was replaced the following year by Jamádár Umer Mokásim, who retained the management until 1816. Having usurped the entire authority, he was then expelled by the assistance of British troops. The expenses thus incurred were discharged by mortgaging the Zortalabi receipts to Shet Sundarji Sewji, and Diván Raghunáthji was again entrusted with the management, which, during 1818-19, was transferred to the private establishment of His Highness. A farm for five years to Shet Sundarji Sewji was then resorted to, through the intervention of the Political Agent, but it did not continue longer than 1823, when, in consequence of disputes, it was set aside by mutual agreement. The management of Hámed Khán, the "Pir" or family priest of the Navváb, then succeeded, and disturbances, accompanied by the plunder of the "Tarnetar Mant," Dhúl Dhoráji, Mokána, &c., were the result of his intrigues and connivance. On his death, a farm for nine years from 1825 was given to Jhála Govindji, under the Government Bhándari, but in consequence of the disregard on both sides of the terms of the engagement, this was abandoned in 1830, and the management is now in the hands of the Navváb's own establishment, principally directed by Shet Sangvi Sundarji.	Kunbis and Ahirs are the most numerous classes, with Wánias, Bráhmans, &c. The soil is chiefly black earth, with some gravelly land, and every description of crop is raised by irrigation. There are also several bandars, from which a revenue is derived.	No sub-division, the jurisdiction of the Navváb being reserved over all grants to members of his family or others.	The Navábs of Junágad are a branch of the Bábi family, which established itself in this possession about A.H. 1152 (A.D. 1740-41), by the expulsion of the Náib appointed from Delhi. Previous to the invasion of Mahomed Begra, A.H. 877 (A.D. 1476-77), it had been the seat of the Churássama tribe of Rajputs. The Ghir hills being situated in this táluka, an efficient management is of great importance in maintaining the tranquillity of the southern part of the peninsula; but the habits of the Navváb are so opposed to business, and his Darbár has been the scene of such frequent intrigues, that it is difficult to introduce any regularity or improvement into the administration of his affairs.
By the Chiefs	Kunbis and Mehmans are the most numerous classes, with Wánias, Bráhmins, &c. The soil is chiefly black, and wheat and other crops are raised by irrigation.	There are two principal shares. The town of Bántva is under their joint authority, the rest of the Táluka being sub-divided and managed separately.	
The Táluka remained in the hands of the proprietors, Set Jiwábhái and others, until 1823, when, in consequence of a balance due to Shet Sundarji Sewji, who was security for the tribute, it was written over to him for a period of twenty-seven years, in discharge of his claims in full, with the cognisance of Government; and he has since made it over, as a private transaction, to Daramshi Hemchand, a Mángrol Sávkár.	.....	There are several sharers, who receive a maintenance.	The "Setas" are Moslem sepoys, originally from Sind. At one time they had considerable possessions in Káthiáwár, including Láthi and other places, but have since become a dependent class, with the solitary exception of the proprietor of this small Táluka.

No. of the Táluka in the District of Barda.	The District of Barda.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Navab, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.	Rs. q. r.	Rs. q. r.	Rs.	Rs.		
1	Porbandar, Táluka of 180 villages.	64,000	2,50,000	22,890 2 0	7,312 2 0	...	...	Hundi on Dhoráji 16,500.	By the Chief Rána Khimáji, who pays the tribute.
	Sums Total ...	...	...	22,890 2 0	7,312 2 0	...	...		

BARDA.

The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
Rána Sultánji, who was Chief of this Táluka in 1808, being in a state of mental derangement, had quarrelled with his son, Kuer Hálláji, on which account his Kárbhári, Tucker Permánand, assembled a body of Makránis, and the following year a contest having taken place, these mercenaries deserted and seized the fort of Kandorna. An application was in consequence made to Colonel Walker, then in Káthiáwár, by Kuer Hálláji, and a force was sent against Kandorna, from which the Makránis were expelled, and the place was delivered over to the Kuer. His authority was likewise re-established in Porbandar, and Tucker Permánand removed, when, for the purpose of obtaining the continued support of the British Government, a half share of the customs of the port was made over to them, and a party of sepoys stationed there. Sundarji Sewji was at the same time appointed Kárbhári. Disturbances were, however, again raised by the Kowásses, Khachers and Mego having seduced away the son of Hálláji, and in his name seized the walled village of Khirsara, and likewise, by the assistance of the Girásia of Dhánk, taken possession of the fort of Cherya. Hálláji in consequence again sought the assistance of Government, and a force was sent against Cherya in 1811, and the place was taken, and Prithirájji *alias* Khimáji, the son of Hálláji, being made prisoner, was delivered over to his father. The force then returned to Porbandar, and on its departure, in 1813, a farm for eight years was concluded with Sundarji Sewji. During this period the old Rána, Sultánji, died, and likewise his son Hálláji, and on its expiration the present Rána, Khimáji, succeeded, and has since conducted the management by a Kárbhári acting under his own superintendence.	Wánias and Mhers are the most numerous classes, with Brámins, Lowánas, shepherds, &c. The soil is for the most part gravelly, with some black land, and there are but few wells for irrigation, but the revenue from the sea customs is considerable.	No sub-division; the rule of primogeniture being in force, and jurisdiction being retained over any grants made to members of the family, or others, since the perpetual settlement.	The Rána of Porbandar is the head of the Jaitwa tribe of Rajputs, whose dominion is related to have extended over the modern divisions of Hálár and Machu Kántha, until the invasion of Jám Uner from Kutch. Rána Khimáji has very lately died, leaving a son, a minor, whose mother is entitled to the Regency. The new administration has not yet assumed any form, but it is to be hoped that little change will take place, as the management has with few exceptions been efficiently conducted by the present Minister, Otam Gándy.

Number of the Táluka in the District of Gohelvád.	The District of Gohelvád.	Estimated Population at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Nazir, by whom one-fourth has been ceded on this account.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.	
			Rs.	Rs.	Rs. q. r.			
1	Bhávnagar, Táluka of 488 villages.	380,000	7,50,000	74,500	.....	.....	.....	Surat Rs. 23,000.
2	Ratanpur Dhámanka, Táluka of 2 villages.	400	4,000	.....	782 0 0	.....	.....	Surat Rs. 150...
3	Valáh, Táluka of 32 villages.	14,000	33,000	.....	7,122 0 0	.....	.....	Ahmedabad Rs. 2,555.

GOHELVAD.

The Revenue Administration of the present year (1831) by whom conducted, &c.	The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	REMARKS.
By the Chief, Rával Vajeh singji, who pays the tribute.	By the Chief	Kunbis and Ahirs are the most numerous classes, with Wánias, Brámins, Mehmons, &c. The soil is chiefly black, with some gravelly land; and crops of all descriptions are raised by irrigation.	No sub-division; the rule of primogeniture being in force, and jurisdiction being retained over any grants to members of the family, or others, since the perpetual settlement.	The Thákur of Bhávnagar is the head of the "Gohel" Rajputs and the most powerful of the Káthiá war Chieftains. His great ancestor, Sejak Gohel, is related to have obtained a settlement in the province about 600 or 700 years ago, and the town of Bhávnagar to have been founded in A.D. 1742. The Táluka was enlarged to its present extent by Rával Wakat singji, the father of the present Chief, better known by his surname of "Attábhái." In many parts it contains a very unruly population, and, under the present want of co-operation in the punishment of banditti, may occasionally afford them a refuge; but on the whole the management is efficiently conducted, and the Thákur is a person of ability and energy.
By the proprietors, Rávals Jetiji and others, who are collectively responsible for the tribute.	By the proprietors ...	Kunbis are the most numerous, with a few Rajputs, &c. The soil is chiefly black, and crops of any description may be raised by irrigation.	There are several shares, but they are managed conjointly; the Girásias are of the Bhávnagar family.	
By the Chief, Rával Harbanji, who pays the tribute.	By the Chief	Kunbis are the most numerous, with Wánias, &c. The soil is similar to the above.	No sub-division, the rule of primogeniture being in force. The Girásias are of the Bhávnagar family.	

Number of the Táluka in the District of Gohelvád.	The District of Gohelvád.	Estimated Population at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Navab, by whom one-fourth has been ceded on this account.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.	
			Rs.		Rs. q. r.		Rs. q. r.	
4	Chamárdi, village of...	200	2,500	.....	777 0 0	.....	388 2 0	Ahmedabad Rs. 100.
5	Tora, Táluka of 4 villages.	300	2,000	.....	300 0 0	.....	.....	Ah. Rs. 60
6	Kátoriu, village of ...	100	650	.....	196 0 0	.....	359 0 0	Ah. Rs. 30
7	Pánchvada, village of.	100	1,000	.....	207 0 0	.....	14 0 0	Ah. Rs. 40
8	Vádri Wáchání, Táluka of 3 villages.	320	2,500	.....	302 0 0	.....	.....	Ah. Rs. 60
9	Sonpari, village of ...	160	1,000	.....	511 0 0	.....	624 1 50	Ah. Rs. 75
10	Pachegám, Táluka of 3 villages.	1,600	16,000	.....	2,157 0 0	.....	.....	Ah Rs. 733.
11	Chitrávád, village of...	200	1,100	.....	499 0 0	.....	.....	Ah. Rs. 41.

GOHELVÁD—*continued.*

The Revenue Administration of the present year (1831) by whom conducted, &c.	The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	REMARKS.
By the proprietors, Rávals Sujáji and Deváji, with others, who are collectively responsible for the tribute.	By the proprietors ...	Kunbis and Setha Rajputs are the most numerous classes, with a few Wáchánis, Kolis, &c. The soil is black, and wheat and other crops are raised by irrigation.	There are several shares, which are managed conjointly. The Girásias are of the Bhávnagar family.	
By the proprietors, Rávals Jematsing, Gajábhái, and Ruváji, with others, who are collectively responsible for the tribute.	In A.D. 1811 two villages were written over to the Thákur of Bhávnagar, who, in consequence, pays half the tribute.	Kunbis are the most numerous class. The soil is for the most part gravelly, and there are no wells for irrigation.	There are three shares, which are managed separately. The Girásias are of the Wácháni branch of the Bhávnagar family.	
By the proprietors, Rávals Báháji and Jessáji, who are collectively responsible for the tribute.	By the proprietors ...	Kunbis and Rajputs are the principal classes. The soil is black, and crops of all descriptions are raised by irrigation.	There are several shares, but they are at present managed conjointly. The Girásias are of the Wácháni branch of the Bhávnagar family.	
By the proprietors, Rávals Kálláji and Jiáji, with others, who are collectively responsible for the tribute.	Ditto	Kolis and Rajputs are the most numerous classes. The soil is similar to the above.	There are several shares, but they are at present managed conjointly. The Girásias are of the Wácháni branch of the Bhávnagar family.	
By the proprietors, Rával Bhodanji and others, who are collectively responsible for the tribute.	Ditto	Kunbis are the most numerous class, with Wánias, &c. The soil is similar to the above.	There are two principal shares, which are managed separately. The Girásias are of the Wácháni branch of the Bhávnagar family.	
By the proprietor, Rával Keiáji with others, who are collectively responsible for the tribute.	Ditto In A.D. 1814, in consequence of a feud with Govindáni and other Girásias of the Gogeh Pargana, it became waste, and was not restored until A.D. 1821, and is still in an impoverished state.	Kolis are the principal inhabitants, with a few Kunbis and Girásias. The soil is black, and capable of producing any crops by irrigation.	There are several shares, which are managed separately. The Girásias are of the Wácháni branch of the Bhávnagar family.	
By the proprietors, Rávals Sujáji, Vusálji, Dájibhái and Hathibhái, who are collectively responsible for the tribute.	By the proprietors ...	Kunbis are the most numerous class. The soil is black, and crops of any description may be raised by irrigation.	There are four principal shares, but two and two are managed conjointly. The Girásias are of the Deváni branch of the Bhávnagar family.	
By the proprietors, Rávals Unerji and Bhánji, who are collectively responsible for the tribute.	Ditto	Kunbis and Setha Rajputs are the most numerous classes, with a few Wáchánis, Kolis, &c. The soil is similar to the above.	There are several shares, but they are at present managed conjointly. The Girásias are of the Deváni branch of the Bhávnagar family.	

Number of the Táluka in the District of Gohelwád.	The District of Gohelwád.	Estimated Population at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement		Balance Outstanding at the close of Sanvat 1886 (A.D. 1829-30).*		Zortalabi collected by the British Government on part of the Navánagar by whom one-fourth has been ceded on this account.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.	
12	Rámanka, village of...	240	Rs. 2,500	.....	Rs. q. r. 883 0 0	.....	.....	Ab. Rs. 1,061.
13	Varod, village of ...	320	3,000	.....	955 0 0	.....	.....	Ab. Rs. 175.
14	Álampur, village of ...	400	3,500	.....	1,250 2 0	.....	.....	Ab. Rs. 175.
15	Dhola, village of ...	160	1,200	.....	330 0 0	.....	.....	Ab. Rs. 64.
16	Láthi, Táluka of 6 villages.	4,000	20,000	.....	A horse ...	.....	.....	Old Koris 2,5
17	Rájpipla, village of ...	200	2,000	.....	525 0 0	.....	.....	Ab. Rs. 175.
18	Virdi, village of ...	200	1,000	.....	351 0 0	.....	.....	.....
19	Gadáli, village of ...	800	5,500	.....	1,726 0 0	.....	.....	Ab. Rs. 325.
20	Gadála, village of ...	160	800	.....	171 0 0	.....	.....	Ab. Rs. 30.

GOHELVA'D—*continued.*

The Revenue Administration of the present year (1831) by whom conducted, &c.	The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
By the proprietors Gohel Desáji, with others, who are collectively responsible for the tribute.	By the proprietors ...	Kunbis are the most numerous, with a few Rajputs, &c. The soil is similar to the above.	There are several shares, but the village is managed conjointly. The Girásias are of the Devani branch of the Bhávnagar family.	
By the proprietors, Rával Himatsingji, with others, who are collectively responsible for the tribute.	Ditto ...	Kunbis are the most numerous class, with a few Wánias, Bráhmins, &c. The soil is similar to the above.	There are several sharers, who manage the village conjointly. The Girásias are of the Devání branch of the Bhávnagar family.	
By the proprietors, Rávals Khándáji and Karnáji, with others, who are collectively responsible for the tribute.	Ditto ...	Kunbis are the most numerous class, with a few Rajputs, &c. The soil is similar to the foregoing.	There are six principal shares, which are managed conjointly. The Girásias are of the Devání branch of the Bhávnagar family.	
By the proprietors, Rával Patábhái, who pays the tribute.	Ditto ...	Cultivating Rajputs are the most numerous class, with a few Girásias. The soil is similar to the above.	No sub-division, being in the hands of Gohel Patábhái. The Girásias are of the Devání branch of the Bhávnagar family.	
By the proprietor, Jiji Sursingji.	Ditto The Tappa of Dámnagar was granted by the family to Dámájiráo Gáekwár, since which time a yearly present of a horse has been received in lieu of tribute.	Kunbis are the most numerous class, with a few Wánias, Bráhmins, &c. The soil is similar to the above.	No sub-division, the rule of primogeniture being in force.	
By the Láthi Chief, Gohel Jiji Sursingji, who pays the tribute.	Gohel Dájibhái held the village until A.D. 1818, when, on his death without heirs, it reverted to the Láthi Darbár.	Kunbis are the most numerous with a few Rajputs, &c. The soil is similar to the above.	Managed by the sharers, conjointly. The Girásias are of the Láthi family.	
By the Láthi Chief, Jiji Sursingji, who pays the tribute.	The village was originally the property of the Láthi Chief, but having been granted in Jevái, or tenure of service, it was, by the assistance of the Bhávnagar Thákur, withheld from him until A.D. 1810, when it was restored by the Gáekwár Government.	Kunbis are the most numerous class, with a few Wánias, Bráhmins, &c. The soil is similar to the above.	No sub-division, the management being in the hands of Gohel Ujábhái. The Girásias are of the Láthi family.	
By the proprietors, Gohels Ubesing, Naji, and Khengáji, who are collectively responsible for the tribute.	By the proprietors ...	Kunbis and Rajputs are the most numerous classes. The soil is similar to the foregoing.	There are three principal shares, which are managed separately. The Girásias are of the Láthi family.	
By the proprietors, Gohels Sumráj Báváji and Mánáji Virsáji, with others, who are collectively responsible for the tribute.	The village was held in Jevái, or tenure of service, by Wachání Jeta until A.D. 1812, when the proprietor resumed it, which led to a feud, on which several persons on both sides were killed, but the proprietor has retained possession.	Kunbis and Setha Rajputs are the most numerous classes, with a few Wáchánis, Kolis, &c. The soil is similar to the above.	There are several shares, but they are at present managed conjointly. The Girásias are of the Láthi family.	

Number of the Táluka in the District of Gohelvád.	The District of Gohelvád.	Estimated Population at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Nawab, by whom one-fourth has been ceded on this account.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.	
			Rs.	Rs.	Rs. q. r.	Rs.	Rs.	
21	Dodakri, village of ...	200	1,000	.....	280 0 0	.....	.....	Ah. Rs. 30
22	Khijria	200	1,000	.....	387 0 0	.....	.....	Ah. Rs. 51
23	Bocharva, village of...	140	1,200	.....	253 0 0	.....	.....	Ah. Rs. 25
24	Bhojavadar, village of.	400	2,500	.....	418 0 0	.....	.....	Ah. Rs. 150
25	Sammardhála, Táluka of 2 villages.	720	7,500	.....	1,922 0 0	.....	.....	Ah. Rs. 420
26	Limbda, Táluka of 4 villages.	1,200	8,000	.....	949 2 9	.....	.....	Ah. Rs. 300
27	Vádri, village of ...	800	5,500	.....	1,038 0 0	.....	.....	Ah. Rs. 222 2 0
28	Vágadra, village of ...	160	1,000	.....	80 0 0	.....	.....	Ah. Rs. 27
29	Pálitána, Táluka of 92 villages.	32,000	60,000	.....	8,001 0 0	.....	.....	Bábáshái Rs. 2,800

GOHELVÁD.—*continued.*

The Revenue Administration of the present year (1831), by whom conducted, &c.	The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
By the proprietors, Gohels Muráji and others, who are collectively responsible for the tribute.	Wáchání Jeta held the village in Jiwái until A.D. 1812, when it was resumed by the proprietor.	Kunbis are the most numerous class, with a few Kolis, &c. The soil is similar to the above.	There are several shares, but they are at present managed conjointly. The Girásiás are of the Lathi family.	
By the proprietor, Gohel Dosáji, who pays the tribute.	By the proprietor	Kunbis and Rajputs are the principal classes. The soil is similar to the above.	No sub-division, the management being in the hands of Gohel Dosáji. The Girásiás are of the Lathi family.	
By the proprietors, Gohel Khoráji and others, who pay the tribute.	Ditto	Kunbis and Kolis are the most numerous classes, with Wánias, &c. The soil is black and gravelly in parts; and wheat and other crops are raised by irrigation.	The shares are at present managed conjointly. The Girásiás are of the Lathi family.	
By the proprietors, Gohel Khemáji and others, who are collectively responsible for the tribute.	By the proprietors	Kunbis are the most numerous, with a few Rajputs, &c. The soil is chiefly black, and crops of any description may be raised by irrigation.	Managed by the sharers conjointly. The Girásiás are of the Lathi family.	
By the proprietors, Gohels Morji and Junáji, with others, who are collectively responsible for the tribute.	Ditto	Kunbis are the most numerous class, with Wánias, &c. The soil is similar to the above.	There are two principal shares, which are separately managed. The Girásiás are of the Lathi family.	
By the proprietor, Gohel Ujábhái Lákháji, who pays the tribute.	Ditto. The two brothers of the proprietor, Gohels Hamubhái and Futtehsing, were killed in A.D. 1817, in a feud with the Katty Meirám Gawálin, since which time he has enjoyed the whole hereditaccee, although his right is disputed by the Lathi Darbár.	Ditto ditto ...	No sub-division, the management being in the hands of Gohel Ujábhái. The Girásiás are of the Lathi family.	
By the proprietors, Gohels Samráji Báwáji and others, who are collectively responsible for the tribute.	By the proprietors... ...	Ditto ditto ..	There are several sharers, who manage the village conjointly. The Girásiás are of the Lathi family.	
By the proprietors, Gohels Jibhái with others, who are collectively responsible for the tribute.	Ditto	Similar to the foregoing ..	Similar to the foregoing.	
By the farmer, Sheth Wakatchand Khushálchand, on the part of the Chiefs, Gohel Khándáji and his son Noganji, the former paying the tribute.	The management of the Táluka remained in the hands of the Chief until A.D. 1821, when, in consequence of an accumulation of debt, and the mental derangement of Khándáji, a farm was negotiated with Wakat-	Kunbis and Kolis are the most numerous classes, with Wánias, &c. The soil is black and gravelly in parts, and wheat and other crops are raised by irrigation.	No sub-division, the rule of primogeniture being in force in this Táluka, and jurisdiction being retained over grants to members of the family, or others, since the perpetual settlement.	

Number of the Táluka in the District of Gohelvád.	The District of Gohelvád.	Estimated Population at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Navab, by whom one-fourth has been ceded on this account.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwar Government.	
			Rs.	Rs.	Rs.	Rs.	Rs. q. r.	
30	Khijriu, the 2nd ...	240	1,500	.....	201	.....	.....	.....
31	Patanámálji, village of.	300	2,500	.....	401	.....	.....	.....
	Sums Total ...	...	...	74,500	32,669	.....	1,385 3 50	

GOHELVÁD—*concluded.*

The Revenue Administration of the present year (1831) by whom conducted, &c.	The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
	chand Kushálchand, including the tax on pilgrims to the Shrávak temples for ten years, until A.D. 1831, during which interval concert has been maintained between the parties and much advantage derived, and it has in consequence been renewed.			
By the Amrelli authorities, the tribute being adjusted under that head in the Mainkgiri accounts.	The proprietor, Charon Hasoon, held the village until A.D. 1812, when he wrote it over to Amrelli, and it has since been incorporated with that Mahál.	Kunbis are the most numerous class with a few Rajputs. The soil is black, and wheat and other crops are raised by irrigation.	No sub-division, being under Amreli.	
By the Chief of Jasdan, Khácher Chela, who pays the tribute.	By the Chief of Jasdan ...	Kunbis are the most numerous class. The soil is similar to the above.	No sub-division, being in the possession of Khácher Chela Wágsur.	

Number of the Táluka in the District of Und Sarveya.	The District of Und Sarveya.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Navab, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.	Rs.	Rs.	Rs.	Rs.		
1	Háthsani, village of.	200	1,200	.....	351	.....	...	Old Koris 40	By the proprietors, Sarveyas Keráji and Mánáji, who are collectively responsible for the tribute.
2	Eávej, village of .	280	2,500	.....	226	.....	...	Old Koris 20	By the proprietors, Sarveyas Hakáji and others, who are collectively responsible for the tribute.
3	Sanála, village of.	240	2,000	.....	301	.....	...	Old Koris 40	By the proprietors, Sarveyas Ryabji and Nathuji, with others, who are collectively responsible for the tribute.
4	Shereru, village of.	120	900	.....	121	.....	...	Old Koris 30	By the proprietors, Sarveya Bhimji and others, who are collectively responsible for the tribute.
5	Virpur, village of.	...	...	.....	51	.....	...	.....	The village belongs to Sarveyas Hakáji Vickáji and others, but is at present waste.
6	Rájpara, village of.	300	2,000	.....	176	.....	...	Old Koris 30	By the proprietors, Sarveyas Wanáji and Nathuji, with others, who are collectively responsible for the tribute.
7	Ránigám, village of.	280	2,500	.....	701	.....	100	.....	By the proprietors, Sarveyas Keráji Mánáji, with others, who are collectively responsible for the tribute.
8	Padrea, village of.	...	...	.....	85	.....	...	Old Koris 20	The village belongs to Sarveyas Jibhai and Wanáji, with others, but it became waste in 1830.
9	Pá-a, village of...	120	600	.....	301	.....	301	Old Koris 30	By the proprietors, Sarveyas Wanáji and Wakáji, with others, who are collectively responsible for the tribute.

UID SARVEYA.

Tue Revenue Administration of the former years, since samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
By the proprietors ...	Kunbis are the most numerous class. The soil is black, and irrigation is carried on by means of ducts from the Satrinji river.	No sub-division, being managed by an Agent of Sheth Vakhatchand Khushálchand.	The Sarveyas are a branch of the family of the ancient Rão Rajput sovereigns of Junágad. Precedence in rank is given to the proprietors of this village, but the country has long been divided into the same petty separate jurisdictions as at present, and for many years previous to 1868 it was entirely waste.
Ditto ...	Ditto ditto ...	Ditto ditto.	
Ditto ...	Kolis and Ahers are the most numerous classes. The soil is black and gravelly in about equal proportions and wells or a nála afford the means of irrigation.	No sub-division, being managed by the sharers conjointly.	
Ditto ...	Ditto ditto ...	Ditto ditto.	
.....	.....	.....	The amount of tribute is not at present realized from this village.
By the proprietors ...	Kolis and Ahers are the most numerous. The soil is chiefly black, and wheat and other crops are raised by irrigation.	Similar to the foregoing.	
Ditto ...	Kunbis and Ahers are the most numerous classes, and there are but few wells for irrigation.	Ditto.	
The village was waste from 1808 to 1811, when it was re-established, but it again became waste in 1817 and remained so till 1822. From that year, until 1830, the cultivation was resumed, but the village has since been again deserted.	.....	.....	The amount of tribute is not at present realized from this village.
By the proprietors ...	Kolis and Ahers are the most numerous. The soil is black, and there are means for irrigation.	No sub-division, being managed by the sharers conjointly.	

Number of the Talukas in the District of Und Surveya.	The District of Und Surveya.	Estimated Population, at about four persons to each house.	Estimated Revenue on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabt collected by the British Government on the part of the Navab by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.		Rs.				
10	Dedara, village of.	40	200	.....	101	.....	...	.....	By the proprietors, Surveyas Keráji and Banesing, who are collectively responsible for the tribute.
11	Jálin-bája ...	...	...	.....	80	.....	...	.....	This village belongs to Surveyas Manóji and Vekáji and others, but is at present waste.
12	Jália, village of...	80	300	.....	125	.....	...	Old Koris 20	By the proprietors, Surveya Umráji and others, who are collectively responsible for the tribute.
13	Choke, village of .	280	2,000	.....	301	.....	...	Old Koris 40	By the proprietors, Surveyas Jibhái and Patábhái, who are collectively responsible for the tribute.
14	Kanjarda, village of.	...	...	.....	125	.....	...	.....	This village belongs to Surveya Baggabhái and others, but it is at present waste.
15	Sáthánceess, village of.	100	300	.....	101	.....	...	Old Koris 14	By the proprietors, Kámlia Náthe Rámána with others, who are collectively responsible for the tribute.
16	Wadál, village of.	180	800	.....	151	.....	...	.....	By the proprietors, Kámlia Nája Sangáma and others, who are collectively responsible for the tribute.
17	Morchopna, village of.	60	300	.....	151	.....	...	Old Koris 23	By the proprietors, Kámlia Wása Kándhána and others, who are collectively responsible for the tribute.
18	Bhandária, village of.	300	1,500	.....	301	.....	...	Old Koris 40	By the proprietors, Kámlia Sura Jetána and others, who are collectively responsible for the tribute.

UNDSARVEYA—*continued.*

The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
By the proprietors ...	Kolis are the most numerous. The soil is barren, and there are no wells for irrigation.	Similar to the above.	
The village was waste in 1808, but was re-established in 1811, and continued to be inhabited till 1822, when it was again deserted.	.....	.....	The amount of tribute is not at present realized from this village.
By the proprietors. The amount of tribute in 1821 was considered as a fixed settlement; previously the collections had been regulated by the state of the cultivation.	Kolis and Abers are the most numerous classes. The soil is black and gravelly in parts, and there are no wells for irrigation.	No sub-division, being managed by the sharers conjointly.	
The village was waste until 1812, when being partially re-established, a yearly settlement was made for the tribute, according to the state of its cultivation, until 1821. The amount at that time has been since considered as fixed.	Abers and Kolis are the most numerous, with a few Rajputs, Wânias, &c. The soil is black, and sugarcane and other crops are raised by irrigation.	There are two principal shares which are managed separately, and a separate share has also been apportioned off to the Mul Girâsia.	
It had previously remained waste from 1808 to 1814, but having been re-established during the latter year the tribute was paid until 1819, when it was again deserted.	.....	.....	The amount of tribute is not at present realized from this village.
By the proprietors ...	Kunbis are the most numerous class. The soil is black, and irrigation is carried on by means of ducts from the Satrinji river.	No sub-division, being managed by an Agent of Sheth Vakhatchand Khushâlchand.	
Ditto ...	Kolis and Abers are the most numerous. The soil is black and gravelly in about equal proportions, and there are no wells for irrigation.	No sub-division, being managed by the sharers conjointly.	
Ditto ...	Abers are the most numerous. The soil is chiefly hilly land, on which there are no wells for irrigation.	Similar to the foregoing.	
Ditto ...	Abers are the most numerous. The soil is black and gravelly in parts, and there are but few wells for irrigation, by which wheat and jowâri are raised.	There are four principal shares, which are managed separately.	

No. of the Tálúka in the District of Und Surveya.	The District of Und Surveya.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Navâb, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1871) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.		Rs.				
19	Bodánoness, village of.	140	1,000	.....	101	.....	...	Old Koris 23	By the proprietors, Kámlia Wágsur Vasána and others, who are collectively responsible for the tribute.
20	Junápádar, village of.	80	300	.....	41	.....	...	Old Koris 20	By the proprietors, Basia Vasta and others, who are collectively responsible for the tribute.
21	Ránpardu, village of.	200	800	.....	151	.....	...	Old Koris 30	By the proprietors, Vanáji Hádáji and Keráji Háláji, with others, who are collectively responsible for the tribute.
22	Seorivadar, village of.	100	300	.....	51	.....	...	Old Koris 20	By the proprietors Khosia Háma Vasána and others, who are collectively responsible for the tribute.
23	Rohisála, village of.	100	500	.....	101	.....	...	Old Koris 20	By Gohel Ujábhái, according to agreement with the proprietors, Sarveya Umáji Parchájí, with others, who are collectively responsible for the tribute.
24	Sammandiála, village of.	100	600	.....	501	.....	...	Old Koris 20	By Shet Vakate and Khushálchand, who holds it in mortgage from the proprietors, Sarveyas Utáji and others, and pays the tribute.
25	Gandhol, village of.	60	250	.....	101	.....	...	Old Koris 20	By Gohel Visáji Meerji, who pays the tribute, according to the terms of his engagement with the original proprietors, Sarveyas Vastáji and others.
26	Kuntea, village of.	80	350	.....	125	.....	...	.....	By the Thákur of Bhávnagar.

The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
he village, which was waste in A.D. 1808, was re-established in 1812, and a yearly settlement continued to be made until 1821, the amount for that year having since been collected as a fixed tribute.	Ahers are the most numerous. The soil is black and gravelly in parts, and there are but few wells for irrigation, by which wheat and jowári are raised.	No sub-division, being managed by the sharers conjointly.	
The village was waste until 1814, when it was re-established by the proprietors, who have since been in possession.	Kolis are the most numerous class. The soil is black and sugarcane and other crops are raised by irrigation.	Ditto ditto.	
By the proprietors ...	Kolis and Ahers are the most numerous. The soil is chiefly black, and wheat and other crops are raised by irrigation.	Ditto ditto.	
Ditto ...	Kunbis are the most numerous class. The soil is black, and irrigation is carried on by means of ducts from the Satrinji river.	No sub-division, being managed by an Agent of Sheth Vakhatchand Khushálchand.	
The proprietors held the village until A.D. 1811, when they wrote it over to Gohel Ujábhái, but the settlement with Government is still in the name of the proprietors.	Kolis and Ahers are the most numerous classes. The soil is black and gravelly in about equal proportions, and there are no wells for irrigation.	No sub-division, being managed by the sharers conjointly.	
The village, which was waste in 1808, was restored in 1812, and was mortgaged to Sheth Vakatchand in 1815.	Kunbis are the most numerous class. The soil is black, and irrigation is carried on by means of ducts from the Satrinji river.	No sub-division, being managed by an Agent of Sheth Vakhatchand Khushálchand.	The amount of tribute at present realized from this village is Rs. 251.
The village was waste until 1812, when the proprietor wrote it over to Gohel Unerji, who re-established it, and has since retained possession.	Kolis are the most numerous class. The soil is for the most part gravelly, with but little black land, and there are no wells for irrigation.	No sub-division, being under the management of Gohel Unerji.	
The village was waste until 1810, when the proprietor, Kámbi Kálu, re-established it, and paid the tribute for that and the following year; but the Thákur, while on a visit to Amreli in 1812, represented that the village was included in the settlement made for his folelka, and the collection of the tribute has in consequence been since discontinued.	Ahers are the most numerous class. The soil is black and gravelly in parts, and there are no wells for irrigation.	No sub-division, being under the management of the Thákur of Bhávnagar.	The amount of tribute is not at present realized from this village.

No. of the Táluka in the District of Und Sarveya.	The District of Und Sarveya.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance outstanding at the close of Samvat 1886 (A.D. 1829-30).		Zortalabi collected by the British Government on the part of the Naváb, by whom one-fourth has been ceded on this account.	The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.		
			Rs.	Rs.	Rs.	Rs.	Rs.		
27	Jesar, village of...	400	3,000	.....	600	.....	...	.....	Similar to the for going.
28	Jhárákhla, village of.	80	350	.....	200	.....	...	.....	Ditto.
29	Depla, village of.	320	2,000	.....	351	.....	...	.....	Ditto.
30	Wáori, village of.	100	200	.....	251	.....	...	.....	Ditto.
31	Sátpura, village of.	100	350	.....	225	.....	...	.....	By the Thákur d Bhávnagar, accord ing to agreement with the proprietor Surveyas Deváji and others.
32	Kátrori, village of.	200	1,500	.....	386	.....	...	Old Koris 25.	By the Kuer Bhow singji, the son the Thákur Bhávnagar, w pays the tribute.
33	Dáta, Taluka of, 24 villages.	6,400	13,000	.....	4,739	.....	...	Ah. Rs. 300.	By the proprietor Sarveyas Keráji Mánáji and others, who are collectively responsible for the tribute, for the regular discharge of which Sávkár security, under the Government Bhándári, is furnished by them.
	Same Total ...	...	...	.....	11,623	.....	401		

UND SARVEYA—*concluded.*

The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	REMARKS.
The village was waste in A.D. 1807-08, but was re-established in the following year; settled for the tribute in 1810, and was written over to the Thákur of Bhávnagar in 1811.	Kunbis and Kolis are the most numerous classes. The soil is chiefly black, and sugarcane and other crops are raised by irrigation.	There are 2 principal shares which are managed separately, and a separate share has also been partitioned off to the Mul Girásiás.	
The former proprietors were Sarveyas Dessáji and others, who wrote it over to the Thákur of Bhávnagar, by whom it was re-established.	Kunbis are the most numerous class. The soil is chiefly black, and capable of producing sugarcane and other crops by irrigation.	No sub-division.	
The village was waste in A.D. 1807-08, but the proprietors, Sarveyas Sattábhai and others, re-established it in 1809, and paid the tribute direct for one year, when they wrote it over to the Thákur of Bhávnagar.	Ahers and Pancholies are the most numerous classes, with a few Wánias, Kolis, &c. The soil is chiefly black, and wheat and other crops are raised by irrigation.	Ditto.	
The village, which was waste in A.D. 1807-08, was re-established by Kámlia Kanthar in 1809, and the tribute for 1810-11 was received from him; but in 1811, as in the above case, it was made over to the Thákur of Bhávnagar.	Kolis and Ahers are the most numerous classes. The soil is chiefly black, with some gravelly land, but there are no wells for irrigation.	Ditto	The tribute of this village is written off.
The village, which was waste in A.D. 1807-08, was restored by the proprietors in 1810, and the tribute paid by them direct for one year, since which it has been subject to Bhávnagar.	Similar to the foregoing wells or a nála afford the means of irrigation.	Similar to the foregoing.	
The village was waste until 1811, when it was re-established by the proprietor, Sarveya Vírji, who held it until 1819, when he wrote it over to Kuer Bhowsingji.	Ahers are the most numerous class, with a few Kunbis, Wánias, &c. The soil is chiefly black, and sugarcane and other crops are raised by irrigation.	No sub-division, being under the management of Kuer Bhowsingji.	
By the proprietors	Ahers and Pancholies are the most numerous classes, with a few Wánias, Kolis, &c. The soil is chiefly black, and wheat and other crops are raised by irrigation.	There are two principal shares which are managed separately, with the exception of the town of Dáta and three other villages which are under the conjoint authority of the sharers, having been until lately mortgaged on account of debts against the Táluka.	This Táluka is properly in the Division of Wálak, but is usually included in Und Sarveya, in consequence of being in the possession of Girásias of this tribe.

No. of the Táluka in the District of Bábriávád.	The District of Bábriávád.	Estimated Population at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		The Revenue Administration of the present year (1831), by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.	
			Rs.	Rs.	Rs.	Rs.	Rs.	
1	Dedán, Táluka of 7 villages. Chotra, Barmun, JamkaMalugnes, Wagudra, Trankura.	2,400	6,000	...	2,901	...	.....	By the proprietor, Kotila Jetmal Dantána, who pays the tribute. But a Mehtà has been temporarily sent there to receive the revenues, until the balance against the Táluka be discharged.
2	Bárpatch, village of.	400	2,000	...	101	...	202	By the proprietor, Kotila Jetmal Dantána, who pays the tribute.
3	Kundliála, village of.	104	400	...	126	..	126	By the proprietors, Kotila Mánand and others, who are collectively responsible for the tribute.
4	Pichri, village of.	40	150	...	21	...	.....	By the proprietors, Kotila Nátha Nájána and others, who are collectively responsible for the tribute.
5	Fachriu, village of.	...	...	...	101	...	.....	The village belongs to Kotila Nathu, but is at present waste.
6	Budri, village of.	60	100	...	51	...	40	By the proprietor, Kotila Megha Khándána, who pays the tribute.
7	Nágasri, Táluka of 9 villages.	800	3,500	...	576	...	.....	By the proprietors, Waru Sádul Somásu, Kánthar, and Sámat, with others, who are collectively responsible for the tribute. A Government Mehta has been temporarily placed there, at the request of the proprietors, in consequence of disputes with Junágad.

BA'BRIAWÁD.

The Revenue Administration of the former years, since Samwat 1864 (A.D. 1807-8), by whom conducted, &c.	Description of the Population, Soil Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
By the proprietor ...	Bábriás are the most numerous class, with a few Wánias, Bráminis, &c. The soil is chiefly black, and there are a few wells for irrigation.	No sub-division, the father of the present proprietor Danta Kotila, having exercised undivided authority, which has descended to his son.	This is the only Táluka in Bábriáwád which was settled by Colonel Walker, having alone, through the enterprising character of Danta Kotila, retained any importance since the invasion of Parbushanker, the Junágad Diván, in A.D. 1792-93. Previous to this date Bábriáwád is described as populous and flourishing, but the inhabitants addicted to the most predatory habits. The principal families are the "Kotilas" "Waru" and "Dhánkeras." The Nawáb of Junágad collects a considerable revenue from these Bábria villages, and the Sídi of Jaffrábád has also certain rights. As the villages have been re-established, they have likewise been required to settle for the Gaekwár tribute, which has occasioned the most injurious confusion of jurisdiction, to obviate which, arrangements are in progress to receive the tribute through the Nawáb of Junágad, whose authority will thus be rendered more efficient both to protect and restrain these petty Girásiás.
Kotila Mulu, the original proprietor, enjoyed the village until A.D. 1814-15, when it fell into the hands of Kotila Danta, of Dedaan.	Ahers are the most numerous class, with a few Bábriás, &c. The soil is similar to the above.	No sub-division.	
By the proprietors ...	Kolis and Bábriás are the most numerous classes. The lands are hilly, and there is no irrigation, the water being at a great depth from the surface.	No sub-division, being managed by the sharers in concert.	
The village was waste until A.D. 1821, when it was re-established by the proprietors.	Bábriás are the most numerous, with a few Wánias, Bráminis, &c. The soil is chiefly black, and there are a few wells for irrigation.	No sub-division.	
From A.D. 1807-08 to 1820-21 the village was waste, and having been then re-established, it was again deserted in 1824.	Waste	Ditto	The amount of tribute is not at present realized from this village.
The village was re-established in A.D. 1824, having been waste until that year.	Bábriás are the most numerous class. The soil is black, and there are a few wells for irrigation.	Ditto	The amount of tribute at present realized from this village is Rs. 40.
By the proprietors ...	Bábriás and Kolis are the most numerous classes. The soil is black, and there are abundant means for irrigation.	No sub-division, being managed by the sharers in concert.	The Girásias of this Táluka are the principal family of the "Waru" tribe of Bábria Káttys.

Number of the Taluka in the District of Bábriávád.	The District of Bábriávád.	Estimated Population at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance outstanding at the close of Samvat 1886 (A.D. 1829-30.)		The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.	
			Rs.	Rs.	Rs. q. r.	Rs.	Rs. q. r.	
8	Kotardhár, village of.	240	2,000	..	101 0 0	...	82 2 0	By the proprietors, Waru Haka and Momia Hamir, with others, who are collectively responsible for the tribute.
9	Kantháría, village of.	161	300	...	75 0 0	...	55 0 0	By the proprietors, Waru Kashú and others, who are collectively responsible for the tribute.
10	Kotri, village of.	600	2,500	...	201 0 0	...	.....	By the proprietors, Waru Sámat Wágasr and Dhánkera Deva, with others, who are collectively responsible for the tribute.
11	Kágvadar, village of.	160	300	...	56 0 0	...	.....	By the proprietor, Waru Rával Dádána, with others, who are collectively responsible for the tribute.
12	Kantháría, village of.	120	300	...	75 0 0	...	31 0 0	By the proprietors, Waru Sura and others, who are collectively responsible for the tribute.
13	Timbi Mánsa, Táluka of 2 villages.	800	4,000	...	901 0 0	...	.....	By the proprietors, Gobel Jessa, and others, who pay the tribute; a Government Mehta having been temporarily placed there, at the request of the proprietors, in consequence of disputes with Junágad.
14	Jikádri, village of.	206	450	...	50 0 0	...	.....	By the proprietors, Waru Peita Kupána and others, who are collectively responsible for the tribute.
15	Bálániváo, village of.	...	...	...	101 0 0	...	.....	The village belongs to Waru Nágpál and others, but is at present waste.
16	Bákodar, village of.	120	250	...	101 0 0	...	.....	By the proprietors, Waru Haka and Momia Hamir, with others, who are collectively responsible for the tribute.
17	Bhatvadar, village of.	40	125	...	101 0 0	...	.....	By the proprietors, Waru Nágpál and Jessa Naiya, with others, who are collectively responsible for the tribute.

BA'BRIA'VA'D.—*continued.*

The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-08), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
By the proprietors ...	Population similar to the above. The lands are hilly, and there is no irrigation, the water being at a great depth from the surface.	No sub-division, being managed by the sharers in concert.	
The village was waste until A.D. 1820-21, when it was restored by the proprietors.	Similar to the foregoing ...	Ditto ...	The amount of tribute at present realized from this village is Rs. 55.
By the proprietors ...	Ditto ...	Ditto.	
The village was waste from A.D. 1815 to 1820, with which exception it has been in the hands of the proprietors.	Ditto ...	Ditto.	
By the proprietors, with the exception of the village having been waste from A.D. 1815 to 1824.	Ditto ...	Ditto ...	The amount of tribute at present realized from this village is Rs. 51.
Wara Hamir conducted the management of this Táluka until A.D. 1817, when he joined the feud between the Sidi of Jáffrábád and Danta Kotila being a relation of the latter, and the villages in consequence became waste. In 1819 the original proprietor, Josa Gobel Káunt, was reinstated by Sunderji Shet, then Diván of Junágad, in the village of Timbi with its dependent hamlets, and the village of Mánsa was assigned to Hamir Wara, which arrangement still continues.	Bábrias are the most numerous class, with a few Wánias, Bráhmins, &c. The soil is chiefly black, and there are a few wells for irrigation.	Sub-divided into two principal shares, which are managed separately.	
By the proprietors ...	Bábrias and Kolis are the most numerous classes. The soil is black, and there but a very few wells for irrigation.	No sub-division, being managed by the sharers in concert.	
The proprietors enjoyed the management until A.D. 1823-24, when the village was deserted.	Waste	.....	The amount of tribute is not at present realized from this village.
Ditto ditto; having been in a very waste condition until A.D. 1821-22.	Abers are the most numerous with a few Bábrias. The soil is black, and there are no wells for irrigation.	Not sub-divided.	
The village was waste until A.D. 1825-26, when it was re-established by the proprietors.	Similar to the above ...	Ditto ...	The amount of tribute at present realized from this village is Rs. 41.

Number of the Tabula in the District of Talaváda	The District of Bábriávád.	Estimated Population at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.	
			Rs.	Rs.	Rs. q. r.	Rs.	Rs. q. r.	
18	Báda, village of...	80	250	...	51 0 0	...	.....	By the proprietor, Waru Peita Kupána, with others, who are collectively responsible for the tribute.
19	Dudhála, village of.	120	250	...	275 0 0	...	100 0 0	By the proprietor, Waru Sámesar Sátána, with others, who are collectively responsible for the tribute.
20	Lore, village of...	20	...	...	100 0 0	...	.....	By the proprietor, Waru Sura, who will be required to settle for the tribute, which has not for some time been realized in consequence of the village being waste.
21	Dholádri, village of.	...	...	...	35 0 0	...	.....	The village belongs to Waru Puna, but is at present waste.
22	Sákria, village of.	...	...	...	51 0 0	...	.....	The village belongs to Waru Ála Jet, but is at present waste.
23	Hamal, village of.	40	100	...	87 2 0	...	.....	By the proprietors, Waru Jive and others, who are collectively responsible for the tribute, of which a portion is remitted, the actual realization being only Rs. 50.
24	Warunchein, Táluka of 5 villages.	800	4,000	...	1,126 0 0	...	900 1 0	By the proprietors, Dhankera Sádul and others who are collectively responsible for the tribute.
25	Deokávadar, village of.	400	1,200	...	376 0 0	...	406 0 0	By the proprietor, Aher Jála Dewán, with others who are collectively responsible for the tribute.
26	Handorna, village of.	200	400	...	75 0 0	...	75 0 0	By the proprietors, Patel Rána and others, who are collectively responsible for the tribute.
27	Hanmantia, village of.	160	500	...	126 0 0	...	126 0 0	By the proprietors, Panjar, Hafsa, Hada, and others, who are collectively responsible for the tribute.
28	Untiávadar, village of.	300	900	...	126 0 0	...	126 0 0	By the proprietors, Aher Wágha Veráma and others, who are collectively responsible for the tribute.
29	Bibalvar, village of.	180	450	...	51 0 0	...	.....	By the proprietors, Hamir Harsur and others, who are collectively responsible for the tribute.

BA'BRIA'VA'D—*continued.*

The Revenue Administration of the former years, since Samvat 1864 (A.D. 1807-08), by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
The lands of this village were cultivated by the inhabitants of the village of Timbi until 1817, when the original village was separately established.	Similar to the above ...	Not sub-divided.	
Until A.D. 1825 the village was nearly waste, since which some improvement has taken place.	Ahers are the most numerous class, with a few Bábrias, &c. The soil is similar to the foregoing, but there are means for irrigation.	Ditto ...	The amount of tribute at present realized from this village is Rs. 75.
Since A.D. 1807-08 the village has occasionally for a short time been established, and again left waste and its restoration was again commenced last year.	The proprietors and a few Kolis are the only inhabitants. The soil is gravelly, and there are no wells for irrigation.	Ditto ...	The amount of tribute is not at present realized from this village.
A few Bábrias inhabited the village until A.D. 1821, since which time it has been waste.	Waste; but the soil is black, and wheat, &c., may be raised by irrigation.	Ditto ...	Ditto.
An attempt was made to re-establish the village in A.D. 1826, but with that exception it has remained waste since A.D. 1807-08.	Waste	Ditto ...	Ditto
By the proprietors ...	Bábrias and Ahers are the most numerous classes. The soil is gravelly, and there are no wells for irrigation.	Ditto ...	The amount of tribute at present realized from this táluka is Rs. 50.
Ditto ...	Bábrias and Ahers are the most numerous. The soil is chiefly black, and jowári is raised by irrigation.	Ditto ...	The Girásias of this táluka are the principal family of the "Dhankera" tribe of Bábria Káttys. The amount of tribute at present realized is Rs. 950.
Ditto ...	Ahers are the most numerous class, with a few Kolis, &c. The soil is chiefly black, and there are no means for irrigation.	Ditto ...	
Ditto ...	Bábrias and Ahers are the most numerous classes. The soil is gravelly, and there are no wells for irrigation.	Sub-divided into 2 principal shares which are managed separately.	
Ditto ...	Ditto ditto; with the exception of the soil being black.	Ditto.	
Ditto ...	Ditto ditto ...	Ditto.	
The village was waste until A.D. 1826, when it was re-established by the proprietors.	Bábrias are the most numerous, with a few Kolis, &c. The soil is similar to the above.	Ditto.	

Number of the Talukas in the District of Babriávád.	The District of Babriávád.	Estimated Population, at about four persons to each house.	Estimated Revenue, on the average of the last three years.	Amount of the Tribute, according to Colonel Walker's perpetual Settlement.		Balance Outstanding at the close of Samvat 1886 (A.D. 1829-30).		The Revenue Administration of the present year (1831) by whom conducted, &c.
				To the British Government.	To the Gáekwár Government.	To the British Government.	To the Gáekwár Government.	
			Rs.		Rs. q. r.		Rs. q. r.	
30	Koweis, village of.	240	1,000	...	101 0 0	...	101 0 0	By the proprietors, Lakhnothro, Khándo, Devo, with others, who are collectively responsible for the tribute.
31	Gaujávadar, village of.	80	150	...	101 0 0	...	75 0 0	By the proprietors, Abers Jessáni Bhoja and others, who are collectively responsible for the tribute.
32	Khákhbái, village of.	320	2,000	...	100 0 0	...	.....	By the Amreli authorities, the tribute being adjusted under this head in the Mulukgiri accounts.
33	Gánla, Táluka of 6 villages.	800	5,500	...	1,201 0 0	...	.....	By the Thákor of Bhávnagar, who pays the tribute.
	Sums Total ...	.....	.....	...	9,021 2 0	...	2,525 3 0	

A'BRIA'VA'D—*concluded.*

The Revenue Administration of the former year, since Samvat 1864 (A. D. 1807-08) by whom conducted, &c.	Description of the Population, Soil, Cultivation, &c.	Sub-divisions into which the State has been partitioned, and the nature of their present Tenure.	Remarks.
The village, which was waste in A.D. 1807-08, was restored in 1817 by the proprietors, who have since retained the management.	Kolis and Bábrias are the most numerous classes. The lands are hilly, and there is no irrigation, the water being at a great depth from the surface.	No sub-division, being managed by the sharers in concert.	
By the proprietors ...	Similar to the foregoing ...	Similar to the foregoing ...	The amount of tribute at present realized from this Táluka is Rs. 75.
The proprietor, Dhánkers Malu, held the village until 1873, when it was written over to Amreli.	Ditto ...	No sub-division, being under the management of Amreli.	
Jamádár Nur Din Jákers held these villages until 1875, when he was expelled by the Thákor, on the grounds of his having been placed in charge of them by him, and the management has since been in the hands of the Thákor; but his right to them is disputed by the Naváb of Junágad.	Kunbis are the most numerous class, with a few Wánias, Ahers, &c. The soil is chiefly black, and crops are raised by irrigation.	No sub-division, being under the management of the Thákor of Bhávnagar.	

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REPORT

ON THE

IRON OF KÁTHIÁWÁR;

ITS COMPARATIVE VALUE WITH BRITISH METAL; THE MINES; AND MODE OF SMELTING THE ORE.

BY

CAPTAIN G. LEGRAND JACOB,

SECOND ASSISTANT TO THE POLITICAL AGENT IN KÁTHIÁWÁR.

Submitted to Government on the 3rd February 1838.

D 263—78

IRON MINES OF KA'THIA'WA'R.

Iron ore is found chiefly in the north-west quarter of the Peninsula. The result of my inquires gives the number of six foundries working at one time during the fair season throughout the province, and two or three more occasionally. The extent to which the metal is manufactured will be given in the body of this Report. I have visited only two foundries, those at Ránáwáo and Ránpur, in the Ráná's and Jám's Tálukas respectively, but I understand that a description of one alike applies to all, their construction being rude and simple.

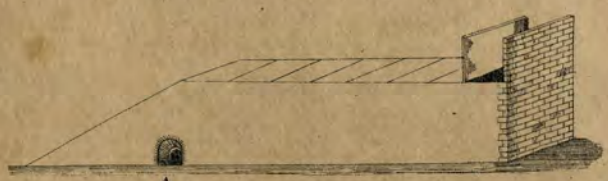
For the Ránáwáo establishment the ore is found near the villages of Bakálla, Pálikhra, and Vissáwára.* The facility of obtaining charcoal from the Barda hills seems the only motive for fixing the foundry both there and at Ránpur. The mineral riches of this range, or rather clump of hills, have never been developed. The iron mines now worked are at some distance from it, in veins that owe their upheavement to some separate shock from the parent of the Barda cluster, or to their natural stratification; for the country between the Barda and the sea, by the feruginous nature of the soil, would seem to be rich in this ore.

The mines above specified are mere circular pits, sunk into the ground to the depth of from five to twenty feet, and when a sufficiently rich portion of the vein has been gained, excavated around as far as pickaxe, arm and shovel can reach. This rude method of working the mines is, I understand, similar to that practised in the Deccan. On being handed up to the top, it is sifted, washed, and then despatched to the foundry in carts, or on bullocks and donkeys.

At Bakálla the ore is met with in a ridge, elevated from the general level about twenty feet; at Palikhra, in the plain, close to a ridge perhaps thirty feet high; but at Vissáwára, in the open country, without anything by which I could trace the clue to its discovery—most probably the accidental sinking of a well for irrigation.

The smelting process is very simple. An oblong shed gives a scanty shelter to the workmen during the dry season, and during the monsoon the manufacture is suspended. The ground inside is dug away in the centre to give room for two furnaces, which occupy the ends of the shed. They are long and narrow, to give good draught, and the masonry or brick-work lined with clay to keep in the heat. The opening for the bellows is stopped by a bit of plank protected with clay, into which fits a pipe connecting the nozzles of the two pairs of bellows; these again are stopped afresh with clay each time the work commences.

The following rough sectional view will illustrate the explanation; it is on the scale of half an inch to a foot, on the model of the Ránpur furnace.



Opposite aperture A is another, of like dimensions; one admits the working of the bellows, the other the escape of the scoria, for which purpose the small door is occasionally opened. The space in the furnace between these two apertures is filled with charcoal, in which beds are hollowed out for the ore, and then a fresh covering of charcoal is thrown over the whole, the ore being so deposited as to be on each side of the stream of air.

The bellows, two pair to each furnace, are bullock-hides sewn round bamboo hoops in vertical rings, and worked alternately by downward pressure, the person closing the mouth of the sack as he weighs upon it with his chest and arms. They throw a powerful stream of

* Specimens from all three mines have been forwarded to the Secretary, Geographical Society, Bombay.

sir into the furnace. In ten minutes after a small piece of lighted coal had been exposed to its action, the whole mass was so thoroughly heated, that the scoria commenced exuding.

This furnace holds at a time a little more than seven Bombay Mans of ore, which take from six to eight hours to smelt. The mass is then taken out for the opposite set of workmen to handle, and the furnace replenished. The day's work is not considered over until this process be gone through twice.

The second furnace is built up at the mouth, but otherwise resembles the first: over this the head Lohár presides. The use these men make of their feet, would astonish a Birmingham artisan. To protect them from the scorching heat their sandals or rather shoes are armed with an extra sole of ample dimensions, so that the hands partake of the shelter; and during the process of manipulation, it would be difficult to say whether feet or hands were more brought into play. This applies only to the head workman, who is seated throughout the process. After the ore has gone through the first furnace, and been again heated in the next, it is split into equal portions by the wedge, and, when fractured, these are wrought into small bars, at the average size of four to a local Man.* The metal is of course freed from much further dross by the repeated action of fire during its process through the second furnace: the iron is then ready for the market. My observations furnished me with the average of forty per cent. of iron thus obtained from the ore. Two species are manufactured; the cheapest, called *Chontia*, is chiefly the iron broken into fragments by the wedge, without further manipulation than is necessary to give it some degree of shape, or the produce of inferior ore, and is thus sold for five Koris the Man (local); the best sort, called *Márka*, fetches eight koris.

The Rámpur workmen informed me that the Pálikhra ore, which supplied its rival foundry, was considered better than their own: the ore of Vissáwára (a village close to Pálikhra) recently found out is still better, and generally goes by the same name. Rámpur is supplied from Rán, eighteen koss distant. The greater expense of carriage must therefore tell in favour of the Rána's manufacture. Petty jealousies of the Native States prevent recourse to the same mines. The intelligent head Lohár at Rámpur informed me, that with a westerly wind they often obtained only five Mans of iron a day, and with an easterly one seven. I tried at first to resolve this into the different draught of chimanies: it most probably arises from the east wind being exceedingly dry, while the west, being from the sea, is moist. The Lohár accounted for it in an amusing manner. Metals he said were like mortals, and some climates agreed with them better than others; he further informed me that they made more iron during the cold than during the hot weather, which he attributed to the men having their nerves better braced up for work: but which may also be resolved under the previous explanation, the east wind prevailing during the cold season, and west during the hot, though this cause cannot account for so great a difference as that stated in the daily produce.

The following table shows the profit accruing to the proprietor of one foundry:—

Dr.	Koris.		*Cr.*	Koris.
Daily expense of 10 workmen at an average rate of a kori each ...	10		Per produce of average daily product of 6 local mans sold at 8 koris each ...	48
15 mans of ore per day or 8 baskets at a kori each	8		Deduct	33
12 baskets of charcoal, do. do. ...	12		Daily profit	15
Daily amount of tax levied by the Nagar Durbár	2		or nearly 5 Ahmedabad Rupees.	
Average daily cost of materials ...	1			
Total Expenses ...	33			

The above is from the best information which I could gain at the spot.† But the return is, I suspect, over-calculated, as when sold wholesale, a reduction in price is made; and, moreover, many days the metal, owing to inferiority of ore and other causes, does not rise to a higher quality than Chontia, which it is sold for. Nevertheless, considering the small risk and little outlay, this return shows a profitable enough investment for a small capital. The gradual diminution of the number of foundries in the Peninsula, with the relative sale price of Native and British iron, rather than the return for outlay in the foregoing estimate, gives proof of the encroachment of the foreign metal. The master workmen receive from one and a half to two koris a day, according to the quantity of iron manufactured.‡ Proximity to jungle is of course one of the main points in fixing the site of a foundry, charcoal being the most expensive article in the manufacture.

The workmen commence their daily toil at the first dawn of light, and cease generally a little before sunset: they appeared to labour with much perseverance and industry. It is difficult to witness without pain the struggles of these poor people for a subsistence, which our superior skill is yearly rendering more arduous. The annual produce of one foundry is

* Averaging about 26 Bombay Rupees to the Seer and 40 Seers to the Man. A Rámpur man is equivalent to 26 Bombay Seers of Rupees 26½.

† The information elsewhere obtained was not full enough to rest on, but it confirms the Rámpur statement.

‡ This sum, it seems scarcely necessary to say, is equal to from near eight to ten annas local currency, and may be roughly estimated at the average value of a shilling.

about sixty-five Bombay khandis, or between sixteen and seventeen tons; and taking the number in the Peninsula at six, constantly working through the fair season, and two or three more occasionally, the amount of iron fabricated yearly in Káthiáwár cannot be fixed at much above a hundred tons annually, and I think, may be safely estimated under 150 tons at the outside, on the supposition that foundries may exist which have escaped my notice. How insignificant is this amount compared with the exports of Great Britain.* Owing to the difficulty of obtaining statistical information in a barbarous country, it is possible my estimate of the number of foundries is below the real amount at work throughout the province; but all the southern parts of the Peninsula are provided with iron from Bombay, and I have not been able to learn of the existence of any iron mines, much less of foundries, save in the Naggar and Porbandar Tálukas.

The great diversity of weights, measures, and coinage throughout our territories, is a subject of general complaint, and has been the field for a very learned dissertation.† In this Peninsula they vary not only in every Táluka, but in many of the towns and villages of each. They have also various rates at the same place; for instance Darbár weights, selling weights, and buying weights, each varying from the other several pice in the seer, and several seers in the maund. Not content with this, the spirit of discord and unlawful gain goes further; the very scales themselves are not equiposed, but requires what is termed a *Pásung* for a make-weight, which it may be supposed is made use of as little as possible. The system calls loudly for reform. The difficulty of framing a correct comparative scale from such materials as these, can be understood by those who make the attempt, and who also know the surprising inapitude of the Native mind to convey statistical intelligence of any kind. The following are the results of my calculations. The best species of country iron is called *Marka*; the inferior, *Chontia*. Marka is sold at a rate equivalent to Bombay Rs. 2-10-6 the Bombay maund, Rs. 10-10-0 the Wunarwat, or Rs. 53½ per khandi; bought in this quantity, however, it should not be fixed higher than at Rs. 50. The Chontia fetches a price equal to Bombay Rs. 1-10-0 the Bombay maund, Rs. 6¼ the Wunarwat, or Rs. 32½ the Khandi; or, if purchased in the quantity, about Rs. 30.

Although Káthiáwár possesses ample capabilities for the production of iron beyond its own wants, yet the English metal competes with it even in the very spots where it is fabricated, and totally drives it out of the market. In less favoured localities of this iron, two species are imported, termed *Sukái* and *Rupái*. The price varies considerably depending on that of the Bombay market. The first sort is often sold in different parts of the province at a less price than the best country iron, and the inferior sort, or Rupái, at even a lower rate than the Chontia. Foreign iron is subject to a fixed tax, imposed at the different ports of its ingress, which at Porbandar, Naggar, Joria, and other bandars of the iron-producing States, often brings it up to par with the country iron, or even to a higher price; but the small demand in the province enables dealers to take advantage of a glut in the Bombay market to stock the country at a cheaper rate than the average prices in Bombay might lead us to suppose. The Sukái, or best quality of foreign iron, is purer than its rival Márka, but not so malleable. The Rupái is inferior even to the Chontia, and only used for the commonest purposes. The following table gives their comparative degree of purity. As it has been drawn up from evidence and not personal examination, I do not vouch for its correctness; but having sent specimens of these different sorts of iron to the Secretary to the Geographical Society in Bombay, its accuracy can be tested, should that gentleman's scientific labours permit him to turn his attention to so minute a subject of inquiry.

Foreign English or perhaps Swedish ...	Sukái	20 per cent.
	Rupái	35 „
Country	Márka	25 „
	Chontia	35 „

It will be evident from the above information that the manufacture of the country runs some risk of extirpation. Its superior ductility to the foreign metal preserves it still in existence; perhaps, also, habit and the ignorance of the people. I leave it to more experienced persons than myself to determine how much of this quality in the metal is to be attributed to the nature of the ore, and what may be the comparative value in the foundry of coal with charcoal.

(Signed) G. LsG. JACOB, Captain,
2nd Grenadiers.

Jánrí, 1st *January* 1838.

* About 150,000 tons yearly.
The table annexed at once shows the vast disparity of European and Native skill: the augmentation of power afforded by improvements in science of late years; and the increasing magnitude of the British manufacture. It is calculated from tables published in McCulloch's Dictionary of Commerce:—

	A.D.	Tons.
Produce of one foundry in Káthiáwár in	...1837	16½
Ditto ditto in England in	...1788	800
Ditto ditto ditto	...1796	1,633
Ditto ditto ditto	...1806	1,479
Ditto ditto ditto	...1828	2,329
Quantity of iron manufactured in Great Britain in ...	...1788	68,000
Ditto ditto ditto ...	...1796	125,000
Ditto ditto ditto ...	...1806	250,000
Ditto ditto ditto ...	...1828	703,184

† Captain Jervis's able work.

BRIEF

HISTORICAL, GEOGRAPHICAL, AND STATISTICAL MEMOIR

ON

OKHÁMANDAL,

BY

CAPTAIN G. LEGRAND JACOB,
FIRST ASSISTANT TO THE POLITICAL AGENT IN KÁTHIÁWÁR.

Submitted to Government on the 14th July 1841.

B 263—75

MEMOIR ON OKHÁMANDAL.*

Okhámandal is a triangular tract of land, lying north and south, about thirty miles in length, and fourteen or fifteen in breadth, situated between a small Runn, the Gulf of Kutch and the sea. Its chief towns are Dwárka and Bate: Warwála, Positra, Arámda, Dhinki, &c., are the principal villages. It originally belonged to the tribes of Wádhel Rajputs and Wághairs in the following proportions, viz :—

Wadhel Rajputs.	*Waghair.*
Bate,†	Dwárka,
Arámda,	Dhinki,
Positra,	And the subordinate villages thereto.
Warwálla,‡	
And the subordinate villages thereto.	

These tribes were principally indebted for their support to the heavy tax (Kar) exacted from pilgrims to Dwárka and Bate, and to plunder both by land and sea, to which they were greatly addicted; the revenue customs were accordingly very limited, and the agricultural resources less. The origin of these tribes is lost in obscurity: by some they are supposed to be aborigines of the soil. Their habits now are as described by the Greeks 2,000 years ago.§

Between the years A. D. 1801 and 1804 the inhabitants of Bate and Dwárka were concerned in the plunder of a vessel belonging to merchants of Bombay, during which act they flung overboard a lady and a gentleman who were passengers in the vessel.‖ The circumstance becoming known in Bombay, armed vessels were sent against Okha, but after remaining a short time, they returned *re infecta*. Government, however, directed that Okha should give compensation for the loss sustained, but the call made on the Chiefs was not attended to: the confidence they felt in their own strength induced them to make light of the British power, and circumstances prevented their immediate coercion. In A. D. 1807 Colonel Walker, the then Resident at Baroda, came into Káthiáwár with a considerable force, accompanied by Withalrao Diváńji as the Gáekwár representative. Colonel Walker, conjointly with the Diváńji, wrote directing the Chiefs of Dwárka and Bate to settle regarding the required compensation, but this mandate met with no better consideration than the one from Bombay: things remained in the same posture as before, and Colonel Walker returned to Baroda.

The Chief of Mália having committed great excesses, Colonel Walker came a second time into Káthiáwár with a force, and, on his arrival at Mália he carried the place by assault, in the month of July 1809.¶ The monsoon setting in about the same, time he was detained in that neighbourhood until its termination, when, accompanied with the Diváńji and his army, he proceeded to Dwárka, with the view of bringing about some arrangement with its Chiefs, as also punishing the inhabitants of Bate and Positra for their excesses. After his arrival he got the Wadhel, Rajput, and Waghir Chiefs to enter into agreements, promising for the future to abstain from their excesses, and fixing the amount of compensation, for the Bombay vessel plundered and for sundry minor offences, at one lakh and ten thousand rupees. Sadáram Báwa, Kárbhári to the Chief of Bate, and some others, were expelled from office, and security was taken from those whose conduct most needed it. The state of affairs at Porebandar now called Colonel Walker's attention to that quarter, and he accordingly proceeded thither with his force, and entered into arrangements by which the British were to receive one-half of the sea customs of the place, and they, on their part, were to furnish the Rána with a company of Native Infantry to protect his country. After this the force was sent away to different places out of Káthiáwár, with the exception of one battalion, which was stationed at Paliád. Colonel Walker returned to Baroda, and, shortly after, quitted India, being succeeded by his First Assistant, Captain Carnac, our recent Governor. In A. D. 1810 the Okha Chiefs, in violation of the engagement so recently entered into by them, rebelled and recommenced their marauding and piratical excesses, which induced Captain Carnac to send the detachment from Paliád with a small party of Gáekwár Horse, who succeeded in putting a temporary stop to these disturbances.

The disturbances in the Navánagar State prevented attention to the affairs of this quarter until A. D. 1813, when Captain Ballantine, who was residing [at Amreli supervising the Gáekwár affairs, sent for the Chiefs of Bate and Dwárka, in consequence of their not paying the stipulated compensation, and threatened them with severe measures. In the following year they paid about a third of the demands against them, but still continued their excesses. The want of faith in the Okha Chiefs, and their unconquerable propensity to plunder, at last

* Commonly written Oka, but I have followed the correct orthography.

† The Island of Bate is situated in the Gulf of Kutch and is communicated with from the mainland by a ferry. It is also called "Shankuddhar," from its resemblance to the Shank or "Conch" shell, and from the Dyet Shankseer having his nativity there. It is fifteen miles long by two broad.

‡ A small fort known by the name of "Kutchi Gháni" is situated near this place, belonging to the Rao of Kutch; it was built to protect Kutch vessels from the pirates of the country.

§ It has been stated, without, I think, satisfactory proof, that they may be traced to Kutch.

‖ Such is my information, but I have no documentary proof of the allegation.

¶ I am somewhat uncertain of the exact date, from the absence of the documents of that period.

forced on Government the necessity of taking determined measures. The capture of the district was therefore resolved on, and its cession to the Gáekwár, who set great value on it in consequence of its celebrity as a place of great sanctity in the eyes of all Hindus. It had been found necessary in 1815 to employ a force in Kutch, and the opportunity was embraced of the return of these troops to carry out the intentions of Government regarding Okhámandal. Colonel East crossed over with his force; a body of Gáekwár troops, under command of the Diváṅji, took up a position at Surya Bander; and the district fell with but trifling resistance into the hands of the British by the beginning of March 1816. Sundarji Sivji was appointed as its temporary manager, and he continued so for fourteen months, until, in the following year, Okha was made over to the Gáekwár, who paid up the balance due by the late Chiefs of Okhámandal and the difference of amount of expenditure exceeding the income of the place from the time of its capture to that of its transfer; it was also arranged to allow the late Chiefs a stated sum periodically for their maintenance. The Chief of Positra was permitted to retain possession of his village, but to remain subordinate to the manager stationed by the Baroda Government at Dwárka. In A.D. 1818, under Ragu Bullal's administration, Putramal Manik, one of the Bhayad of the Chief of Dwárka, committed some excesses, which were suppressed by a detachment of Gaekwár troops with some difficulty. In the following year, 1819, Ramrao Daji succeeded Ragu Ballal in the Kamávisdárship of Okhámandal: he, however, remained but a short time in the situation, when the Gáekwár, with the concurrence of Captain Carnac, appointed Mr. Hendly to it. He remained in this situation for little more than a year, when the late Chiefs broke out into rebellion, and, proceeding to violence, many of the inhabitants were killed, and others were wounded or taken prisoners. Mr. Hendly found it necessary to retire to Porbandar. The authorities at Baroda hearing of the state of things at Okhámandal, immediately directed some troops stationed at Sirdhar to move to that quarter, under the command of Colonel Wilson. They proceeded, however, no further than Khambália, whence negotiations were opened with the rebel Chiefs. The cholera broke out among the troops whilst here stationed for about three weeks, and certain disturbances in Kutch drew off the force into that quarter without effecting any settlement of Okha affairs. In the rains of 1820 the Chiefs deputed a mission to wait on Captain Ballantine, then residing at Junágad; but not being prepared to surrender their recently regained authority, it of course failed in its object. On the opening of the season, the army at the time engaged in Nagar Parkar, under the command of Colonel Stanhope, was ordered to proceed on Okhámandal and recapture it. It accordingly came down to Mándvi, and thence crossed over to Okhámandal, in November 1820. Dwárka was taken by storm, and the district speedily reduced. Mulu Manik, the Chief of Dwárka, and Virsi Manik, his younger brother, were amongst the number who fell in the assault; and on the British side Captain Marriot was killed, and other officers wounded. Rana Shigramji, the Chief of Bate, and Bhyo Manik, Vida Sumania and Nagji Manik, heads of the Waghairs, were taken prisoners. Rana Shigram was removed under confinement to Surat, and the other three as prisoners to Ahmedabad, and Okhámandal was once more made over to the Gáekwár, who appointed Pharashram Balwant (commonly called Baba Wasaekar) as Kamávisdár. As a precautionary measure, a wing of a battalion of Native Infantry was stationed there for its protection, and Captain Elwood, the officer at Porbander, was directed to proceed to Okhámandal for the purpose of supervising its affairs. This gentleman, after his arrival, consulted with the manager, and decided what sum should be allowed the late Chiefs for their subsistence. In six months the district was brought into order, and Captain Elwood, after dismissing the wing of the battalion at Okha, returned to Porbander. Owing to some relationship existing between Rana Shigramji and the Ráo of Kutch and Jam of Nagar, these two Chiefs interceded for him; and the Ráo becoming guarantee, Rana Shigramji was permitted to return to his family. The three Waghirs also were sent back from Ahmedabad, and the Political Agent at Rájkot made them over to the Amreli authorities, who released them on their furnishing the requisite security. The district of Okhámandal has not since required a military force to assist the civil power, and, with trifling exceptions, the hardy and daring spirit of its former masters has slumbered. The piratical spirit of its population is not, however, entirely quenched; a Kamávisdár of Okha, named Narayanrao Venkatesh, is now in confinement, under sentence of the Political Agent's Court, for employing some boats in plunder in A.D. 1834.

The district of Okhámandal contains fifty-four villages, including ten that are now waste: the names, number of houses, and population of each, is given at the end of this paper. The Gáekwár owns the lands of fifty-one villages; two, viz., Dránsunvel and Positra, belong to the Girásias of the country, but subject of course to the Gáekwár's authority; and one to the Ráo of Kutch. The soil is very poor, and Bájri and Til are the only grains that thrive. Mehmuns, Sonis, Satwaras, Bráhmins, Ahírs, and Mhers are the chief farmers and cultivators, and they give annually on each Sánta* a Bhog (payment in kind) of seventy Manas, *viz.* seventeen and a half maunds of forty seers, each seer of forty rupees, and two Koris in ready money. The agriculturist depends on the monsoon for his supply of water, wells being very scarce. The lands belonging to the village of Warwála have some, consequently the farmers of it have to pay an extra tax in addition to the usually exacted Bhog.

* As much land as can be tilled by a plough with a pair of bullocks.

The Runn, which all but makes an island of Okha, is about fifteen miles in length at its mouth in the Gulf of Kutch; it is about five miles broad, and it narrows gradually towards Maddi, where its breadth is a mile, and is there separated from the sea by a narrow bank of earth and sand. It is a salt marsh, and at high tides wholly covered by the sea, from a foot to a foot and a half in height, which enters it between the villages of Pindára and Positra, the former belonging to the Jám of Naggar. This circumstance, however, does not impede the passage of men or carts across it: owing to the levelness and hardness of the surface, 100 carts abreast may cross it at all seasons of the year. Salt is naturally produced on it, and the inhabitants are permitted to collect it without any tax.

Okha has two bandars, viz., Bate and Rupan: the former accessible to vessels of 500 khandis, and the latter to not more than from 150 to 200 khandis.* The exports from these bandars consist chiefly of ghee and til, sometimes cotton, the produce of other places. The imports are principally sundries from Bombay. The prickly-pear grows profusely all over the district of Okha, where it is interspersed with the bábul: thick jungles are thus formed, which afford shelter to outlaws and thieves. The sites of these localities are between the villages of Dhrewár and Gorinja, and in the vicinity of Charakla and near Poscitra; the first is about two miles in diameter. These places are known amongst the inhabitants by the name of Kharra.

No metals are found in this district, which may be pronounced barren of aught save superstition and piracy, and I should add, camels of a small species, which are bred here for sale in Káthiáwár. Its annual revenues fall short of half a lákh of rupees. The last official statement gave Rs. 42,000; whilst its expenditure, including Rs. 11,346 pensions to the disinherited Chiefs, is Rs. 72,000; the difference being made good from the Gáekwár's more fruitful Táluka of Amreli.

I have been informed that fossil organic remains are to be found near Bate, and the shells here thrown up are famous all over India. The gathering of the conch shell (Shank) forms an article of revenue, it being farmed out for a trifling annual sum. The influx of pilgrims to the shrines, from all quarters of India, ranges from between 5,000 to 10,000 per annum, but on the years in which Kapila Chouth falls, so many as a hundred thousand pilgrims are said to assemble to bathe in the sacred waters of the Gomti.

Statistical Table of the Okhámandal District.

No.	Names of Villages.	Estimated.		Remarks.
		No. of Houses.	No. of Inhabitants	
1	Bate	500	3,000	
2	Poscitra...	200	600	Enjoyed by the original proprietor, Megraji, Wádhel Rajput, and family.
3	Rájpara...	100	300	
4	Somiásar	50	150	
5	Goriáli	100	300	
6	Karánja	30	90	
7	Mulvel	30	90	
8	Mulwásar	40	120	
9	Katamba	20	60	
10	Arámura	100	300	
11	Suraj Garáli	...	...	Waste.
12	Bhimráua	50	150	
13	Mhojab...	40	120	
14	Kutchi Ghar	40	120	The Girásia, Poona Náyánna Wághair, cultivates the ground, but is subject to the Ráo of Kutch.
15	Makandpur	30	90	
16	Borketri	...	...	Waste.
17	Rangpur	10	30	
18	Warwála	300	900	
19	Kilánpur	60	180	
20	Pádli	10	30	
	Carried over ...	1,710	6,630	

*Boats also occasionally touch at Positra and Arámura.

Statistical Table of the Okhámandal District—continued.

No.	Names of Villages.	Estimate.		Remarks.
		No. of Houses.	No. of Inhabitants	
	Brought over ...	1,710	6,630	
21	Garibi	50	150	
22	Nágasar	25	75	
23	Rangásar	30	90	
24	Wasáe	150	450	
25	Titária	10	30	
26	Mehwása	20	60	
27	Tobar (Mhoti)	30	90	
28	Tobar (Nháni)	20	60	
29	Drásanvel	100	300	Belonging to the Chief of Posaitra.
30	Dwárka (Gomti)	700	3,500	
31	Ládwa	20	60	
32	Amrápur	50	150	
33	Dhinki	60	180	
34	Charakla	...	...	Waste.
35	Bháuru Dhándháni	10	30	
36	Bhawru Sumiánu	10	30	
37	Lowaráli	40	120	
38	Drewár Dhándháni	15	45	
39	Drewár Ráyáni	5	15	
40	Gorinja	10	30	
41	Bardia	50	150	
42	Moránu	20	60	
43	Váchu	25	75	
44	Maddi	...	...	Waste.
45	Rattu Pari	10	30	
46	Koranga	50	150	
47	Singan Kotra	...	...	Waste. At high tides isolated, and affords a refuge to thieves.
48	Amáli	10	30	
49	Koderu	...	...	Waste.
50	Bátisu	...	...	
51	Do.	...	...	
52	Chondrodi	...	...	
53	Timbri	...	...	
54	Kantardi	...	...	
	Grand Total ...	3,230	12,590	

(Signed) G. LEG. JACOB,
Assistant Political Agent, Káthiáwár.

Rájkot, 14th July 1841.

tributed to Sidh Ráj Jysing of Anhalváda, with whose death, after a reign of fifty s, as recorded in the genealogical list of the dynasty given me by some intelligent Bhâts, ary nearly agrees; and its use on the public inscriptions of the country, with that of name and of his successor, Knar or Kumár Pál, proves some subserviency to that ádi,* which is further confirmed by the direct assertion of it in the Eilával inscription (see note). It is probable, however, that the peninsula was very partially subject to the Anhalváda Gádi, whose force was moreover broken, and dynasty changed, by the great iconoclast, so that there was less ability to resist the various tribes who now own the soil, and who appear to have commenced establishing themselves about the period of the Ghaznavi invasion—to these I now turn; but as they have been separately described in Colonel Walker's reports on the provinces of the country, which chiefly owe their names to them nd in a memoir by Captain MacMurdo, published in the proceedings of the Literary Society of Bombay in 1815, I shall limit myself to brief allusions, touching chiefly on points that have escaped previous notice.

7. The present name of Káthiáwár for the peninsula, has without due reason been suffered to usurp its correct appellation of Surâshtra, by which it was known to the Greeks, and is still so to almost every native of Gujarát who can read and write. The term Sorathdes is also to be met with in early inscriptions, and the Mahomedans retained this name for the country when they established their power in it—a designation that has been retained for the part of the province which still belongs to them. The etymology of Surâshtra is disputed, some affirming it to proceed from *Soo*, good, *Râshtra*, country; whilst others deem it a compound from Surya, the sun, which would make it the land of the sun. It is strange that the Káttys, who are greatly inferior to the Rajput communities in numbers, territory, wealth, and rank, should have had the honour of conferring their name on the peninsula; and it is to be regretted that its more appropriate and classical name of Surâshtra should not have been reverted to by its new governors instead of still further changing it into its present incorrect designation, which has the further disadvantage of giving rise to mistakes whenever its subordinate province of Káthiáwár is alone referred to. On this account, as well as to connect it with its ancient history, I would plead strongly for the restoration of its proper name, which even now is more generally known than its modern and erroneous one.

8. The peninsula is divided into the ten Prânts (provinces or counties) named in the 3rd paragraph of this report: these are of very unequal size and importance, the last three on the list containing only 167 villages between them, whilst Hálár alone contains 942. The boundaries of these Prânts cannot be traced with precision, owing to the encroachments that have from time to time located the masters of one province within the territories of another. Thus the Jám of Navánagar and the Thakor of Bhávnagar have established their power in the centre of Káthiáwár; the Káttys of the Jetpur family occupy Mendarda in the midst of Sorath [illegible]

Rann. This portion of the peninsula may be deemed the ridge of the tortoise-shell which slopes gradually on all sides, but with its least fall towards the SSW., Amreli and Bagasra, which portion may be considered the tableland of the peninsula: hence the waters are thrown off easterly into the entrance of the Cambay Gulf, and westerly between the Girnár and Gir hills. This last-named range interferes to bar the south. The greater and lesser Gir* describe nearly the arc of a circle, broken between Dedán and Wadál, from the convex side of which numerous streamlets, resembling the ribs of an outspread fan, pour themselves into the sea that washes the southern coasts of the peninsula.

10. I. *Mountains.*—The high land before alluded to, running easterly to the Chotila range, contains no hills worthy of notice. The conical hill above Chotila is perhaps the most conspicuous, and is scarce 400 feet above the level of the ground.

II. The Girnár clump, near Junágad, is the most important in height, in historical associations, and in structure. A bold mass of granite rises almost perpendicularly several hundred feet, intersected with thin lamina of quartz in diagonal and near parallel directions. Its highest peak is about 3,500 feet above the level of the sea. On approaching it from the city it resembles the Lingam in the centre of the Yoni, for it rises from a basin formed by a circular rim of hills: these have four narrow entrances, called ghauts, nearly at the four points of the compass, through which the basin is entered: the hill rim or ridge on its western side rises into a rival mountain, dedicated to Jamil Shâh, a celebrated Mahomedan Pir, whose shrine on the top cures the leprous and the blind to this day, if we may believe both Hindu and Mussalmán tales. The eastern or the Girnár mountain, called in Sanscrit Ujyant, rises into three lofty peaks, besides a few lesser ones, each sacred to a deity. The Brámins, the Jains, and the Mussalmáns rival each other in devotion to their sanctity.† MacMurdo was mistaken in connecting the Girnár clump with the Gir range; as a plain of twelve miles in its narrowest part separates them. Before leaving this mountain, I should mention, as worthy of notice, the rock called the Bhera Jap, whence, until lately, devotees threw themselves into the fearful abyss, as a religious act of suicide. The celebrated rock on which the edicts of Asoka, &c. are traced, is at the entrance of the valley which leads to the base of the mountain from the Junágad side.

III. The Barda hills, near Porbandar, are a circular cluster, about thirty miles round: the highest point in the north, where are the ruins of Gumli, is nearly 2,000 feet above the level of the sea. Bámbas grow plentifully on their sides, and springs of excellent water are to be found on their summits, which give facilities for harbouring Bhárvatyas, &c. In the neighbourhood of Drápha, of Dhánk, and of Khágasri, are also hills which in like manner offer shelter and water. The hill of Gop, half way between Bhánvar and Lálpur, is celebrated for the asceticism in ancient times shown on its summits, and for certain caverns, whose depth it is pretended no one has fathomed, the apparent terminations being merely a device to conceal the mysteries of the interior! The Oshám Dungar is a solitary narrow tabular hill, half way between the Bhádar and Ubeu rivers, about four hundred feet high, worthy of notice from the [illegible]

numbers.* As a specimen of what nature has done to render the Gir a formidable retreat for the disaffected, I adjoin a sketch of the position of Vejalkot near Tulsi Shám.

A—Vejalkot. B—Walled gateway. C—Walled gateway.
D—A deep nalla, with precipitous banks. E—The Rával River, with precipitous banks.

The only approaches to this place are by the northern and southern extremities, but these are all but impracticable for guns, and it would cost many lives to attempt it in any other manner if defended. Major Jervis, in his statement before the Georgraphical Section of the British Association for the Advancement of Science, in 1838, is mistaken in speaking of the neglected inhabitants of the Girnár range, the aborigines of the soil, whom he estimates at two-fifths of the Káthiáwár population. The Girnár is merely a solitary clump, possessing no other inhabitants than the priests of its temples, and ascetics. The Gir range, which that officer must have had in view, can scarcely be said to have any population. During half the year, *i.e.*, from the commencement of the monsoon to December, it is dangerous to reside in, owing to the malaria produced by its extensive jungle, and the poisonous quality of its waters. The poor villagers, who are tempted to live on its outskirts by the favourable terms on which land is there given to them, present a melancholy spectacle in their yellow cadaverous looks. I have seen few without scars produced by cautery, the native substitute for blisters, all over the abdomen. The Sidi race is the only one which, as on the pestilential coast of Africa, seems exempt from the noxious climate of this district. A few of these, chiefly the descendants of runaway slaves, occupy hamlets on the borders of the Ghir without appearing to suffer; and they also tend the cattle, which thrive in the Ghir at all seasons. After the unhealthy months are over, droves of cattle frequent the Ghir, and temporary hamlets are erected, inhabited chiefly by Chárons, and of these a few are sometimes tempted to remain throughout the year; but it cannot be said to have any fixed race of inhabitants. Even in the dry season few can drink of its waters for many days together without affections of the stomach, and otherwise suffering. Water and forage are retained here during seasons of drought after the plains have become dried up, and in the worst seasons the cattle, from many miles round, here find enough to eke out a couple of months' subsistence, when all elsewhere is barren and dry. The forest trees are chiefly of the smaller kind, but teak is abundant, and supplies the neighbourhood with wood for their buildings and furniture; the expense of land carriage, and its inferiority in growth to the Malabár teak, prevent a more extended consumption. This tract of land has ever formed a *refugium peccatorum* of the peninsula; its extent, its dense jungle, its numerous hiding places, the facilities of many places for defence and for escape unperceived, when hotly pressed, render it impossible to hope for success, in any purely military operations against it that may be undertaken by a small force, except on the main lines of communication; it would be imprudent to take artillery into the Ghir, I might more correctly say impossible.

V. The hilly ground between Wadál and the Shetrunji somewhat resembles the Ghir; but its hills are not so high, and the range is much narrower, less wooded, and more facile of transit. It is known by the name of the Wallák Ghir, also the Mordhár ranges: and the continuation eastward of the Shetrunji, by that of Lámdhar. It is sometimes termed the lesser Ghir, but these general terms are little known in the localities themselves, where every peak or ridge has its own peculiar designation. For instance, proceeding from west to east, they are respectively named Pánchtobra, Modál, Mávo, Chattrása, Bhekri, Brochásur-sir, under which is a valley named Khoriár-ná-sir-no-Gálo (remarkable for its retaining water throughout the severest drought), Shibeti, Kodália, Gorákharo, Karra, Kali, Garer (the Garer valley, from its facilities for water and of concealment and defence, is a celebrated haunt of Bhárvatyas), Dholiádhár, Gebar, Kamla, and Sánuro. The Shetrunji river here terminates the range.

VI. East of the river rises the celebrated Pálitána mountain, called also Shetrunjia Chitarkot, and a variety of other names. The Jain temples on the top of this hill possess

* Ensign Robertson, of the 15th Regiment Native Infantry, was shot in an attempt to storm a position somewhat similar to this, in A.D. 1832.

considerable architectural beauty; its height is about 1,500 feet.* Near Shehor there is a small hill, a detached spur as it were of the Lámdhar range, and which terminates the hilly formation in the east, until it is again met with in the Bhadli range, that runs into the high land beyond Jasdan.

11. *Rivers.*—The province abounds in rivers; it is difficult to make a day's march in any direction without crossing several. None, however, except the Bhádar, are navigable; and even this, the largest and longest in the country, presents in the dry season only deep pools, with a mere trickling streamlet to connect them. In the monsoon it is navigable by boats of from ten to fifteen khandis, as far as Wantli on the united Ujit and Uben branch, and to Jetpur on the main stream, and continuously at this season to Kotiána. The rivers, therefore, scarce deserve the name, but are rather like mountain torrents that pour forth a volume of water after heavy rain, and again speedily subside into insignificance; yet to see the width of the banks of many, and the huge body of water rolling past during the monsoon, a stranger would imgamine them of much more importance than they really are. The majority, however, serve to irrigate the adjacent fields by wells dug at the foot of the banks. The Bhádar rises in the Mándwa hill behind Jasdan, and disembogues at Navi Bandar; next to it in size is the Shetrunji, which rises on the Sasái hill of the Gir range, and terminates at Saltánpur beyond Tallaja. Two streams, viz., the Khári and the Kháradi (the former retaining water throughout the year), with dangerous quicksands, pass through a nitrous soil, and enter the Shetrunji near Kránkach; the effect of this saline effusion is stated to be felt throughout the remainder of its course. The Machu is the third river in size: it rises in the high land between Chotila and Sardhár, and, passing Wánkáner and Morvi, disembogues at the mouth of the Runn near Mália. The Ujit, which rises near Gundáli, is fed by numerous streams from the Ghir, joins the Uben near Wantli, and the Bhádar a mile above Navi. The Uben, which rises near the source of the Ujit at Bhensán, but is thrown off to the northward by the Girnár mountain (which it encircles until it joins the Ujit as above), and the Áji or Rájkot river are also streams of some size, retaining a current of water throughout the year. Pools of water are to be found in most of the rivers at all seasons of the year, and it would fill a goodly vocabulary to name every stream.

12. *Runns.*—One of the striking geographical features of this peninsula are the tract of country called Runns, by which it is partly surrounded. That of Kutch, called the Great Runn, completes with the Gulf its northern boundary. The small Runn commences near the other in the N.-E., continuing to the Gulf of Cambay, with which the eastern limits are completed; and, in the N.-W., a narrow Runn separates the district of Okhámandal from the rest of the peninsula, except by the connecting link of a narrow bank of sand at Madhe. I do not know any English word exactly corresponding to Runn. It is neither exclusively a swamp nor a fen, nor a desert, nor a salt marsh, but a compound of all. The Great Runn has been described by MacMurdo, Barnes, Lyell, &c.: the small Runn has not, as far as I am aware, yet been noticed; and as this is a very interesting tract of country, possessing some marked distinctions from that of the larger Runn, I purpose availing myself of the first opportunity of visiting it that may occur to me, to transmit a report upon it. In some parts of it salt is collected by the bordering villagers; in others the bulbous roots of a plant called Bhir abound, which, in times of famine, are dug up for food. A plant called Theg also grows here plentifully, which furnishes nutriment: its roots are bruised, and a substance resembling small seed extracted therefrom. During the monsoon, communication with Ahmedabad is interrupted by this Runn, which is crossed with some difficulty by horse and foot travellers. Carts have to go round in the Viramgám direction, to avoid the mud and small nálas in it, which are then filled with water. The Okhámandal Runn has been described in my report on that province, forwarded to Government with letter No. 213, dated 14th July 1841.

13. I now proceed to notice, in their consecutive geographical order, the modern subdivisions of the peninsula, &c.—

I. In the N.-W. comes the small province of Okhámandal, itself rendered a peninsula by the Runn that separates it from the mainland. This district was conquered from the piratical tribes who possessed it in A.D. 1816, and ceded to the Gáekwár by the 7th Article of the Supplemental Treaty with that Sovereign, dated 6th November 1817. Having elsewhere given a separate report on this district, I pass on to its adjoining province.

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* The enormous outlay on the buildings on this hill may be supposed when the transport of every single stone costs a Kori (something less than the third of a rupee). The floors of all the temples are in tessellated marble work of divers colours, and the thousands of idols they contain are all of marble. The temples recently erected by Motichand Amichand are said to have cost about four lákhs of rupees, but they would scarcely be missed from the crowd of similar structures which crown the whole summit of the mountain. The oldest date to be found in the inscriptions on these temples is Samvat 1582 (A.D. 1526-27), but it seems probable that the Jains had temples on the hill at an earlier period; the very name of the place, *Pali Shána*, or the place of the Pali, a language chiefly devoted to their sacred writings, betokens a very ancient period. The oldest inscriptions profess to notify the seventh consecration; a subsequent one commemorates the assembly of different religious sects for the purpose of discussion, by Akbar, in Samvat 1639 (A.D. 1583-84), and the support given by him to the Jains.

II. *Hálár* comprises the northern part of the peninsula from Miáni on the west coast to the junction of the Gulf with the Runn of Kutch. It is named after Jám Hála, an ancestor of that branch of the Jhádeja tribe which conquered it: it now belongs to different families of this tribe, whose name the practice of infanticide has brought rather prominently to notice. Its principal Chiefs are those of Navánagar, Gondal, Rájkot, Dhrol, and Kotra Sángáni. The western part of Hálár is termed Báráli, which is the level portion between the hills, the sea, the Okhámandal Runn, and the Gulf of Kutch. Navánagar, the capital of the Jám, and the most populous city in Suráshtra, was founded by Jám Rával, in A.D. 1540. Hálár is the largest and most populous province of the peninsula.

III. *Machu Kántha* is a narrow slip of territory, on either bank of the Machu river, belonging to the Morvi and Mállia Chiefs, who are more recently descended from the Kutch family than their brethren of Hálár. Mállia is of the Morvi Bháyád. The present Morvi Chief is the eighth in descent from Ráo Dhanji, whose son, Raváji, obtained Morvi in A.D. 1677, but was murdered in A.D. 1698 by the son of a younger brother, since which period the younger branch has been seated on the Kutch Gádi, the elder retaining Machu Kántha and part of Vágad.*

IV. *Jhálávád*, or the country of the Jhálás, unites with Hálár to the southward of Machu Kántha, and fills up the rest of the peninsula to its N.-E. angle, where the Kutch Runn bends to the north; eastward it reaches nearly to the head of the Cambay Gulf. This division includes the petty State of Muli, owned by Parmár Rajputs,† and the Musalmán one of Bajána, occupied by Jats,‡ whence that district is called Nháni or lesser Jatvár.§ Beyond the N.-E. angle of the peninsula, though politically included in this division, are the Mahomedan States of Dasáda and Vanod, the Koli one of Jhinjhuváda and part of Pátri which is under a Kunbi family. These four are in the geographical division of Wadhiar, adjoining that of Choval. The Jhálas are supposed to have been located in the peninsula since the eighth century.‖ The chief Gádis in Jhálávád are Dhrángadra, Limbdi, Wadhwán, Vánkáner, Thán, Sáyla, and Chura; all of the Dhrángadra family originally, and, though entirely independent of it, still considering their investiture on accession to the Gádi incomplete without a dress from the head of their tribe. The districts bordering on the Jhálávád Runn are named Nall Kántha, and Nhánu (or the lesser) Bhál. The southern portion of Jhálávád is termed the Barvála Pargana, from the town of that name, and is now under the Ahmedabad Collectorate; as are also other villages of Limbdi, Wadhwán, and Thán, shown in the statistical tables.

V. *Gohelvád*, or the Province of the Gohels, fills up the remainder of the eastern frontier. The Gohel Rajputs were driven out of Márwád by the Ráhtors in the end of the twelfth century, and acquired their footing in the peninsula chiefly by intermarriage with the Churásama family of Junágad. By the revolutions of fortune their first town, built and named Sejakpur, after Sejak, the Chief who conducted hither the tribe, has fallen into the possession of a Kátty family; whilst Gohelvád has nearly doubled its original size by acquisitions from the Kátty and other tribes. The western division of Gohelvád, between the Shetrunji and Jholápuri rivers, the hills and the sea, is termed Wallak, and this strip of land still retains some of its former Surveya and Koli¶ proprietors. The Rája of Bhávnagar, who has dropped the title of Gohel for that of Rával, is descended from the eldest son of Sejak, and is the principal Chief in Gohelvád. Next in consequence, though far behind him in wealth and possessions, are the States of Pálitána, Láthi, and Vala: the two former are possessions bequeathed to Sejak's two younger sons, and Vala more recently derived from the Bhávnagar family. Out of the 384 villages** alleged to have been given with Láthi to Sáranji, the second son of the founder of the tribe, only eleven villages now remain under Láthi, and four of these are subject to the Ahmedabad jurisdiction. The establishment of the Gáekwár's power at Amreli and Dámnagar has swallowed up the greater portion of its territory, for which, and for the honour of alliance with Dámáji Gáekwár, the Láthi Chief's tribute was remitted to him, and the yearly Nazarána of a horse is all that is now claimed by the Baroda Government. Bhávnagar was founded by Bhán Singhji,

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* The history of the Morvi family was given at some length in my report to Government, dated 23rd October 1839, No. 260; and Colonel Walker's report on Machu Kántha gives many additional particulars. This officer's reports on Hálár, Machu Kántha, Jhálávád (Gohelvád), Sorath, Barda, and Káthiáwár are indeed so full, as to render my allusions to them brief, confining myself to a connected view of the whole and to what has escaped previous notice.

† Probably the ancient Pramars, one of the so-called thirty-six original Rajput tribes.

‡ Probably of the ancient Jet race, though now converted to Mahomedanism.

§ The inhabitants and Mul Girásias are chiefly Jats, but the ruling family is of Baluch extraction.

‖ The original name of this tribe was Makváhána, by which title some tribes are said still to be known in Central India: they themselves say that they received their girás from the Chávra dynasty of Pirán Pattan (Anhalwara).

¶ Two tribes of Kolis in the south of the peninsula are termed Khassia and Khánt: both appear to have intermarried above their original state, the former with an ancestor of the Thákur of Bhávnagar, from whom Sádul Khássia, the recent noted Bhárvatia, who owned Moupur and other villages in this quarter, was lineally descended.

** The traditions of ancient allotments of *Girás* are generally exaggerated, and must be received with caution

in A.D. 1743, but having fallen under the Ahmedabad Collectorate in virtue of our conquests from the Peshwa, the situation of the Thákur is less independent than that of the other Chiefs of the peninsula, who have their capitals removed from that jurisdiction; and as the family is keenly sensible of this difference, and has constantly essayed to have it removed without success, it seems probable that the seat of Government will be before very long removed to within that portion of the Bhávnagar territory which claims equal independence with the remainder of the peninsula.

VI. The small district of *Und Surveya* is imbedded in Gohelvád, it being merely the strip of land on the banks of the Shetrunji river northward of the Wallak hills. Und implies low, the district being confined to the level country on either side the river: it contains only thirty-three villages, of which six have fallen under Bhávnagar, Dátha, with twenty villages, belongs to the same tribe, and is consequently attached politically to this division, though it is situated in Wallak. This small tract of land is quite unworthy the name of a province or Pránt, and is chiefly interesting from its having preserved the remnants of the Rajput tribe which ruled in the peninsula before the invasions of its present proprietors. No permanent settlement regarding the tribute of this small district has yet been made, but the amount formerly taken by the Gáekwár's managers has been realized, except where impoverished circumstances rendered remissions necessary.

VII. *Bábriávád*, or the country of the Bábrias.—This province adjoins Wallak, having the Jholápuri and Málan rivers for its boundaries east and west, and reaching from the sea to the Gir hills. The proprietors of land are Bábrias (commonly, though erroneously, called Bábra Káttys) and Ahirs. The Bábrias class themselves under seventy-two tribes, as per list given in Appendix L; but these are traced up to the three leading ones of Kotila, Waru, and Dhánkra. The first draw their source from intermarriage with the daughter of a Sihor Beámin; the second in connection with the Jetva family of Porbándar; the third claim descent from the Pándavs. The Ahirs trace their lineage to the ancient Solanki Rajputs of the island of Diu,* and believe themselves to have fallen into possession of the territory of the Wála Rajputs by the gradual extinction of that race. These tribes seem to have been formerly located higher up in the peninsula, as they claim Thán for their country, and to have been gradually driven to the southward by the invasion of the Káttys some four or five centuries ago. The Nawáb of Junágad claims sovereignty over Bábriávád, in virtue of the exactions which his occupation of the neighbouring district of Una has enabled him to make for a long series of years, and of his having retained military posts in the country. The Zamindárs are too divided and weak to maintain their independence, which has only been secured to them in its present modified form by the existence of the British power, which realises regularly the tribute that the Mulukgiri excursions of the Maratha force formerly imposed: except with Dedan, which is the most powerful of these petty Zamindáris, no permanent settlement for their tribute has been entered into. The port of Jáffrábád† is in the centre of Bábriávád, and forms, with eleven neighbouring villages, an acquisition of the Janjira Sidi. I could not discover the era when the Sidi first obtained a footing here: according to the tradition of the place, it was ceded to him by Mozaffar Sháh of Ahmedabad, which, if the last of that name, would show the grant to have been made somewhere near the year A.D. 1570; but some doubt is thrown on this assertion by the fort having been built only in A.D. 1747,‡ at which time the place is said to have been in possession of Turks§ and Kolis. The port of Jáffrábád is one of the best in the peninsula, and affords shelter for shipping throughout the monsoon. There is no portion of the peninsula that has been more misrepresented than Bábriávád by every writer on it, from Colonel Walker down to Mr. Elphinstone, who copying these several authorities, says, "Nearly in the south is a hilly district called Bábriávád, which is covered with woods," whereas there are few trees and still fewer hills in this district; the mistake has probably originated in supposing the Gir hills to be in Bábriávád, which province they only skirt.

VIII. *Sorath*.—This province adjoins Bábriávád to the west, reaching along the sea-coast to Mádupar, and inland to the Bhádar river, where it meets Hálár, and with it encloses the sea-board district of Barda, and completes the circle that constitutes Káthiáwár a central province.

Sorath contains some minor geographical divisions, viz., the Bhádar and Noli Kánthas; the Gher—the larger and lesser Ghir; the larger and lesser Nágher. The two first refer to the districts on either side of the rivers so named. The Gher‖ is the low-land watered by the Bhádar, the Ujit, and the Sávli rivers. During the monsoon this tract is commonly covered with water, and the communications between village and

* I am now writing a separate report on Bábriávád, in which their own histories will be given. The statistical table in the Appendix is condensed from the materials collected for that report.

† The correct orthography is Muzaffar ábád.

‡ By Sídi Sobán Khán.

§ This is the first notice I have met with of any settlement by this nation: we read of a union between the Mámelukes of Egypt and Mahomed Begra against the Portuguese, and that the Turks who succeeded them continued to send ships into these seas. If the allegation be true, a small colony may have chosen the spot as a watering place for their ships, perhaps temporarily resident only.

‖ A term common to rice and marsh land.

villages are then made in small canoes. The population consists chiefly of Kunbi and Koli cultivators. The larger Ghir is the main body of the hilly and jungly district reaching to Dedan described in my 10th paragraph, though a large portion of this range is considered in Káthiáwár; the other is the smaller portion westward of the main body, reaching nearly to Pattan. The Nágher is the strip of land between the Ghir and the sea, commencing from the Noli Kánthi near Mángrol and terminating with Bábriáwad. Korinár in the centre of Nágher, with a large district subordinate to it, was ceded to the Gáekwár by the Navváb of Junágad in A.D. 1811. In addition to the old Rajput Girásias spoken of in para. 5, Nágher contains several Mahomedan Syad proprietors. Nhání or the lesser Nágher, which adjoins Bábriáwád, is more commonly called the Una district, from its chief town of that name. Besides Syad Girásias, this part of Nagher contains some few families of the mixed Gohel and Khánt races, who claim to have held possession of Diu before the Portuguese conquest in A.D. 1535. This period of Rajput history, like every other depending only on Hindu sources, is involved in obscurity. The Syads hold their land in grant from the earliest periods of Muhamán invasion. The first Mahomedan encroachment in this peninsula, after the Ghaznavi storm, would appear to have been made by Ghiásu Din Ghori's generals towards the close of the twelfth century; the latter occupied (Anhalváda) Pattan in A.D. 1195. Kutub-ud-din, after ravaging part of the peninsula, placed a garrison in Anhalváda-Pattan; when this was withdrawn or expelled is unknown, but Jilál-ud-din Khilji would appear to have established his power prior to Allah-ud-din's conquest in A.D 1297, for there is an inscription on marble in the market-place of the town of Pattan,* on the west coast, bearing date A.H. 697, 12th of Rabi-ul-Uwal, (A.D. 1297) wherein one Shádyávar Khán notifies that he has been sent thither by the Protector of Mankind to remedy the misgovernment of a Mirza Imáyat, &c. Allah-ud-din himself is commonly known in this province by his epithet of Khuni, or the Bloody; and he appears to have made havoc with temples and images, as well as with flesh and blood. Some beautiful ruins of temples on the Girnár are pointed out as his work, and in like manner his name bears the odium of his predecessor's iconoclastic fury. The mass of ancient tombs, some of beautiful design, around Pattan, denote a numerous bygone Musalmán population. On one of these, I read the date A.H. 707 (A.D. 1307). The old Somnáth temple, whose fame attracted the Ghaznavi hero, is still standing in a ruined state, crowned with a Mahomedan cupola, itself in ruins, a relic of the conqueror's bigotry. Though traces of beautiful sculpture and imagery are still to be seen, there is nothing in the size of the temple to lead one to suppose it the effect of the wealth that is said to have been bestowed on it.† The chiefship of Mángrol‡ which is tributary to the Navváb of Junágad, would appear, by an inscription on the walls bearing date Samvat 1202 A.(D. 1146), to have been then a fief of the Anhalváda Gádi, or at least owning it as a superior power. The first Musalmán immigration is here traced to a Bukhára family, who landed on the coast under the guidance of Syad Sháh Sikandar, of Turmaz, and dethroned the Rája of the place, named Kesar Pal,§ in A.H. 777‖ A.D. 1376, and shortly after gave it over to the authority of Firoz Sháh ¶: the easy conquest of a place of this size and strength by a handful of adventurers would denote the prior existence of a Mahomedan population. A mosque, which adorns Mángrol, and is the finest building of its kind in the peninsula, was shortly after erected under the auspices of Firoz Sháh, and bears the date of A.H. 785 (A.D. 1383) on the tablet that records the event; another inscription on the wall notices the re-conquest of the place from the Maráthas in A.H. 1162 (A.D. 1749), after its occupation by them for twelve years, by the ancestors of the present Sheik of the place. The Junágad power over Mángrol was acquired during the vigorous administration of the Nágar Diwán Umarji, in the year Samvat 1822 (A.D. 1766-67).** The Navváb of Junágad is the chief power in Sorath, and indeed in the peninsula over which his armies formerly levied a tax, called Zortalabi,†† which is now continued to him under guarantee of the British Government, who receive one-fourth for the expenses of collection, &c. The only other independent Chiefs in Soreth are of the Navváb's Bháiyad, viz., those of Bántva; and there is a petty Táluka of two villages, held by Mahomedans of the Sheta tribe, obtained by them during the period of the Ahmedabad Subáhs in this province.

IX. *Barda* has been alluded to, when speaking of the Jetva Rajputs, in my 5th paragraph. It is the small remnant left to this ancient family of all its former possessions

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* Commonly called Belával or Verával Pattan, but Belával is merely the port town of Pattan, and distant from it a couple of miles. Deo Prabhás and Somnáth are also discriminative epithets prefixed to its name.

† One of the most remarkable relics to be seen at Pattan is a double statue of Bodh and the Lingam joined to the back, denoting, as it were, the union at one time of the two hostile faiths.

‡ Correctly Mangalpur, subsequently corrupted to Manglore, the Monoglossum of Ptolemy, and hence the modern Mángrol.

§ Or Kanvar, or Kumár Pal, a common Rajput name.

‖ The exact date is A.H. 777-17 of Shavál. I am indebted to the descendants of the Syad for these particulars, the same being duly recorded in the annals of their house. The head of the family, or as it is termed occupant of the Gádi, enjoys great reputation for sanctity; and the shrine of his ancestor is believed to cure the sick, and perform other miracles, to this day.

¶ The Syad, having ceased to trouble himself with sublunary matters, devoted himself after the conquest of, the place to his creed, and died in the odour of sanctity at the age of seventy-five.

** In this year the Navváb's army took Mángrol by assault: the arrangement by which his present rights over the pargana were secured was made in Samvat 1827 (A.D. 1771-72).

†† Literally sought by force.

This narrow strip from Mádupur to Navi, comprises only a few villages on the sea-coast, and, after passing the Bhádar, does not reach inland at the widest point twenty miles from the sea. Nearly half of the Barda hills belong to the Jám of Nagar, and from Advána the line of territory abruptly turns till it again unites with the sea at Miáni Bandar. The port of Porbandar, though somewhat obstructed by the bar of sand at its mouth, is the best on the west coast, and carries on trade with Zanzibar, Mocha, and other ports of Arabia, Soumeani, Sind and the Malabár Coast; about sixty vessels, ranging from twenty to two and three hundred khandis, belong to the port, many of which are laid up.

X. *Káthiáwár.**—This large central province is named after the Kátty proprietors of the soil, of whom the three chief tribes are the Wála, the Kháchar, and the Khumán; these tribes, termed Shákháit or noble, are sub-divided into twenty of the first, seven of the second, and ten of the third, in all thirty-seven: and there are ninety-three tribes of Ehvaratias, or *ignoble*, as per list given in Appendix D. Káthiáwár is divided into five districts, *viz.*, Panchál in the north-east, Khumán in the south, and the three intermediate ones of Wassávar, Khárápát, and Alag Dhanáni. The first is celebrated for its breed of horses, and is chiefly occupied by the Kháchar tribe. The western division, obtained from Sorath, belongs exclusively to the Wálas. This portion is sometimes classed in Sorath, sometimes in Káthiáwár, belonging to neither of the five original divisions of this Pránt. Khumán takes its name from the tribe which people it, though their power and influence have been greatly broken by their long struggle with the Bhávnagar Chief, who now occupies Sávar Kundla, the chief town in the district. Amreli, in the heart of Káthiáwár, is the capital of His Highness the Gáekwár's possessions in the peninsula, which owe their main bulk to acquisitions from the smaller Kátty Girásias, partly by their desire to shelter themselves under a powerful State and partly by the customary Marátha process of deglutition. The Wála family of Jetpur is now the most powerful of the Káttys; the Kháchar one of the Jasdan, the next. This last has possessed in succession two vigorous Chiefs, who, by force, wealth, and dexterity combined, have broken down the barrier of the Kátty law of "Gável Kind," and maintained themselves singly as Chief of the Táluka. This law of equal partition is gradually reducing the importance of all the Kátty proprietors, and, except the two abovenamed, no other is of any great weight in the country; although the Wála Tálukas of Bagasra, Bilka, and Kotra, the Kháchar ones of Páliád, Chotila, Anandpur, and Kariána, and the Khavad ones of Dhándalpur and Sudámra are of respectable size, but they are sub-divided into numerous shares. The Bhadli Táluka, by the recent death of Bhán Kháchar without issue, has become the property of distant relations, shareholders of several other States. The Khumáns, though they retain some of the Girás of their ancestors, no longer possess any independent existence as separate States. The exact period of the Káttys settling themselves in this peninsula is unknown, but it is believed to be towards the close of the fourteenth century: they came immediately from the north-eastern quarter of Kutch, and appear to have been a nomad tribe, wandering with their herds wherever they could find pasture, and plundering by profession. Their first establishment in fixed villages is said to have taken place between two and three centuries ago, but even so late as the commencement of this century we find Colonel Walker speaking of them as addicted to all their former habits, the Jetpur and Jasdan families excepted, whose example he says "may afford a hope that the rest of the Káttys may also be reclaimed." Those who set this good example were formerly styled "reformed Káttys," a term already become obsolete, but the establishment of the British supremacy has alone put a stop to their predatory excursions, and many Káttys are yet living who have stuck their spears into the gates of Ahmedabad during such occasions. The lightness of the tribute paid by these tribes in proportion to their revenues, as compared with other communities, is owing to the greater development of their resources, which habits of order have created, since these proportions were fixed by the Marátha Mulukgiri commanders, and confirmed by Colonel Walker in A.D. 1808. The Káttys owe their possessions chiefly to the general anarchy produced by the decline of the Mahomedan power; the Jhála, Jhádeja, and other tribes purchasing immunity from their plunder by the cession of villages. Jetpur, Bilka, Mendarda, &c., were thus given up by the Naváb of Junágad, less than a century ago, with reserved rights therein. The Káttys are evidently a northern race; their stature, features, above all their blue and grey-coloured eyes, by no means unfrequent, give much of probability to the idea that they are of Scythian descent, with which their habits in some degree correspond. The Sun is their chief deity; its symbol is drawn on every deed at the head of the list of living witnesses, with the words *Sree Suraj Ni Shakh.*†. Their mixture with other tribes has inoculated them with respect for the Bráhminical deities, but the Sun is paramount. There is on the Mándva hill, near Thán, a temple dedicated to the Sun, generally believed to have been erected by the Káttys on their arrival in the country, for it was in that neighbourhood that they first established themselves; but if so, the Káttys no longer worship therein, and the rudeness of their primeval state, together with their ignorance of its history, throws some doubt on its origin: the Sanskrit inscription on the pedestal of the deity is nearly illegible, and would betoken an earlier period than that fixed

for the immigration of the Káttys.* It is somewhat singular that the Parmár Rajputs of Muli should have borrowed this deity, whom they have named Mándhatra, from the hill on which this temple stands. He is universally believed to represent the Sun, which is besides visible from the halo round his head; but whoever may have been the rearers of this edifice, they have given him a wife and a companion to share his honours.

14. The number of separate jurisdictions, as shown in the statistical tables accompanying, was formerly 292, of which eighty have been absorbed, chiefly by the Gáekwár's encroachments in Káthiáwár, but also by acquisition of territory on the part of the Jám of Navánagar, the Thákur of Bhávnagar, and the Chief of Jasdan: the number now paying tribute to the British and Baroda Governments is 212. Some of these pay only to one, but many also to both: for instance, Jhálávád is tributary exclusively to the British; Gobelvád, with the exception of Bhávnagar, Und Sarveya, and Bábriávád, to the Gáekwár; Okhámandal is held tribute free; and the remaining provinces pay to both powers. The British share of the tribute is increased by the cession by the Gáekwár in part of subsidy of that of Bhávnagar. The proportions now realizable from the peninsula are as follows:—

		Ahmedabad Sicca Rupees. Rs.	a.	p.
British...	Tribute	... 6,06,709	13	4
	Do. as subsidy	... 81,950	0	0
	Share of customs ceded by Porbandar ...	... 26,001	0	0
	Total	... 7,14,660	13	4
Gáekwár		... 3,76,121	4	7
Nawáb of Junágad		... †92,861,	12	0
	Grand Total	...11,83,643	13	11

The above sum may be deemed about one-fifth of the annual rental of the peninsula, which is estimated at about sixty lákhs of rupees. The tribute presses on some States severely, on others the contrary; but the basis of the permanent settlement was to take things as they were, and prevent their getting worse. The Maráthas followed no other calculation than that based on the respective powers of attack and resistance, and the majority of the Chiefs doubtless owe their present existence to the benevolent policy that dictated nearly costless realization of the tribute on one hand, and on the other protection to the States who paid. Twelve States, it will be perceived by the tables, pay no tribute, viz., Jaffrábád, under Janjira, and petty Tálukas formed by Maratha adventurers during the period of their sovereign's power, or villages that have never been classed under, or paid tribute or fealty to any State, and who, in virtue of immemorial usage, are little Chiefships in themselves. There are now, therefore, 224 separate jurisdictions; but this number faintly portrays the real amount of existing sovereignties. The minor Rajput and the Kátty States maintain the law of equal male inheritance‡ and equal shares. Thus Dráphs, a Rajput Táluka, possesses 163 sovereigns, and Chital, a Kátty town under Jetpur, thirty-two, without including the rising generation. In most cases the patrimony is divided and sub-divided into separate portions, reserving more or less of it in common. In some, the family estate is held Majmu, or in joint tenure; but the continued bickerings that ensue generally end in one proprietor after another claiming the division or *Wechan* of the common property. To all these sub-divisions must be added the numerous farms or portions of land, belonging to one or to many proprietors, mortgaged to clear off embarrassments: the number of separate jurisdictions may therefore be calculated at several thousands instead of at their nominal number.

15. The establishment of the various tribes in the peninsula was founded on the sword, but much of their territory was subsequently gained by the weaker landholders writing over their Giras to whomsoever they thought best able to protect them, reserving a fixed portion for themselves: these, where they have retained only a minor share of the village lands and taxes, without use in its government, are termed Mul Girásias; and from the natural result of power and cupidity united, have in most cases been deprived by degrees of much or all of what they had reserved for themselves. With these exceptions, the

* Inscriptions have been removed from this temple, and from that of Somnáth, by English gentlemen. It is said that the spots whence they were extracted are shown. It is deeply to be regretted that one of the chief means of tracing the history of a country should be thus lost owing to misplaced zeal.

† Of this sum a fourth share termed "Junágad Chouth" has been ceded to the Honourable Company for the expenses of collection, &c.

‡ In most of the former, and in some of the latter, a share called Mhotap, or eldership, is given to the eldest son, generally one additional share to that possessed by the other sons: thus, if there be five sons six shares are made, and the eldest gets two, but the practice varies.

tenure on which all the Chiefs hold their possessions is that of absolute sovereignty over, and property in the soil. Whatever may be thought of this question as refers to the ancient Hindu principle of the sovereign's claim, here he is held the lord of the soil. He bequeaths portions to his sons for their maintenance, or to religious characters in charity or ostentation. Such bequests convey the donor's rights to the recipient, and so far the head of the tribe loses his sovereignty over the soil, though, by the arrangement for military service and for payment of a fixed tribute where he himself is tributary, a modified form of sovereignty over the person is continued. In this respect the tenure is alike in the oldest and most recent of the ruling tribes. In illustration I will sketch the origin and formation of a village community: the first process is an examination of the ground by the Chief in person or his deputed agents, and, on the site being fixed, he gives out publicly his intentions; hereupon men who fancy they can better their condition by change, and who can command from two to a hundred ploughs, proceed to make their terms, which vary according to the character of the Chief, the quality of the soil, &c., but principally only as to the amount of profit for the first two or three years, after which, though payment is made under different heads more or less varying, the general result differs but little, varying from a third to half of the produce in kind, with a proportionate increase in fixed money tax. Generally the cultivators receive for the first year of occupancy the whole of the produce, the second year a small proportion is assigned to the Chief, and the third year, unless the ground had required great outlay for clearing, he receives his full rights, as fixed by the deed of agreement passed to the Patel or Patels who have brought the rayats over to him.

16. Each plough pays a certain sum called Sánthi Wira, varying from eight to fifty rupees. The cultivators prefer a low money tax, and a larger payment in kind, because the losses incurred by drought are more equally divided. The payment in kind is called *Wajje*, also *Bhog*. A Sánthi of land varies all over the country: in some it is as much as can be ploughed by two bullocks, in others by three, and in some by four. In some districts this last is called a double Sánthi; in others six bullocks per plough are necessary to form a double Sánthi; and in some again, even three bullocks constitute a double Sánthi. These variations occasion similar changes in the revenue management. Generally a Sánthi of land is deemed to contain three Prájas, each Prája thirty Wigas or Bigas, and each Wiga a square of ninety-five cubits or forty-five yards.* For this extent of land are required for seed in land watered only by the moonsoon,

2½	maunds†	of Bájri.
1½	do.	Til.
20	do.	Wheat.
22½	do.	Grain.
9	do.	Kapásia or cotton seeds.

And the produce, say of bájri, which is the staple of the country, would be in good seasons ten kalsis, or 500 mans of bájri, which, at the average rate at such seasons of twelve annas per man, would give a return of 225 rupees per Sánthi. Now of this I take the Morvi Táluka as an example: forty rupees go to the Chief as Sánthi Wira; the produce is divided into five shares, of which the Chief receives one; of the remaining four, one is expended in reaping and harvesting, the extra labourers being paid in kind, (and this includes Bráhmins, Chárons, and the various mendicants who flock together at such seasons); and calculating a third share as necessary to meet the Sánthi Wira. It will be seen that two-fifths of the produce are realized by the cultivators, and about the same by the Chief; this as simple rent of his property, that in return for capital, stock, and labour. The rayat is, however, by no means clear of further demands; extra taxes (under the names of aval Paedásh,‡ Khola Pátar,§ Dhubak,‖ also Dhomba¶ Wira, Uchka, or tax on grain pits opened in seasons of scarcity; Chula Wira, tax on hearths; Umer Wira, that on the threshold of each house; Puchi Wira, on the tail of each bullock) are by one or other name imposed on him whenever the Darbár necessities urge its running the risk of killing the bird to get at the golden egg.

17. To illustrate the divers modes of raising the revenues of the country, I will add one more example, showing that in force in the Amreli Mahál of His Highness the Gáekwár. Here the Sánthi is calculated at fifty Wigas only, and to each is allotted half a Kos.** Each

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* Nominally, but in reality reduced to forty-two yards by the mode of applying the line and in some districts to less.

† Throughout calculated in the Surat maund of forty sers, each ser of forty rupees weight. The weights and measures differ all over Káthiáwár.

‡ First produce.

§ Spreading out the lap, *i.e.* begging for money in this way.

‖ Dhubak means literally a jump.

¶ A slap on the face.

** Well and fair of bullocks (15 Wigas) are estimated for one Kos. The reason of this diminution in the extent of the Sánthi, is the greater productiveness of the soil in this part of the peninsula.

13

Sánthi is calculated to produce in good seasons 450 mans of bájri, or Rs. 337½. From this the Darbár Sánthi Wira is as follows:—

	Rs.	a.	p.
Sánthi Wira, or fixed tax, per plough	23	0	0
Chándla Patti, or Wadháva,*	1	0	0
Shágird Pesha†	1	0	0
Jhámpa Kharach‡	2	0	0
Total per Sánthi ...	27	0	0
The Darbár Wajie is a fourth of the produce, or	84	6	0
Total ...	111	6	0
The cultivator receiving three-fourths and paying the Wira, leaves him	226	2	0
Total value of produce ...	337	8	0
The cultivator's annual expenses, exclusive of stock and wear and tear, are estimated per Sánthi, at	100	0	0
Balance ...	126	2	0

Thus, in Amreli the Darbár receives 111 rupees, and the rayat 126 rupees per Sánthi, which may be considered favourable to the latter; he is, however, subject to oppression in the estimate of the fruit of his labours. Throughout this Pargana this is made by what is called Dháli in opposition to Mákhal,‖ and the officer of Government will generally force him to consent to an over-estimate, or expose him to the loss of delay before he will permit him to reap.

18. In most districts the produce is brought to the public grain-yard of the village, where it is trodden out, winnowed, and measured. The Khalla is a spot outside the walls, selected for the purpose, &c., and prepared for each harvest by cow-dunging and beating down to the requisite smoothness and hardness. It is fenced round by thorns, and protected during the season by a guard. Here all the produce of the village land is carted, and a functionary from the Darbár attends to measure out his master's rights, not forgetting his own and those of sundry other officials, under the name of Kámdár no mápo (the Kárbhári's measure), the Kuvar's (prince's), the Bái's (wife's), the Khavás's's (household confidential slave's), the Haváldár's, and so forth. These exactions at the Khalla, and the loss the cultivator is apt to suffer by detention of the grain on the ground, from thefts, rats, &c., make him often compound for the whole, at a favourable rate to the Darbár, during the period of what is called the Kacha Dháli, or rough estimate, which is almost always made before the corn is ready for reaping, by some one officer or other of the Darbár.

19. All these customs, accidents, and risks, the Patel or Patels calculate on ere they take up their residence in a new quarter; but once having agreed to the terms offered, they receive a turban in token of engagement, from which they cannot draw back without exposing themselves to a fine entered in the agreement: they then proceed to form the village in the allotted quarter. The proportion of other classes per hundred ploughs is as follows:—Two families of Sutárs (carpenters), one to two of Lobárs (blacksmiths), two of Darjis (tailors), two of Khumbhárs (potters), one to two of Mochis (shoemakers), two of Hajjáms (barbers), four of Bharvárs (sheep and goatherds), eight to ten of Dhers (these act as curriers, and perform the rough work of the village), three or four of Banians (shopkeepers), eight to ten of Pasáitas,¶ all these classes hang together, and their dealings become so much mixed up with one another, that when a Patel, or leading cultivator of influence, quits one place for another, a proportion of these will always accompany him: there will generally be two or three leading men among them, who act as leaders of the rest—the Banis, who advances grain for seed, and money for bullocks; the man who, by money or by influence, can command the greatest number of ploughs; and the most skilful of the artisans. All these classes must settle the terms of their residence with the Darbár, but this is generally done by the leading person or persons named, and they have to pay certain taxes, according to the nature of their trade, one of the most striking of which is called *Vet*, or service performed for the Chief without payment. A community is thus got together, and as it increases in numbers it draws artisans and mechanics of a higher order, to suit the wants of a more advanced state of social existence. The cultivators, it will have been seen, have no property in the soil, which is exclusively that of the Chief. The Police also depends on him; he fixes the number of Pasáitas for whom he will grant lands, and maintains a Sipáhi or a Haváldár, who enforces the Darbár rights: in a larger community a Mehta (writer) or a Kotvál would be added, and extra Sipáhis, according to circumstances. If the village be in a frontier position, and likely to be involved in disputes about boundaries, or to suffer from theft, the

* This is a mere name for increasing the original tax.
† This is also a mere name for increasing the original tax.
‡ Village expenses.
§ Estimated by view.
‖ That by measure after the produce has been brought to the village grain-yard or Khalla.
¶ The Pasáita is the military police of the village, which it is his business to protect, and also to carry the communications to and fro between it and the Darbár; for this he receives a small portion of land to cultivate, free of all charge or incumbrance.

number of Pasáitas is augmented, without which protection indeed the cultivators would not remain. The Pasáitas are generally Mahomedans or Rajputs of low caste,* and the land given to them often passes from father to son, though it is optional with the Chief to remove them when he sees fit. The dependence on each other of the labouring classes, and the facility of migration, oppose a powerful barrier to undue exaction. The chief is a despot, it is true, unchecked by any Magna Charta or Code, but if he attempts too grossly to interfere with their rights, they can, and often do, desert him; on the other hand, when men have resided for years, perhaps for generations, with their families in one spot, they will put up with much hardship ere they are driven to quit the homes of their childhood.

20. Such seems to have been the earliest condition of society and tenure of land in this peninsula: but in like manner as the original proprietors have dwindled away into Mul Girásias, and many of these have been reduced by degrees to the condition of the mere Pasáita Rajput by poverty, by force, or by fraud; so the present customs tend to the same result, even under the peaceable sway of the British rule. The Bháyád in all cases have to be provided for, and the partition of land by each successive generation reduces the smaller shareholders to the necessity of changing their customs, or of providing for the present at the expense of the future; they pledge their estates to some wealthy Chief or individual, and however unwilling they are to part with land *Aghát* (in perpetuity), yet the result is the same, as they cannot redeem it, and thus by degrees property is again changing hands, and the proprietors going through the same course as the original owners of the soil, from whom their ancestors conquered or procured it. This transition is slow, the chain of events is long, but each generation adds a link to it. The notion of sovereignty being vested in the right over the soil is so strongly implanted, that the Bháyád, though paying tribute to the heads of their tribes, would resent as an insult any interference with the government of their villages or village. Where they are strong, therefore, the Chief leaves them pretty much to themselves; where weak, his mode of securing his purposes is by imposing Mohsals,† to be fed at their expense until they consent to do of themselves what is required: and this custom, in conformity with long established usage, has been copied by the British Government to enforce compliance with its requisitions.

21. Of civil or criminal law the people have no idea, nor do they seem sensible of the want: but such is ever the case in barbarous communities. Each caste manages its affairs by Panchâyets, where the leading men resemble some of our own select vestries, in meeting to talk and to eat at their neighbours' expense. The result is generally a fine on the offending party, also to be laid out in eating, besides any mode of adjustment that may be decided on. If a complaint of crime be lodged, one or more Sipáhis are quartered on the culprit until he pays what the Chief considers sufficient to atone for his offence, or he is thrown into confinement to undergo the same process and be released on furnishing security. Mulcting is almost the sole penalty: capital punishment is rarely inflicted save in two or three of the largest States. On inquiring into this subject, I ascertained that in two States of some consequence, the only punishment by death that could be remembered, occurred during the severe famine of 1812-13, when some men were put to death for the crime of having in their hunger killed and eaten cows! If a man have a debt to recover, he consents to give up a certain share of it to the Chief, who thereupon proceeds to coerce the debtor; but this process is often one of rival bidding for the Chief's favour. Powerful guarantees will carry the thing through without appealing to the Chief, but this is merely a supplying of his place by another; as a general rule, severity in the exercise of justice cannot be complained of. The people are left pretty much to themselves in the adjustment of their disputes; if, however, the Chief's passions be excited, he will not scruple to torture to obtain the information he seeks. One of the peculiar features in the criminal jurisprudence of the country, if such a term may be used, is a custom which prevails in many of the States, of keeping spies on the alert to report cases of breaches of chastity,‡ which are made to yield a rich crop to the Darbar treasury.

22. In point of education, the peninsula must be classed very low indeed: few of the Chiefs can read or write, and the persons who manage their affairs know little or nothing beyond their immediate sphere. Books are rare things, and unappreciated. In every town some small provision is made for schooling, but the funds set apart for this purpose are totally inadequate, and the little use they might be turned to is vitiated by the custom of the son taking the provision his father received before him as "Girás," without any check as to his fitness for the office. Government pay two Pandits at Rájkot, and from forty to fifty pupils attend, but their parents withdraw them before they are advanced beyond the simple rudiments of arithmetic, conceiving this to be all that is necessary; and I regret to say that the Chiefs and other leading men have shown the most entire apathy on the subject of education. Some very intelligent and respectable Presbyterian Clergymen, from the north of Ireland, have recently established themselves as Missionaries at Rájkot, and devote their time to the instruction of youth in English as well as the local dialect, and it may be hoped much benefit may eventually accrue from their labours.

* Low caste is perhaps an improper term, for they are often of respectable caste per se; but from having lost their land by the process of time, have become forced to labour. Low condition in life would be their correct description.

† From an Arabic root, and implying persons sent.

‡ The term used to denote the offence is Chámcheri.

23. The Bráminical priesthood, as a body, can scarcely be said to have any weight in the country; there are no colleges for their education. The father gives the son such smattering of spiritual matters as may suffice to gain his bread; some pretend to cast horoscopes, and are consulted on births for the purpose; a few are sufficiently versed in the Hindu astronomical tables to be able to calculate eclipses, and some three or four of these are well acquainted with Sanscrit; but I doubt whether the whole province could produce one person coming under the denomination of a learned Pandit. The late Ranchorji, of Junágad, a Nágar Brámin, to whose family, as Dewáns of the Nawáb, the Junágad dynasty owes much of its present power, was the nearest approach to an educated native gentleman the country contained. His tastes and habits of thought were above his age; but he departed without casting his mantle on a successor. The Nágar community is very powerful in the peninsula; they are by profession a *corps diplomatique*, and devoted to the arts of government: their principal residence is Junágad, but there are many families at Navánagar, Bhávnagar, and other large towns.* One family received a grant of land during the time of the Subáhs, and are the present Chiefs of the Vasávad Táluka; but these have given up the industrious habits of their race, and taken to opium and indolence, in imitation of the other lords of the soil. The Nágars are a shrewd race, and work their way into almost every Darbár by their ability and tact: most of the native servants of Government are of this class. The number in the peninsula is estimated at 1,263 families, of which 920 call themselves simply Nágars, in contradistinction to the remaining 343, who are termed Brámins. The caste is, however, the same; but the habits of the more numerous body are purely secular, whilst the others live by alms and the practice of their religion. The above estimate is exclusive of numerous Nágar families from Ahmedábad, and other parts of Gujarát, temporarily residing within the province.

24. The Jains or Shrávaks, whose derivation from the Budhists is so apparent yet difficult to trace, are very numerous; scarcely a village of any size that has not two or three or more families. The Banians are almost wholly of this class, though there are a few Vishnuvites. I have spoken of their beautiful temples on the Pálitána and Girnár mountains: at stated periods bands of pilgrims, called Sangs, thousands in number, visit these places to worship, from Márwár and other parts of India. These Banians form the bankers of the province, and have embued the Rajput, and even the Mussalmán Zamindárs, with some of their tenderness for animal life. In many parts of Káthiáwár they openly protect them in the plunder, or, as they term it, rescue of cows, sheep, poultry, &c., from persons whose object they suspect to be slaughter: in this they are aided by the influence of the Nágar Brámins. It would require a report of itself to do justice to the habits of this peculiar race, and to the position they occupy in the peninsula.

25. The remaining portion of the population is made up of Lohánas, Ahírs without "Girás," Rebáris, Kunbis, Mers, mixed Rajput races of low condition, Kolis, Mehmons, and numerous Mahomedan tribes from Sind, Mekrán, Beluchistán, and Arabia, which last classes constitute for the greater part the Sibandi of the province. The Miánas from Kutch, who have obtained land at Mália, are well known as a formidable race of plunderers: a powerful band of these outlaws, who disturbed the peace of the country by their outrages, were tried by the Political Agent's court in 1839; since which they have refrained from any great excesses, and none of them have gone out into Bhárvatya. The Wádhels and Waghers of Okhámandal, the latter especially, very much resemble the Miánas in their turbulent and plundering propensities, although they have not, like the last, exchanged the Hindu faith for that of the Prophet. The vigour of the Gáekwár's administration at Okha has happily succeeded in keeping them within bounds by land, and by sea the British flag prevents piracy.† The people now most likely to disturb the peace of the country are the Mekránis: all these men are soldiers by profession, ready to commit every crime under heaven for any body who will pay them. Attempts have been made to check the increase of this body, but without success. With such a multitude of Bandars, and apathy on the part of the Chiefs they belong to, the Political Agent has no means of tracing the migration of these bodies, and the rules to check their increase are inoperative. The Sindis, called Bávars, have many of them obtained land, which serves as some check against the proceedings of their countrymen. Some of these are, however, always to be found whenever a Bhárvatya of consequence holds out his banner. The Arabs are less prone to take service with Bhárvatyas, and are considered the most respectable of the military class, both as to fidelity and character. The Kolis all along the eastern border are a very troublesome race, prone to plunder, and assemble themselves in gangs for any desperate enterprise, for which a double jurisdiction affords them facilities. Generally speaking, the Police of their respective districts is tolerably well maintained by the Chiefs, and the system of mutual responsibility, which enables one State to claim from another losses traced to or incurred therein, seems well suited to the present state of society. No credit is due to the Chiefs on this account, as they never give compensation without being forced to it by the interference of the Political Agent, and but too many of them are apt to retain secret shares of the plunder.

26. Rájkot seems to have been selected for the residence of the British force and of the Political Agent's establishment, from its central situation from the Aji river, which

* A table is given in Appendix O, showing number and places of residence.

† Petty piracy was carried on a few years back under connivance of the Gáekwár manager, who was surrendered by His Highness, and convicted of the offence before the Political Agent's court in 1840.

passes the town, retaining water in all seasons, and from the abundance of forage in its vicinity. An annual rent of Rs. 3,000 is paid to the Chief for the ground thus occupied. The head-quarters of the Contingent of Irregular Horse furnished by His Highness the Gáekwár, are stationed sixty miles due south of Rájkot, near the petty village of Mánikvára, where the vicinity of the Gir hills is of advantage in the way of forage and wood, whilst the constant resort thither of Bhárvatyas renders the neighbourhood of cavalry expedient. This Contingent furnishes *Thánas* of small bodies of horse along the eastern frontier, for the protection of that line of trade with Central India. A detachment of horse and foot * help to keep the turbulent Miánas in order at Mália.† There is also an outpost of a hundred regular infantry at Porbandar, furnished to the Rána by treaty, and for which a share (Rs. 26,001 per annum) of the customs of that port were ceded to the Honourable Company in 1809. With the exceptions above given, the Police of the peninsula is maintained by its several States: the Sibandi kept up by them for the purpose, may be estimated at 4,300 horse and about 12,000 foot, as per accompanying list (Appendix P).

27. Suráshtra has been known as holy land to the Hindus from the oldest period to which their history can be traced. The Tráveni, or junction of three waters,‡ near Pattan, where Krishna died, and Dwárka, where temples are raised in his honour, form, to this day, the resort of thousands of pilgrims from all parts of India. Dwárka is deemed one of the four great Tirats of India, and the peninsula abounds with spots that their Puráns have rendered sacred. These circumstances have thrown a religious colouring over the population, which exhibits itself in the charitable provision set apart in every town and village for pilgrims and travellers, in the number of Gosáins and ascetics constantly traversing the country. There are upwards of a score of persons called Gosáinji Maháráj, who visit the peninsula periodically in great state, like so many Popes, to receive adoration and money from their flocks; besides the four *Thánaks* or stations at Junágad, Amreli, Navánagar, and Porbandar, where their mightinesses reside: these are exclusively of the Vishnu sect. The Jains have their hierarchy also, of Puj and Shri Puj, bishop and archbishop. There are institutions termed Mants, resembling monasteries and the religious orders of the Roman Church. The following places contain the most remarkable: Gorak Mádi, Tarnethar, Sita, Gopnáth, and Bimnáth. These have been endowed with land by the piety or ostentation of succeeding Chiefs, and their rights are respected by the community. The abbot is termed *Báwa* or father, also *Guru* or spiritual guide; a disciple or follower, *Chela*. The most remarkable is perhaps the first on the list, which I hope I shall not be trespassing too much on the time of the Honourable Board by describing, as throwing light on the manners and institutions of the country. The Báwa Piárnath of Gorak Mádi, a venerable old man of sixty-two, enjoys several villages in the neighbourhood of the sacred Saraswati, which first feeds the holy reservoir of Prádi, § and after washing the walls of the Báwa's palace, empties itself into the equally sacred Tráveni,‖ about seven miles from his residence. Goraknath, the Guru of Rukmábái, the wife of Krishna, is the deity of this Mant: his shrine lies deep underground in the village of Gorak Mádi, to which he has given his name. The Báwa has here his *Gádi*, and is surrounded by about forty brethren, who are all distinguished by the peculiar custom of slitting the central cartilage of both ears, whence Khánphatti ¶ (ear split) has become the designation of their tribe. This is the sect that, under the name of Náth, has excited such notice at Jodhpur by their influence over Mán Sing. Gorak Mádi is said to be the Kibla of the brotherhood, and Báwa Piárnáth the head of all. The late Junágad Naváb gave him the village of Bosan in return for an elephant which the Báwa brought with him from Jodhpur seven or eight years ago, the gift of its sovereign on this visit to him of his spiritual father. This establishment, like the monasteries of the west, holds everything in common, and its members are under vows of celibacy: the Báwa is alone exempted from this vow, in order to keep up the succession; but failing issue, he adopts (in common with the other Mants of the country who are not thus released from their vows) a Chela or spiritual son, from among his flock. The manners and appearance of the Báwa Piárnáth are prepossessing, whilst those of his Chela are the reverse. The ceremony of initiation is performed in youth. They receive from most of the Hindu castes, not being particular about parentage, though ostensibly they neither accept Mahomedans nor Dhers. The ear is slit open in the centre to the length of an inch, and the wound kept open by a stick of Nim wood, wrapt round with the soft downy feather of a peacock's quill, and kept wet. When sufficiently healed, large but light rings of lacquered earthenware are inserted, and after a year these are exchanged for rings of wood, horn, or hollowed metal, silver, or gold. These rings they consider the symbol and stay of their faith, and the Báwa informed me no Khánphatti ever survived their loss; whether breaking through of its own weight or torn off by others, Goraknáth's displeasure was supposed equally manifest, and the brother was buried alive: but this indeed was the will of the parties, who could not be brought to survive the disgrace. As an instance, he mentioned one of his flock, whose ring some years ago had been cut off by a Bhárvátya, and a companion killed: he, the Báwa, and others endeavoured to persuade the survivor to let the ear be sown up and the ring replaced, but the sufferer was deaf to all entreaty, saying, "All things happen by God's command, and this is his token that I should not survive my brother." They were accordingly buried together in the same grave. The only worship of the Khánphattis seems to be that of Goraknáth, but they acknowledge

* A company of a hundred Arabs is under the Political Agent, who are paid from the Junágad Chauth.

† The Contingent are of great service in the Mohsul duty of the country—a duty totally unsuited to disciplined troops.

‡ Viz. the Sea, and the Hara and Saraswati Rivers. The ashes of Krishna are supposed to be here entombed.

§ Also called Prábhi Pattan and Prábhi Kund. The last word signifies reservoir of water.

‖ See note at the commencement of this paragraph.

¶ Pronounced Kanphatty.

the Hindu gods: they are under no restraint in matters of food, excepting the cow, which is held sacred, and the hog, which is unclean; they eat freely of fish, flesh, and fowl. All travellers are hospitably received and fed, this being a part of their code. Their religion otherwise appears to consist in worshipping their idol once morning and evening; the rest of the day is passed in amusement or in indolence, except during their stated period of meals, when they assemble together to feast with such strangers as may wish to join them. Mental recreation seems an unknown thing among them. The Bâwa himself, in his old age, betakes himself to fishing, but when younger his sport was more extended. Judging from the appearance of the brotherhood, ablution forms no portion of their ritual: they wear the dingy red Gosáin turban, which, with their huge earrings, form their only distinguishing marks. Notwithstanding their disregard to animal life in a country where such efforts are made to save the vilest reptiles, such is the inconsistent character of the Hindu creed, that the Bâwa is looked up to as a holy man by all classes! and I was informed that on his visits to Jodhpur the sovereign refused to sit on a chair in his presence.

28. The above details represent a peculiar state of society, whether as respects the religious fraternities themselves or the people who encourage their existence. Ignorance and superstition is the condition of all; but there is a fund of natural religion evident herein which gives token of better things when once the mind shall have expanded beyond its present chrysalite state. The influence of the Bhâts and Chârons over the community is generally on the wane; and, although the Chiefs still continue to squander money in presents to them on marriages and other State occasions, yet their dread of their incantations and Trágás is seldom retained. I have known several instances of lives being taken and much blood shed without the least effect being produced, whereas, at the beginning of this century, a single life offered in Trága would have subdued the most stubborn landholder; * nothing, however, can prove the great change that has occurred during the short period of our rule in this province more than in quoting Colonel Walker's words that "the Chieftain is aware that, without the aid of the Bhât, *he can make no settlement* with Government," and in stating that at the present time there is not a single Bhât so employed.

29. In alluding to hospitality as a marked feature of the country, I have made no allusion to the prevalent use of opium, which, on all occasions of a festive nature, or of equals associating with one another, is the universal token of friendship; it would require a chapter to treat on the use and effects of this drug: few Girásias abstain from it, and some consume the enormous quantity of a hundred grains a day.† There are few parts of the world where, as in Káthiáwár, a traveller, whatever his condition in life, may make sure of food at any village he may halt at. The *Mehmán Kharach*, as it is termed, is provided for by a roster, every householder having in turn to supply provision for the chance guest, and there is generally a Chowra, a temple, a Thákorváda, or sheltered place of some kind, where the pilgrim may rest himself.

30. It would occupy too much space to notice in detail the habits of the various tribes of the peninsula: the marriage customs of the Káttys spoken of by MacMurdo, wherein the bridegroom had to carry off the bride *vi et armis*, have entirely fallen into disuse; in them may be traced a connection with the Scythian tribes, from whom they have been supposed to be derived: to this day similar customs are in force among the Turkománs. It would be wrong, however, to conclude any description of this people without alluding to the prominent part taken by the fairer sex in politics and in all the relations of life. The wives of the Rajputs have generally more to do with the management of their estates than their lords; these are sunk in sloth and debauchery, whilst the ladies, whose intellects the use of opium has not clouded, hold, either directly or indirectly, the reins of government. This remark is less applicable to the Káttys except as to indirect influence, but between the Mahomedan and Rajput States there is little difference. It is a strange inconsistency that the Rajput and Mahomedan women, with whom the rule of the *Parda* ‡ is so rigid, should push themselves prominently forward in public affairs, whilst it should be the reverse with the Káttys, with whom, properly speaking, the notion has no existence, but who have merely given way to the customs of other leading tribes in entertaining any desire for the concealment of females. The Kátty women have their natural rights,§ and seem to wish no more; while the others, who are debarred of them, take much more than they are entitled to. At present the Rajput Táluknas of Wadhwán and Limbdi are directly governed by female regents; and the Mahomedan ones of Junágad and Mángrol. Porbandar was better managed by the recently deceased widow of Rána Khimáji than it now is by her son Wikmáji. The Parda adds nothing to the character of chastity of the sex; and fictitious pregnancies amongst the widows are the general if not invariable consequences of the decease of a husband without heirs amongst the Rajput Chieftains. These have generally from two to four wives, according to their wealth; but no limit is assigned beyond that of their convenience and the intrigues of the Darbár for influence. The Mahomedan laws and

* A striking case of Trága is mentioned in Colonel Walker's report of 15th May 1808, paras. 73 to 82, which succeeded; whilst last year a more bloody one was committed against the son of the same Chief, without his appearing to trouble himself in the least: this is one fact out of many.

† The celebrated Bhárwatya Chámpráj Wála, when in the Rájkot jail, wasted gradually away until his dose of opium was augmented to ninety grains a day.

‡ Certain always interposed between the male visitor and the lady of the house.

§ I mean as to social position, but must exclude from this the law of inheritance, which grossly neglects the females; for instance Mula Wála, the present chief proprietor of Jetpur, has inherited the estates of two elder brothers, whilst the daughters of one of them have been left nearly destitute, and a mere life-maintenance only given for themselves and the two widows.

customs need no description. The Káttys limit themselves generally to one wife, and the character of their females ranks far higher than that of the other two predominant tribes—a necessary result from their higher position in the social scale, since they are treated by the husband more as companions; and even when he has more than one wife all share alike in his society. Nothing can prove the degrading effects of polygamy, as practised in this peninsula, more fully than the dread entertained by every Rajput Chieftain of being poisoned by his wives, especially if any one have an heir to the Gádi: food prepared by them is never touched but with due precaution; but the Chiefs of the peninsula are too ignorant to reflect on the evils of polygamy though daily brought home to their own doors.

31. This letter has already reached to such a length that I must hasten to curtail my remaining observations, leaving altogether for a subsequent report a sketch of the present condition of the principal States, which information may be deemed of an ephemeral nature, and best therefore kept separate from a report that attempts to give a view of the more permanent features of the country.

32. *Ports and Traffic.*—I enclose a list of all the Bandars of the peninsula (Appendix Q). The best, and from which traffic is chiefly carried on, are the following: In the Gulf of Kutch—Joria, Saláya, and Vawánia; on the west coast—Porbandar and Biláwal (or Viravál), and a good deal of cotton is exported from Mangrol, though its port is little better than an open roadstead; on the south—Diu, Jáffrábád, and Mowa; and in the Cambay Gulf—Gogha, Bhávnagar, and Dholera. The chief trade of the country is with Bombay, and the principal export, cotton; but, as shown in my account of Bards, there is commercial intercourse with Africa, Arabia, Mekran, Sind, Kutch, and the whole line of the western coast of the continent, and a small coasting trade is carried on by vessels from the Persian Gulf. The exports are cotton, wool, grain (chiefly bájri, wheat, and til), ghi, gur, oil (extracted from til), horses, and cattle. The imports are bales of cloths and piece-goods, and various European manufactures and goods, cutlery, and metals; wood and cocoanuts from the Malabar coast; ivory and spices from Africa and Arabia; dates and stone fruits from the Persian Gulf; rice and oxen from Sind. Opium, dyes, and cloths for wearing apparel are brought from Márwár.

33. *Metals, Minerals, &c.*—Iron is manufactured from native ore found in Hállár and Barda, to the extent of about a hundred tons annually;* copper is said to exist in the small ridge of hills running southward from Bhadle, and also near Navánagar, but I have had no opportunity of testing these statements, and no mines are ever known to have been worked. Gold in minute quantities can be obtained, it is said, by washing the sand of the Sonrekha† river, that springs from the Girnár; but the expense of extracting it exceeds the value of the produce. I cannot trace any authority for the statement, in one of Captain MacMurdo's papers, that gold was found in the bed of the Aji river, nor the existence of any other metal; neither is any coal to be found. Pearls of an inferior quality are procured from the banks in the Kutch Gulf between Navánagar and Joria. Mineral springs exist at Pind Tárak, in Okhámandal, and at Tulsi Shám in the Ghir, but they have not, I believe, been analyzed. The latter is a hot spring, the temperature of which is too high to permit of persons bathing in the first basin built to receive it; for this purpose a chain of reservoirs is constructed, and the place is, of course, considered holy; the Hindus having no idea of accounting for such deviations from the usual course of nature but by the miraculous intervention of some one of their many deities.

34. *Agricultural Products.*—Cotton is the grand staple of the country as far as the export trade is concerned. It is estimated that 2,67,606½ Indian mans‡ are grown, as per annexed return (Appendix R), of which amount nearly half is exported. Wool has of late years also become an article of external traffic, and the facilities for breeding sheep which the pasturage of the country affords, and the quality of the wool in fineness and softness, bid fair for a considerable increase in this article, and might repay an European speculator who could devote attention to improvement of the breed. Most, if not all of the Indian grains are here raised, but the staple of the peninsula is bájri, except in seasons of drought, when jovári is the chief article of food. This is owing to the nature of this grain, which admits of its being kept underground in pits for several years, whereas the other grains spoil by so keeping. Jovári is, therefore, the standing resource in times of famine. Wheat is raised in Jhálávád by the monsoon, but in other parts of the peninsula it is grown only by irrigation: the number of wells enable the inhabitants to grow enough for their maintenance during partial droughts, though the cattle of course suffer on such occasions. Sugarcane is grown all over the country; but nothing beyond the common sort of Gur is manufactured. An attempt was made by the Sunderji family some years ago, but failed. As the price of grain forms one of the elements by which to judge of the state of society, I do myself the honour to annex a statement (Appendix S) showing the variations therein, during the last half century, in different parts of the country.

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* On this subject a report was transmitted to Government in 1837, which has since been published by the Agricultural Committee of the Royal Asiatic Society of London.

† Literally gold dust, which is the old Sanscrit name for it, "Suwarn Sikta," found inscribed on the Girnár Rock; whether it be the same river as the "Palashi," or Pála Sina, also mentioned therein but applying to a different portion of it, or a separate stream, I have not been able to ascertain.

‡ Of 40 sers, 80 rupees to the ser.

35. *Domestic Animals.*—The Káthiáwár breed of horses has long been celebrated in India. I find a letter from Government in the records,* in which the superiority of the original Káthiáwár horse for cavalry purposes over every other breed in India, is stated as an established fact; and the opinions of Lieutenant-Colonel L. Stanhope and Officers of the 17th Dragoons are quoted, that this regiment (supplied chiefly from Káthiáwar) was in 1813 better mounted than any corps in His Majesty's service. Since then, the breed seems to have deteriorated, partly from the changed habits of the Katty breeders, partly by the dreadful famine of 1812-13 which swept away thousands and partly from the sale of horses which are withdrawn from the country at an early age; the Káthys and indeed all the Chiefs of the peninsula, preferring mares for their personal use. Unless some active measures are taken by Government to prevent further deterioration, it is to be feared that the race will lose for ever its distinguishing character. The cow, of the species termed Desán, is a native of the western and central districts of Káthiáwár† very much prized both in and out of the province. Buffaloes, and the other cattle common to the continent, are in abundance. A really good Desán cow will bring its owner as high a price as forty rupees, and a milch buffalo sixty. In Okhámandal a small breed of camels is reared, as also in some other quarters, but the breed is very inferior to that of Márwár.

36. *Feræ Naturæ.*—Lions are to be found in various parts of the country. It is quite a mistaken notion of the European naturalist to speak of the maneless lion of Gujarát; their mane is less than that of the African lion, perhaps owing to the jungly nature of the districts they frequent, whilst those of Africa roam at large over the vast plains of that continent. Cycles of time may possibly suffice to produce a change in the breed corresponding to the habitat of the genus, but even if otherwise, the quantity of hair lost during the course of years by any one denizen of the thorny forests may account for its diminution. In size and ferocity they equal the lions of Africa, though the last point is perhaps doubtful. Panthers (the spotted leopard) and cheetas‡ (or the hunting tiger) are very common; so are the Nilgái: and as to the common red antelope, hundreds may be seen on a day's march in almost every direction. The black buck, the most beautiful perhaps of the antelope species, abounds in certain districts only. The Genus Cervus (the Sambre) is to be met with only in the Ghir, where also the Chital or spotted deer is said to reside. Hogs, hyænas, wolves, jackals, the wild cat, foxes, porcupines, and the smaller vermin, abound. One of the most striking characteristics of the peninsula are the rats which appear at intervals in myriads, to the great detriment of the country. The year Samvat 1871 (A.D 1814-15) goes by the name of the Rat Year, "Undrio Sál," from the famine produced by their ravages; and so recently as the year before last, great injury was done by these mischievous vermin: they appear suddenly in dense masses, past all counting, as if springing from the earth, about the harvest season: nothing can stop them—fires, ditches, and water have been tried in vain; they move along, a mighty host, eating up all that comes in their way; all at once they vanish as if by magic, and for years not one is to be seen: they are about double the size of the common rat, and of a reddish sandy colour. The armadillo, or at least an animal very much resembling it in habits and appearance, is sometimes to be met with: the scales of this species are loose, like the greaves of chain armour, and not hide-bound as in the American armadillos.§

37. *Manufactures and Arts* have nearly been annihilated by the united power of capital and machinery in England, and the invention of steam: those still existing are simple, and suited only to the wants of the population. Dungari, both fine and coarse, is woven in almost every town by the Dhers, one of whose occupations it is considered; but the Mehman tribe are also considerable manufacturers. Coarse woollens are woven in many parts of the country, especially in Dhoráji, where also carpets are made. Linen seems unknown. Silk is manufactured at Nagar and Porbandar from the raw material imported from Bombay, but I doubt whether the speculation has answered. Cloths are dyed all over the country, but those of Navánagar are most prized. The carpenters, blacksmiths, and stone-masons of Káthiáwár are equal in skill to those of any part of India, exclusive of the capitals; the blacksmiths are most prized who have immigrated from Kutch. Good matchlocks, swords, daggers, &c., are manufactured within the peninsula. Judging from the architecture and tracery on some of the old temples, the art of sculpture would seem to have deteriorated, as the more modern figures are deficient in proportion and grace, whilst the ancient ones show a master's touch. There are three mints in the country, where silver is coined: the Diván Sháí Coree of Junágad, the Jám Sháí of Navánagar, and the Rána Sháí of Por-

* From Mr. Chief Secretary Norris to Captain H. Jamieson, Superintendent of Breeding Establishment, dated 15th February 1827.

† I allude to the Prant so called, and not Surashtra generally. The former I spell, for distinction sake, agreeably to the Native orthography; but I have left the term Káthiáwar for the peninsula, as usually written by English authorities.

‡ Writing as a sportsman, I should say that the Government table, which gives an equal reward for the destruction of these two animals, is founded on an erroneous principle. The panther is by far the most destructive of the two, and most dangerous to assail.

§ Since writing the above, I have been informed by Dr. Nicholson that the specific name of this animal is "Manis Crassicaudata".

bandar, but the die is of rude construction. The art of painting, or even of design, seems unknown, and that of music is in a very low state. Printing and lithography have no existence.

38. *Roads and Communications.*—There are no made roads or canals in the country; the soil however permits of good natural roads, and the drainage by multitudes of streams prevents even the black soil from seriously interfering with monsoon communication. The roads might be rendered excellent by small outlay, but the Chiefs are indifferent to the improvement of their estates, and the tenure by which the best kárbháris hold their power is too fragile for them to attempt deviation from the customary routine.

39. This peninsula contains in itself the elements of natural strength. Its geographical position and numerous ports point it out as the connecting link between Africa, Arabia, Persia, and the Indian continent: its soil is productive, especially Sorath and Káthiáwár. The Gir forests produce timber for building, and abundance of fuel. Iron might be worked to any extent, as the ore abounds. The horses and cattle are of good description, and no country possesses greater facilities for internal communication; but under the rule of semi-barbarian Chieftains, it may be termed a giant asleep. A languid circulation goes on sufficient to preserve existence, but otherwise there are no signs of life. It rests with the British Government to arouse it from its sleep and to turn its energies to account.

(Signed) G. LEG. JACOB,
Acting Political Agent.

APPENDICES.

H 263—6

APPEN

FINANCIAL AND STA

PRÁNT OR DIVISION

Table of Tálukas as per Colonel Walker's Permanent Settlement, showing

N.B.—The Tribute of this Province was

Number in Mr. Elliot's List.	Number of Separate Jurisdictions.	Class.	Names of Tálukas.	Number of Towns or Villages in each Táluka.	Estimated Population.	British Tribute as fixed, or supposed to have been fixed, by Colonel Walker.	Permanent Remissions or Corrections.	Authority for Remissions or Corrections.
						Rs. a. p.	Rs. a. p.	
1	1	2	Halvad Dhrángadra	a114	51,709	48,909 0 0	5,000 0 0	Government Letter, 13th January 1831, and Government Letter, dated 16th November 1840, No.2501, paragraphs 2 and 3.
2	2a	2	Limbdi	72	...	b 51,931 0 0	.....	... ..
			Deduct belonging to it but under Ahmedabad.	33				
			Balance under this Agency ...	c 39	27,820			
3	3	3	Kanthária	2	1,120	1,010 0 0	.....	.....
4	4	3	Károl	2	380	753 8 0	.....	.....
5	5	3	Kamálpur	1	160	837 8 0	.....	.....
6	6	3	Kamlo	2	300	783 0 0	.....	.....
7	7	3	Geri	2	320	1,296 0 0	.....	.....
8	8	3	Chachano...	1	160	343 0 0	.....	.....
9	9	3	Chalala	1	200	1,048 0 0	.....	.....
10	10	3	Jakkan	1	160	261 0 0	.....	.....
28	11	3	Khándia	1	200	870 0 0	.....	.....
12	12	3	Talsána	3	720	985 8 0	.....	.....
13	13	3	Távi	1	120	333 0 0	.....	.....
14	14	3	Devlia	2	300	504 0 0	.....	.....
15	15	3	Darod	1	140	325 0 0	.....	.....
16	16	3	Palali	2	80	385 8 0	.....	.....
17	17	3	Bhatka	3	1,000	1,399 0 0	.....	.....
18	18	3	Bhathán	1	160	692 0 0	.....	.....
19	19	3	Bhalgámra	3	600	1,512 0 0	.....	.....
20	20	3	Bhadvána...	b 2	400	1,078 0 0	.....	... ..
21	21	3	Lálisd	1	200	891 0 0	.....	.....
22	22	3	Wanáia	1	360	428 0 0	.....	.....
23	23	3	Samla	2	400	1,035 8 0	.....	... ..
24	24	3	Sánka	1	300	599 0 0	.....	.....
25	25	3	Untri	1	240	532 0 0	.....	.....
26	26	3	Ankevália	3	800	1,403 0 0	.....	.....
			Total Limbdi Bhayad ...	40	9,040	19,947 8 0	.....	.....
			N.B.—Nine villages of the Limbdi Bhayad under Ahmedabad, not included in the above list.					
27	27	2	Wadhwán	36	...	28,331 0 0	500 0 0	.....
			Deduct belonging to it, but under Ahmedabad.	6				
			Balance under this Agency ...	30	32,220			
11	28	3	Jhámpodar	1	200	148 8 0	.....	.....
29	29	3	Kherali	2	800	702 0 0	.....	... ..
30	30	3	Gundisli	2	800	1,520 0 0	.....	.....
31	31	3	Jhanmar...	1	160	501 0 0	.....	.....
32	32	3	Dudrej	2	800	1,189 8 0	.....	.....
33	33	3	Shikora	1	240	513 0 0	.....	.....
34	34	3	Rájpur	2	800	2,804 0 0	200 0 0	Government Letter, 16th November 1840, paragraph 5.
35	35	3	Warod	3	1,200	1,553 8 0	202 0 0	Ditto
36	36	3	Wana	3	7,360	4,011 0 0	.....	.....
			Total Wadhwán Bhayad ...	17	12,960	12,971 8 0	402 0 0	.....

Of the Wadhwán Bhayad.

DIX A.

TISTICAL TABLES,

OF JHÁLA'VA'D.

subsequent Alterations and present Number of Separate Jurisdictions.

originally fixed in Ahmedabad Sicca Rupees.

Correct Balance now due by each Tributary.	Zortalabi to the Navab of Junágad, as consolidated from various Currencies into Ahmedabad Sicca Rupees.	Total amount permanently due from each Táluka, calculated in Ahmedabad Sicca Rupees.	Temporary Remissions granted in Samvat 1897 (A.D. 1840-41).	Remarks.
Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	
43,909 0 0	4,325 0 0	48,234 0 0	4,909 0 0	A.—Not including 16 waste villages.
51,931 0 0	1,501 0 0	53,432 0 0	.....	B.—Of this amount a sum of Rs. 16,250 is credited to the Chief for realisations made by the Collector of Ahmedabad on account of his pargana of Barvála, which was subject to that zilla since its original formation; but as the same had previously formed a part of the Limbdi Táluka, the same has been brought on Colonel Walker's permanent settlement of Káthiáwár tribute.
1,610 0 0	225 0 0	1,835 0 0	.....	C.—Not including two waste villages, viz., Chálla and Wenjráj.
758 8 0	100 0 0	858 8 0	.....	
837 8 0	.....	837 8 0	.....	
788 0 0	150 0 0	938 0 0	.....	
1,296 0 0	150 0 0	1,446 0 0	.....	
343 0 0	.....	343 0 0	.....	
1,048 0 0	84 8 0	1,132 8 0	.....	
261 0 0	50 0 0	311 0 0	.....	
870 0 0	87 8 0	957 8 0	.....	The several States belong to the different branches of the Limbdi Bháyad.
985 8 0	150 0 0	1,135 8 0	.....	
335 0 0	27 0 0	362 0 0	.....	
504 0 0	60 0 0	564 0 0	.....	
395 0 0	54 8 0	449 8 0	.....	
385 8 0	50 0 0	435 8 0	.....	
1,899 0 0	301 0 0	2,200 0 0	.....	
692 0 0	65 4 0	757 4 0	.....	
1,512 0 0	113 0 0	1,625 0 0	.....	
1,078 0 0	90 0 0	1,168 0 0	.....	D.—Not including one waste village, viz., Chabáli.
391 0 0	.....	391 0 0	.....	
428 0 0	.....	428 0 0	.....	
1,035 8 0	112 8 0	1,148 0 0	.....	
500 0 0	69 12 0	629 12 0	.....	
532 0 0	50 0 0	582 0 0	.....	
1,403 0 0	244 0 0	1,647 0 0	.....	
19,947 8 0	2,234 0 0	22,181 8 0	.....	
27,831 0 0	2,896 0 0	30,727 0 0	.....	
148 8 0	.....	148 8 0	.....	
732 0 0	.....	732 0 0	.....	
1,520 0 0	.....	1,520 0 0	.....	
501 0 0	.....	501 0 0	.....	
1,189 8 0	105 0 0	1,294 8 0	.....	
512 0 0	.....	512 0 0	.....	
2,604 0 0	201 0 0	2,805 0 0	.....	
1,351 8 0	300 0 0	1,651 8 0	.....	
4,011 0 0	300 0 0	4,311 0 0	.....	
12,569 8 0	906 0 0	13,475 8 0	.....	

Tabular Summary of the Wadhwán Táluka.

Prants.	Villages.	Population.	British Tribute in Ahmedabad.	Gáekwár Tribute in Ahmedabad.	Zortalabi in Ahmedabad.	Total.
			Rs. a. p.		Rs. a. p.	Rs. a. p.
Jhálávád Total as shown in this list ...	30	32,220	27,831 0 0	...	2,896 0 0	30,727 0 0
Kezála in Káthiáwár	1	60	67 1 7	...	.....	67 1 7
Grand Total of Wadhwán ...	31	32,280	27,898 1 7	...	2,896 0 0	30,794 1 7

Number in Mr. Blane's List.	Number of Separate Jurisdiction.	Class.	Names of Talukas.	Number of Towns or Villages in each Taluka.	Estimated Population.	British Tribute as fixed, or supposed to have been fixed, by Colonel Walker.	Permanent Remissions or Corrections.	Authority for Remissions or Corrections.
						Rs. a. p.	Rs. a. p.	
37	37	2	Wankáner	70	14,000	18,809 0 0	.....	.....
	38	3	Moshria	1	240	.....	.....	.....
38	39	2	Thán Lakhtar	35	...	7,502 0 0	201 0 0	Government Letter, 16th November 1840, paragraph 5.
			Deduct under Ahmedabad ...	4				
			Balance under this Agency ...	31	28,000			
	40	3	Wishalgad	6	2,820	.....	.....	.....
39	41	3	Kesria Thán Bhayad	1	100	300 0 0	.....	.....
40	42	3	Muli	19	9,600	8,908 0 0	810 0 0	Government Letter, 16th November 1840, paragraph 5.
41	43	3	Munjpur Muli Bhayad	1	600	651 0 0	.....	.....
42	44	2	Sayla	22	7,952	18,782 0 0	.....	.....
43	45	3	Chura	12	5,160	6,978 0 0	.....	.....
44	46	3	Karmar of the Chura ditto ...	1	300	151 0 0	.....	.....
45	47	3	Dasada	20	7,200	14,001 0 0	.....	.....
46	48	3	Bajána	26	9,320	8,615 0 0	.....	.....
47	49	3	Patri	6	800	5,632 0 0	.....	.....
48	50	3	Jhinjhuvada	13	7,960	12,005 0 0	.....	.....
49	51	3	Wanod	13	...	2,108 0 0	.....	.....
			Deduct under Ahmedabad and Pattan.	8				
			Balance under this Agency ...	5	4,284			

A—*continued.*

OF JHA'LA'VA'D—*continued.*

Current Balance now due by each Tributary.	Receipts to the Navab of Junagad, as consolidated from various Currencies into Ahmedabad Siccа Rupees.	Total amount permanently due from each Táluka, calculated in Ahmedabad Siccа Rupees.	Temporary Remissions granted in Samvat 1897 (A.D. 1840-41).	Remarks.
Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	
18,809 0 0	1,372 8 0	20,361 8 0	2,309 0 0	This village, formerly under Wánkáner, was obtained by Bachu Jamádár, a Sindi officer of rank in the service of the Gáekwár, in Samvat 1868 (A.D. 1811-12), and has since constituted a separate táluka independent of Wánkáner, together with other villages in Káthiáwár, now held by his son Gokuls Hásoji Pachhánd.
				Mochris — Mochris in Jhálavád ... ... 1 340 Thikriála and Pipalia in Káthiáwár ... ... 2 140 Bári in Káthiáwár ... ... 1 206 Grand Total, Mochris ... 4 686
7,301 0 0	501 0 0	7,802 0 0	.....	
.....	.....	.....	.....	These villages were obtained by Bábáji Appáji from the Táluk Lakhtar Chief in Samvat 1802 (A.D. 1745-6), and have constituted an independency under his grandson Bhikáraz Rao Wittal, together with other villages in Káthiáwár and Machu Kántha.
				Withalgad — Jhálavád Total as shown in this list ... ... 6 2,859 Káthiáwár, vide that Print ... 2 769 Haddla in Machu Kántha ... 1 60 Grand Total, Withalgad ... 9 3,688
300 0 0	.....	300 0 0	.....	
8,098 0 0	2,901 0 0	10,999 0 0	.....	
651 0 0	.....	651 0 0	.....	
18,782 0 0	550 0 0	19,332 0 0	2,762 0 0	
6,978 0 0	730 0 0	7,708 0 0	.....	
151 0 0	34 0 0	185 0 0	.....	
14,001 0 0	.....	14,001 0 0	2,000 0 0	This táluka originally consisted of 37 villages, but 7 of these (one a Pikáta village) being exclusively under Patri, and amenable to the Political Agent's authority, the same have accordingly been brought under that táluka, though they pay now, as hitherto, an Udra tax to Dudda in the following proportions :—
				Rs. a. p. 1 Garsuda ... ... 2 Marwá, a Pikáta village, the lands of which have been absorbed by the former ... ... 1,804 13 0 3 Gorkwar ... ... 542 5 0 4 Ramnova ... ... 435 0 0 5 Narmogpara ... ... 345 0 0 6 Shivara ... ... 221 0 0 7 Chhikwar ... ... 151 0 0 Ahmedabad ... 4,196 6 0
8,615 0 0	.. ..	8,615 0 0	.....	This sum, however, is distinct from the tribute payable by the Táluka.
5,652 0 0	.....	5,652 0 0	.....	12 villages, inclusive of Patri, are shown in Mr. Blane's list as appertaining to this táluka, but these being now exclusively under the Ahmedabad jurisdiction, have been omitted in this list, and the villages transferred from Dudda, as above explained, are there noticed in their stead. As, however, an item of Rs. 5,652 as Ghásdána, which was levied by Bábáji Bachaji, and confirmed to Colonel Walker at present settlement, on account of the 12 villages made over to Ahmedabad, is still payable by Patri to this Agency through the Collector, that táluka, as well for this reason and as being the State to which the Dudda villages transferred to it are directly subordinate, is still retained in this revised list as a separate jurisdiction.
12,005 0 0	.....	12,005 0 0	.....	The supervision of this táluka was made over to the Collector of Ahmedabad in A.D. 1821, but by Government letter dated 26th February 1838 (No. 340), the criminal jurisdiction of the Political Agent's Court was extended over it, in consequence of its not being under the Company's regulations; the village of Rajkera was included in this decision, the Nawáb of Jinjhanpur having declined the jurisdiction. See further G. L. No. 1180, 17th June 1839.
2,108 0 0	.....	2,108 0 0	.....	

APPENDIX

PRA'NT OR DIVISION

Number in Mr. Blane's List.	Number of Separate Jurisdictions.	Class.	Names of Tálukas.	Number of Towns or Villages in each Táluka.	Estimated Population.	British Tribute as fixed, or supposed to have been fixed, by Colonel Walker.	Permanent Remissions or Corrections.	Authority for Remissions or Corrections.
						Rs. a. p.	Rs. a. p.	
50	...	...	Tankára	9	5,000	16,000 0 0	6,000 0 0	Government Letter No. 92, 12th January 1841.
51	52	...	Bhárejda	1	400	101 0 0	.....	.....
52	53	3	Rái	1	200	300 0 0	.....	.....
53			Sánkli	1	240	300 0 0	.....	.....
	51 2		Paying Tribute ... } Total Rái and Not Paying Tribute. } Sánkli ...	2	440	600 0 0	.....	.....
Total.	53							
			Grand Total, Jhálávád ...	496	2,40,325	2,83,253 0 0	12,913 0 0	.....

A—*concluded.*

OF JHA'LA'VA'D—*concluded.*

Correct Balance now due by each Tributary.	Zortalabi to the Nawáb of Junágad, as consolidated from various Currencies into Ahmedabad Sicca Rupees.	Total amount permanently due from each Táluka, calculated in Ahmedabad Sicca Rupees.	Temporary Remissions granted in Samvat 1897 (A.D. 1840-41).	Remarks.
Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	
10,000 0 0	.....	10,000 0 0	2,750 0 0	Under Moevi.
101 0 0	.....	101 0 0	.....	
600 0 0	.....	600 0 0	.....	These two villages being under the same proprietor are now incorporated together as one separate jurisdiction only. They originally belonged to the Limbdi Bhávad, and were written over to Desái Desábhái Ramdás, in Samvat 1865 (A.D. 1868–9); his son Jewábhái Desábhái is now the proprietor.
600 0 0	.....	600 0 0	.....	
2,70,340 0 0	17,250 8 0	2,87,590 8 0	14,750 0 0	

Tabular Summary of the Rái and Sonkli Tálukas.

Prints.	Villages.	Population.	British Tribute in Ahmedabad.	Gáekwár Tribute in Ahmedabad.	Total.
			Rs. a. p.	Rs. a. p.	Rs. a. p.
Jhálávád Total, as shown in this list ...	1	440	600 0 0	.....	600 0 0
Dhasa in Káthiáwár ...	1	800	.....	412 8 0	412 8 0
Grand Total ...	3	1,240	600 0 0	412 8 0	1,012 8 0

APPEN

PRA'NT OR DIVISION

Table of Tálukas as per Colonel Walker's Permanent Settlement, showing

Number in Mr. Elsee's List.	Number of Sa-purate Juris-dictions.	Class.	Name of Táluka.	Number of Towns or Vil-lages in each Táluka.	Estimated Popula-tion.	Tribute as fixed, or supposed to have been fixed, by Colonel Walker.		Permanent Remissions or Corrections.		Authority for Remissions or Corrections.
						British.	Gaekwár.	British.	Gaekwár.	
						Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	
1	1	1	Amreli	a 99	32,000	.....	1,600 0 0	.....	.....	
2	Khálsá under Amreli.		Ambalri	1	160	.....	280 0 0	.....	280 0 0	No authority can be issued, the Gaekwár power being para-mount during the time of the Táluka being under the Khálsá Sirkár, to-wards the years Samvat 1885 —86 (A. D. 1828-29, 11 and 12).
3			Ambla	Waste.		.....	80 0 0	.....	80 0 0	
4			Királa	1	160	.....	135 0 0	.....	135 0 0	
25			Samadhiála, Nána	1	80	.....	40 0 0	.....	40 0 0	
26			Kauri...	1	120	.....	85 0 0	.....	85 0 0	
31			Tarvara	1	120	.....	260 0 0	.....	260 0 0	
32			Deola	1	300	.....	500 0 0	.....	500 0 0	
33			Ditalvadar	1	200	.....	265 0 0	.....	265 0 0	
34			Dhariyagám	1	60	.....	260 0 0	.....	260 0 0	
35			Meri	1	120	.....	35 0 0	.....	35 0 0	
36			Lámpalia	2	160	.....	50 0 0	.....	50 0 0	
38			Samandhiála	1	320	.....	501 0 0	.....	501 0 0	
39			Jhar	1	240	.....	551 0 0	.....	551 0 0	
52			Jingeriha	1	120	.....	225 0 0	.....	225 0 0	
15			Dhari, a sub-Pargana, em-bracing 20 Tálukas fol-lowing :—	1	2,000	.....	500 0 0			
5			Kotra	1	80	.....	80 0 0			
6			Kohra	1	80	.....	100 0 0			
7			Kátvári	1	80	.....	75 0 0			
8			Kishu Nána	1	120	.....	78 0 0			
9			Khambalio... ...	1	160	.....	160 0 0			
10			Jira	1	120	.....	76 0 0			
11			Jinkiáli	1	160	.....	75 0 0			
12			Tikria	1	80	.....	50 0 0	.....	.....	.....
13			Dhibdli	Waste.		.....	25 0 0			
14			Dhaikánia	1	160	.....	50 0 0			
16			Dhiragni	1	240	.....	300 0 0			
17			Pipalia	1	40	.....	25 0 0			
18			Mándavra	1	200	.....	200 0 0			
19			Mevassa	Waste.		.....	25 0 0			
20			Wariu	1	40	.....	25 0 0			
21			Virpore	1	200	.....	75 0 0			
22			Sarsio	1	800	.....	300 0 0			
23			Sivar	1	60	.....	25 0 0			
24			Sirambra	1	400	.....	400 0 0			
28			Holri	1	40	.....	50 0 0			
27			Kamigad	1	160	.....	176 0 0	.....	.....	.....
29			Nágdhari	1	120	.....	200 0 0	.....	.....	.....
30			Chálala	8	2,160	.....	1,701 0 0	.....	.....	.....
37			Wankia Mhota ...	1	600	.....	553 9 0	.....	.....	.....
			Ghávarka	1	160					
			Kasgpur	1	140	.....	.....	.....	.....	.....
			Thori...	1	100					
			Chávand Tappa	6	1,820	.....	.....	.....	.....	.....
			Total, Amreli ...	159	44,180	.....	10,097 0 0	.....	3,267 0 0	.....

Under Amreli. All subject to Amreli, under its direct. Dhari Pargana.

No authority can be traced for the transfer occurring between the years Samvat 1883 and 1903. Full note in previous columns.

Tabular Summary of the Amreli Táluka.

Prants.	Villages	Popu-lation.	Tribute in Ahmedabad Rupees.		Zortalabi in Ahmedabad Rupees.	Total.
			British.	Gaekwár.		
			Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Káthiwár, as shown in this List	159	44,180	1,760 0 0	12,556 15 11	4,966 8 0	19,272 7 11
Korinár in Soráth	65	15,820	.....	9,600 0 0	.....	9,600 0 0
Khijria in Gohelvád ...	1	200	.....	241 3 2	.....	241 3 2
Khákhrá in Bábriavád ...	1	169	.....	110 0 0	.....	110 0 0
Grand Total of Amreli ...	217	60,069	1,760 0 0	22,508 3 1	4,966 8 0	29,224 11 1

DIX B.

OF KÁTHIÁWÁR.

subsequent Alterations and present Number of Separate Jurisdictions.

Correct Balance now due from each Tributary.		The same converted from Ant or Surti into Ahmedabad Sicca Rupees.		Zortalabi to the Naváb of Junágad, as consolidated from various Currencies into Ahmedabad Sicca Rupees.	Total Amount permanently due from each Táluka, calculated in Ahmedabad Sicca Rupees.	Temporary Remissions granted in Samvat 1897 (A.D. 1840-41).		Remarks.
British.	Gáekwár.	British.	Gáekwár.			British.	Gáekwár.	
Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.		Rs. a. p.	
.....	1,600 0 0	.....	1,760 0 0	4,966 8 0	6,726 8 0	...	.....	A—Not including waste villages.
.....	.....	.....	.....	.....	.....	...	.....	These 14 Tálukas in Mr. Blare's list have become Khálsi under Amreli and their tribute is only nominally entered in the books, not having been realised since they were written over. The sum total of these 14 villages, Rs. 3,267, must be considered as permanent deduction from the amount of Gáekwár tribute. The villages are distributed under different tappas, viz., Amreli, Dhári, and Dhántarvad.
.....	Surti. 2,600 0 0	.....	2,860 0 0	.....	2,860 0 0	...	.....	N.B.—These 21 Tálukas, viz., Nos. 5 to 24, and No. 26, have become consolidated under Amreli, and are included under the Dhári Tappa in the Accounts, the tribute of all these villages being charged in one sum of Rs. 2,600 to Dhári, and added to that of the Amreli Táluka.
.....	176 0 0	.....	193 9 7	.....	193 9 7	...	.....	
.....	200 0 0	.....	220 0 0	.....	220 0 0	...	.....	
.....	1,701 0 0	.....	1,871 1 7	.....	1,871 1 7	...	.....	
.....	553 0 0	.....	608 4 9	.....	608 4 9	...	.....	
.....	2,453 5 4	.....	2,944 0 0	.....	2,944 0 0	...	.....	Villages obtained from Bilkha, by an arrangement effected by mutual consent, in August 1830.
1,750 0 0	Ant 1,750 0 0	1,750 0 0	2,100 0 0	.....	3,850 0 0	...	.....	Formerly under Bilkha, retained by Amreli by an arrangement sanctioned in Samvat 1878 (A.D. 1821-22). Vide Government Letter No. 1206, 20th October 1823.
1,750 0 0	11,033 5 4	1,750 0 0	12,556 15 11	4,966 8 0	19,273 7 11	...	.....	

APPENDIX

PRANT OR DIVISION

Number in Mr. Blane's List.	Number of separate Jurisdictions.	Class.	Names of Táluks.	Number of Towns or Villages in each Táluka.	Estimated Population.	Tribute as fixed, or supposed to have been fixed, by Colonel Walker.		Permanent Remissions or Corrections.		Authority for Remissions or Corrections.
						British.	Gáekwár.	British.	Gáekwár.	
						Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
			Raanfil	1	400	.....	.....	.....	.....	.....
			Pipalva	1	300	.....	.....	.....	.....	.....
			Total under Vithalgad ...	2	700	.....	.....	.....	.....	.....
39	2	3	Jetpur Chital...	...	...	54,264 0 0	.....	... ...	... ...	.....
			In entire proprietorship ...	72						
			In joint do. with Junágad.	p 66						
			Total ...	138	48,092					
57			Lohária	1	400	.....	Ant 447 0 0	.....	447 0 0	.....
			Total Jetpur ...	139	48,492	54,264 0 0	447 0 0	.....	447 0 0	.....
40	3	3	Bilkha	o 31	1,952	.....	Ant 3,544 0 0	.....	2,453 5 4	.....
42	4	3	Babra Chamárdi	6	3,380	1,800 0 0	Ant 1,750 0 0	p 1,750 0 0 50 0 0 1,800 0 0 50 0 0	Paid by Amreli. Remitted in correction of an 1,750 0 0	
	5	3	Derri Jánbal*	1	500	.....	.....	.....	.....	.....
41	6	3	Bagasra	r 16	7,452	.....	Ant 2,595 0 0	.....	.....	.....
43	7	3	Jotra Pitha	15	4,200	5,236 0 0	.....	.....	.....	.....
44	8	3	Kánpor Kahvaria	2	560	S 226 0 0	.....	.....	.....	.....
45	9	3	Kanor	1	160	.....	S 191 0 0	.....	.....	.....
46	10	3	Káthrota	1	160	.....	S 51 0 0	.....	.....	.....
47	11	3	Khijria	1	120	.....	S 51 0 0	.....	.....	.....
48	12	3	Garanali Mhoti	1	200	.....	S 192 0 0	.....	.....	.....
49	13	3	Do. Nhání	1	200	.....	S 190 0 0	.....	.....	.....
50	14	3	Gadhia	1	120	.....	S 171 0 0	.....	.....	.....
51	15	3	Charka	1	800	.....	S 493 0 0	.....	.....	.....
53	16	3	Jhánka	1	400	.....	200 0 0	.....	.....	.....
54	17	3	Dholarva	1	240	.....	S 101 0 0	.....	.....	.....
55	18	3	Bhalgám	1	160	S 200 0 0	.....	.....	.....	.....
56	19	3	Mánávio	1	120	.....	S 146 0 0	.....	.....	.....
58	20	3	Lakhápádar	1	160	.....	S 151 0 0	.....	.....	.....
59	21	3	Monvel	1	500					
	22	3	Rávani	1	100		Ant			
			Vekria	1	240	.....	1,001 0 0	.....	.....	.....
	23	3	Langia	1	460					

Remains of the Wágad Táluka.

B—*continued.*

OF KATHIAWÁR—*continued.*

Current Balance now due from each Tributary.		The same converted from Ain or Sorti into Ahmedabad Sicca Rupees.		Zortalabi to the North of Junágad as consolidated from various Currencies into Ahmedabad Sicca Rupees.	Total amount permanently due from each Táluka, calculated in Ahmedabad Sicca Rupees.	Temporary Remissions granted in Samvat 1897 (A.D. 1840-41).		REMARKS.
British.	Gáekwár.	British.	Gáekwár.			British.	Gáekwár.	
Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs. a. p.	
.....	.....	... ...	.....	.....	.....	...	.....	These villages were obtained from the Bábra Kátiya by Bábáji Appáji in Samvat 1862 (A.D. 1805-6), and are now under his grandson Bhikaráráo Vithalji.—See Vithalgad, No. 40 in Jodiyad.
.....	.....	.....	.....	.....	.....	...	.....	
.....	.....	.....	.....	.....	... ...	...	.....	
54,264 0 0	.....	54,264 0 0	.....	3,499 8 0	57,763 8 0	...	.....	a—Total villages held (Sánsan) in joint tenure with Junágad are 101, of which 61 are here estimated from the proprietary rights of our three sovereignties more than those of the North: for like reasons several, 70 of these villages are included under the Junágad Táluka, 5 wásta villages, in which Jetpur claims part proprietorship, not included in the list.
.....	.....	.....	.....	.....	.....	...	.....	No proof existing of the Gáekwár claim to tribute on the villages beyond a nominal entry in the records, it is struck off as permanent remission, the village having always belonged to Jetpur, which is tributary only to the British Government.
54,264 0 0	.....	54,264 0 0	.....	3,499 8 0	57,763 8 0	...	.....	
.....	1,000 10 8	.....	1,308 12 10	600 0 0	1,908 12 10	...	.....	This remission was made on an arrangement effected in Samvat 1886, the same being paid by Ameril as above (A.D. 1829-30) shown, in lieu of the villages formerly under the Bábra proprietors, but assumed by the Gáekwár Manager.
OTTOR.	.....	.....	.....	.....	.....	...	.....	c—Not including 4 wasta villages, viz., Chorvárí, Thambhalí, Lotia, and Dhedia.
...	.....	.....	.....	.....	... ...	...	...	The whole tribute was remitted on an arrangement effected in Samvat 1878 (A.D. 1821-22) and transferred, as above shown, to Ameril, in lieu of the villages taken possession of by it. 20 was struck off the amount of British tribute.
.....	.....	.....	.....	.....	.....	...	.....	b—The remission being made good by Ameril will continue and is not, therefore, included in the grand total of remissions.
.....	2,395 0 0	.....	3,114 0 0	1,666 8 0	4,780 8 0	...	.....	The same remark applies to 1,210 out of 1,666 rupees granted as remission opposite the British Táluka: these amounts having been entered opposite the villages transferred to Ameril. The remaining 30 rupees is resisted.—See G. L., 10th November 1849, as a correction of an error, and, therefore, included in the sum total of Permanent Remissions.
5,236 0 0	.....	5,236 0 0	.....	786 8 0	6,022 8 0	...	.....	
226 0 0	...	248 3 7	.....	126 0 0	374 3 7	...	.....	
.....	191 0 0	.....	210 1 7	.....	210 1 7	...	.....	c—Belonging to an independent Chárna.
.....	51 0 0	.....	56 1 7	.....	56 1 7	...	.....	
.....	51 0 0	.....	56 1 7	.....	56 1 7	...	.....	
.....	192 0 0	.....	211 3 2	26 0 0	237 3 2	...	.....	c—Not including one wasta village, viz., Kankhara.
.....	190 0 0	.....	209 0 0	.....	209 0 0	...	.....	
.....	171 0 0	.....	188 1 7	23 0 0	211 1 7	...	.....	
.....	493 0 0	.....	542 4 9	41 8 0	583 12 9	...	.....	By arrangement in A.D. 1826 (Samvat 1884) the Kátiy Gárásia owh his annas share, and the Junágad Thákur (Bábá Umar Khán) six annas.
.....	200 0 0	.....	200 0 0	.....	200 0 0	...	.....	
.....	101 0 0	.....	111 1 7	25 0 0	136 1 7	...	.....	
200 0 0	...	229 0 0	.....	63 0 0	283 0 0	...	.....	
.....	146 0 0	.....	160 9 7	25 0 0	185 9 7	...	.....	
.....	151 0 0	.....	166 1 7	26 0 0	192 1 7	...	.....	
.....	1,001 0 0	.....	1,201 3 2	.....	1,201 3 2	...	1,201 3 2	This Táluka originally consisted of 15 villages, under the name of the Wágnia Tappa, was abandoned by its population owing to Ranáy Wálla's going out into rebellion in S. 1866 (A.D. 1811-12). He died in the famine year of S. 1869 (A.D. 1812-13). His son Idara Walla being required to give security, wrote over in S. 1871 (A.D. 1814-15) the villages of Wágnia to Jetpur to induce the Chárá to become security for him, but immediately went out in Bhárwatya, feeling sore at the loss of his chief villages. The Táluka remained uncultivated until S. 1917 (A.D. 1860-61), when Rawa Walla came in and peopled two or three villages, residing himself in Wisavadar. In S. 1887 (A.D. 1830-31) he was killed by the sword Bhárwatyas Harwa Walla and Bhoja Mánjaríá. The Táluka under Ranáy Walla had divers claims on it of Junágad, Jetpur and other Kátiya, and the arrangement with him by which the amount of tribute was fixed, seems to have been made without any reference to such claims. On his death, each person seized his own, and the Táluka is now distributed between a variety of persons, which has prevented the realization of tribute. From the difficulty of fixing the responsibility on any one, and from most of the villages being dependent, until final arrangements be made tribute has been claimed from the existing proprietors in proportion to the capabilities of the several villages.

Number in Mr. Elsie's List.	Number of aparate Jurisdictions.	Class.	Names of Tálukas.	Number of Towns or Villages in each Táluka.	Estimated Population	Tribute as fixed, or supposed to have been fixed, by Colonel Walker. British.	Tribute as fixed, or supposed to have been fixed, by Colonel Walker. Gáekwár.	Permanent Remissions or Corrections. British.	Permanent Remissions or Corrections. Gáekwár.	Authority for Remission or Corrections.
						Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
60	24	3	Wágevri	1	120	.....	S 133 0 0	.....	.....	.....
61	25		Sihán	1	300	.....	S 100 0 0	.....	.....	.....
62			Hálria	4	800	.....	S 109 0 0	.....	.....	.....
64	26	2	Jasdan...	24	10,920	3,611 0 0	.....	.....	.....	... ...
65			Kothi ...	3	500	493 0 0	.....	.....	.....	... ...
66			Kandni ...	4	700	435 0 0	.....	.....	.....	.....
67			Kanesra ...	1	100	S 61 0 0	.....	.....	.....	.....
68			Jassápur ...	2	440	576 0 0	.....	.....	.....	.....
69			Modhuka ...	14	2,800	2,101 0 0	.....	.....	.....	.....
70			Warja Tirat .	1	300	290 0 0	.....	.....	.....	.....
71			Setalia ...	1	200	110 0 0	.....	.....	.....	.....
72			Harmanthia .	1	300	S 151 0 0	.....	.....	.....	.....
73			Análi ...	2	300	285 0 0	.....	.....	.....	.....
			Total Jasdan ...	53	16,560	8,113 0 0	... ...	.....	.....	... ...

No authority can be found in the records for the imposition, this year, of the tribute on the Jasdan, between the Gáekwár and the Nawáb (A.D. 1811-12, 1826-27).

Tabular Summary of the Jasdan Táluka.

Prants.	Villages.	Population.	Tribute in Ahmedabad Rupees. British.	Tribute in Ahmedabad Rupees. Gáekwár.	Portabáb in Ahmedabad Rupees.	Total.
			Rs. a. p.	Rs. a. p.	Rs.	Rs. a. p.
Káthiáwár Total, as shown in this list	53	16,560	8,134 3 2	.....	2,728	10,862 3 2
Pátna Málji, in Gohelwád ...	1	300	.....	481 3 2	.....	481 3 2
Grand Total, Jasdan ...	54	16,860	8,134 3 2	481 3 2	2,728	11,343 6 4

74	27	3	Bhadli	17	...	S 1,081 0 0	.....	.....	.....	.....
			Deduct under Ahmedabad ...	1						
			Balance under this Agency .	16	4,548					
	28	3	Samandhiála	1	200	.....	... ...	.....	.....	.....
76	29	3	Karrsána	9	3,084	S 835 0 0	.....	.....	.....	.....
76	30	3	Anandpur	18	3,140	S 702 0 0	.....	.....	.....	.....
77	31	3	Ghotila	12	1,840	282 0 0	.....	.....	.....	... ...
			Thikriála and Viphia ...	2	140	.....	.....	.....	.....	.....
78	32	3	Khambhla	5	2,040	S 854 0 0	.....	.....	...	.....
79	33	3	Pallad	19	5,100	979 0 0	.....	.....	.....	.....
80	34	3	Bhimora	9	1,200	S 201 0 0	.....	.....	.....	.....
81	35	3	Rámanbor	1	120	S 75 0 0	.....	.....	.....	.....
82	36	3	Mokwasra	5	400	S 437 0 0	.....	.....	.....	.....
83	37	3	Matra Timba	1	200	S 285 0 0	.....	.....	.....	.....
84	38	3	Sanosra	2	300	S 182 0 0	.....	.....	.....	.....
85	39	3	Hirla Gadhiála	2	800	S 297 0 0	.....	.....	.....	.....
86	40	3	Chobári	2	80	S 151 0 0	.....	.....	.....	.....
87			Kalsar	2	160	S 201 0 0	.....	.....	.....	.....
88	41	3	Nilvra	1	400	S 501 8 0	.....	.....	.....	.....
89			Atkot	2	1,600	2,149 8 0	.....	.....	.....	.....
90			Bhádia	17	...	1,626 8 0	.....	.....	.....	.....
			Deduct under Ahmedabad .	1						
			Balance under this Agency.	r 16	3,320					
91			Sánthali	c 8	1,640	1,477 0 0	.....	377 0 0	.....	Government Letter, August 16, 1821.
92			Barvála	H 8	800	1,003 0 0	... ...	... ...	.....	.....
93			Samandhiála	1	800	620 0 0	.....	.....	.....	.....
94			Panchsora	1	500	277 0 0	.....	.....	.....	.....
95			Ujmar	13	372	S 175 0 0	.....	... ...	.....	.....
			Total under Nagar ...	39	9,032	7,418 0 0	.....	377 0 0	.....	.....

B—*continued.*

OF KA'THIA'WA'R—*continued.*

Correct Balance now due from each Tributary.		The same converted from Ank or Sorli into Ahmedabad Sicca Rupees.		Zeetalbi to the Nazish of Junagad as consolidated from various Currencies into Ahmedabad Sicca Rupees.	Total amount permanently due from each Tribute calculated in Ahmedabad Sicca Rupees.	Temporary Remissions granted in Samvat 1897 (A.D. 1840-41).		Remarks.
British.	Gickwár.	British.	Gickwár.			British.	Gickwár.	
Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.		Rs. a. p.	
.....	133 0 0	.....	146 4 9	21 0 0	167 4 9	...	.....	Decided to be under Hálvis in the year A.D. 1831-32 (Samvat 1888).
.....	100 0 0	.....	110 0 0	41 12 0	151 12 0	...	.....	
.....	100 0 0	.....	110 0 0	41 12 0	151 12 0	...	.....	
3,811 0 0	.....	3,811 0 0	.....	2,645 8 0	6,356 8 0	...	.....	By the able management of the present Chief and his father, the law of primogeniture has been in a measure established in the Sûnks, although it will probably terminate with Chela Wasur's death.
493 0 0	.....	493 0 0	.....	.....	493 0 0	...	.....	
435 0 0	.....	435 0 0	.....	.....	435 0 0	...	.....	
61 0 0	.....	67 1 7	.....	.....	67 1 7	...	.....	
576 0 0	.....	576 0 0	.....	.....	576 0 0	...	.....	
2,101 0 0	.....	2,101 0 0	.....	.....	2,101 0 0	...	.....	
290 0 0	.....	290 0 0	.....	.....	290 0 0	...	.....	
110 0 0	.....	110 0 0	.....	.....	110 0 0	...	.....	
151 0 0	.....	166 1 7	.....	82 8 0	248 9 7	...	.....	
288 0 0	.....	285 0 0	.....	.....	285 0 0	...	.....	
8,113 0 0	.....	8,134 3 2	.....	2,728 0 0	10,862 3 2	...	.....	
1,081 0 0	.....	1,189 1 7	.....	276 0 0	1,465 1 7	...	.....	In consequence of the death of Bhái Khúbchar without issue in A.D. 1809, this Sûnkia is claimed by his collateral relatives of the Karshia, Sûnka, Khambdia, Khia, and Ghadvia Tribes, and of Gundala (a Bhárgar village).
.....	.....	.....	.....	.....	.....	...	.....	
835 0 0	.....	918 8 0	.....	331 0 0	1,249 8 0	...	.....	Belonging to an Independent Chief.
702 0 0	.....	772 3 2	.....	221 0 0	993 3 2	...	.....	
252 0 0	.....	252 0 0	.....	100 0 0	352 0 0	...	.....	
.....	.....	.....	.....	.....	.....	...	.....	Originally belonging to Chotila, but since the year Samvat 1868 (1811-12) under Gohil Hoos. Sardárbhái Jamádar.—See Mochia, No. 38, in Jhálávád.
554 0 0	.....	609 6 5	.....	177 0 0	786 6 5	...	.....	
979 0 0	.....	979 0 0	.....	330 0 0	1,309 0 0	...	.....	p Not including one waste village, Sakpar.
201 0 0	.....	271 1 7	.....	55 0 0	776 1 7	...	.....	o Do. ten do. viz.,
75 0 0	.....	82 8 0	.....	.....	82 8 0	...	.....	Tipni and Khákria.
437 0 0	.....	480 11 2	.....	123 0 0	603 11 2	...	.....	n Not including four waste villages, viz., Rámpara, Kerdia, Mákpat and Sotra.
286 0 0	.....	313 8 0	.....	78 0 0	391 8 0	...	.....	
187 0 0	.....	240 3 3	.....	55 0 0	295 3 3	...	.....	i Not including two waste villages, viz., Bhánsáli and Wadi.
397 0 0	.....	436 11 2	.....	145 0 0	581 11 2	...	.....	
151 0 0	.....	166 1 7	.....	49 0 0	215 1 7	...	.....	
201 0 0	.....	221 1 7	.....	27 8 0	248 9 7	...	.....	This village is under No. 36, and its other village of Khardi is under No. 77.
501 8 0	.....	551 10 4	.....	166 0 0	717 10 4	...	.....	
2,149 8 0	.....	2,149 8 0	.....	.....	2,149 8 0	...	.....	A.D. 1793-94 (S. 1850).
1,626 8 0	.....	1,626 8 0	.....	.....	1,626 8 0	...	.....	A.D. 1790-91 (S. 1847).
1,100 0 0	.....	1,100 0 0	.....	375 0 0	1,475 0 0	...	.....	A.D. 1884-5 (S. 1941). Under Navánagar. The Jám's remittances on these villages were formerly made in Kori Rupees (A.D. 1795-96), as shown above. The difference between the Kori and Sicca rupee is now levied on the general assessment of the Sunkia (see page 34, Sunkia), in addition to which the Sunkia from long usage have continued.
1,093 0 0	.....	1,093 0 0	.....	.....	1,093 0 0	...	.....	A.D. 1795-96 (S. 1850).
620 0 0	.....	620 0 0	.....	.....	620 0 0	...	.....	A.D. 1798-99 (S. 1855).
277 0 0	.....	277 0 0	.....	.....	277 0 0	...	.....	A.D. 1796-97 (S. 1853).
175 0 0	.....	192 8 0	.....	.....	192 8 0	...	.....	A.D. 1795-91 (S. 1847).
7,041 0 0	.....	7,058 8 0	.....	375 0 0	7,433 8 0	...	.....	

APPENDIX

PRÁNT OR DIVISION

Number in Mr. Blane's List.	Number of separate Jurisdictions.	Class.	Names of Tálukas.	Number of Towns or Villages in each Táluka.	Estimated Population.	Tribute as fixed, or supposed to have been fixed, by Colonel Walker.		Permanent Remissions or Corrections.		Authority for Remissions or Corrections.
						British.	Gáekwár.	British.	Gáekwár.	
						Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
	42	3	Kamandhia	1	400	.....	.....	.....	.....	.....
			Wáori	1	100	.....	.....	.....	.....	.....
			Total under Mir Sarafráz Ali.	2	500					
			Bíri	1	200	.....	.....	.....	.....	.....
96	43	3	Dhándalpur	14	...	1,123 0 0	.....	.....	.....	.....
			Deduct under Ahmedabad.	1						
			Balance under this Agency.	13	8,360					
97	44	3	Suddúra	11	7,252	1,448 0 0	.....	.....	.....	.....
98	45	3	Sojakpur	3	2,560	683 0 0	.....	.....	.....	.....
99	46	3	Rámparda	1	100	81 0 0	.....	.....	.....	.....
100	47	3	Wasesvar	4	2,400	S 751 0 0	.....	.....	.....	.....
101	48	3	Dhasa...	1	800	... ..	S 375 0 0	.....	.....	.....
		3	Duberu	3	300	.....	.....	.....	.....	.....
102	49		Gigásaran	1	200	.....	S 527 0 0	.....	.....	.....
103	50		A'kria...	1	200	S 126 0 0	.....	.....	.....	.....
104			Kerála	1	60	S 61 0 0	.....	.....	.....	.....
	51	3	Urjanuk	1	240	.....	.....	.....	.....	.....
	52	3	Wichávar	1	160	.....	.....	.....	.....	.....
	53	3	Kuba	1	68	.....	.....	.....	.....	.....
	54	3	Rándhia	1	240	.....	.....	.....	.....	.....
	55	3	Khijria	1	120	.....	.....	.....	.....	.....
	47		Paying Tribute							
	8		Not paying Tribute... ...							
Total	55		Grand Total, Káthiáwár ...	610	1,80,840	88,363 0 0	22,606 0 0	427 0 0	3,714 0 0	.....

B—*concluded.*

OF KATHIAWAR—*concluded.*

Correct Balance now due from each Tributary.		The same converted from Ank or Nurri into Ahmedabad Sicca Rupees.		Zortalabi to the Sarkár of Junágad as consolidated from various Currencies into Ahmedabad Sicca Rupees.	Total amount permanently due from each Tribute, calculated in Ahmedabad Sicca Rupees.	Temporary Remissions granted in Samvat 1897 (A.D.1840-41).		Remarks.
British.	Gaekwár.	British.	Gaekwár.			British.	Gaekwár.	
Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs. a. p.	
.....	.....	.....	.....	.....	.....	...	.....	A village formerly under Sánathali, but in possession of Mir Sarafráz Alí of Baroda, and as such constituting a separate Jurisdiction.
.....	.....	.....	.....	.....	.....	...	.....	Originally belonging to Junágad, but since the year Samvat 1884 (A.D. 1827-28) under Mir Sarafráz Alí of Baroda.
.....	.....	.....	.....	.....	.....	...	.....	This village, originally a Chárun's, but under Sánathali, was obtained by Rácha Jasmáchár in Samvat 1892, (See Memoria, No. 36, in Jhálávád.)
1,123 0 0	.....	1,123 0 0	.....	301 0 0	1,424 0 0	...	.....	
1,448 0 0	.....	1,448 0 0	.....	501 0 0	1,949 0 0	...	.....	
683 0 0	.....	683 0 0	.....	251 0 0	934 0 0	...	.....	
81 0 0	.....	81 0 0	.....	.....	81 0 0	...	.....	
751 0 0	.....	826 1 7	.....	.....	826 1 7	...	.....	Jivábhai Desábhái obtained possession of nearly all the Dhasas Táluka in Samvat 1868 (A.D. 1811-12), but by an arrangement sanctioned, Government letters No. 1620, 31st August 1837, and No. 703, 16th April 1838, the Kátya received the three small villages and a Pádi in Dhasas, the Desái retaining Dhasas and being responsible for the tribute. The proprietor has also Rál Sánth in Jhálávád, and Dhasas is not therefore marked as a separate Jurisdiction.
.....	375 0 0	.....	412 8 0	.....	412 8 0	...	.....	
.....	.....	.....	.....	.....	.....	...	.....	
.....	627 0 0	.....	679 11 2	.....	679 11 2	...	.....	
125 0 0	.....	136 9 7	.....	27 8 0	166 1 7	...	.....	Under Wadhwán, by whom the tribute is paid, under an arrangement sanctioned by Government letter No. 826, 9th February 1842.
61 0 0	.....	67 1 7	.....	.....	67 1 7	...	.....	
.....	.....	.....	.....	.....	.....	...	.....	Originally belonging to an independent Kátty, but since the year Samvat 1859 (A.D. 1806-7) under Gopálrao Myral of Baroda.
.....	.....	.....	.....	.....	.....	...	.....	In Samvat 1854 (A.D. 1797-8), this village being at the time waste, was given by Kátty Hirvar to Gowrishar Trikamshar, who re-peopled it in Samvat 1865 (A.D. 1808-9).
.....	.....	.....	.....	.....	.....	...	.....	This village was purchased from the late Nowab Rukhetur Khánji of Junágad, by Brijbhúa Bangbhúa, in Samvat 1891 (A.D. 1834-35).
.....	.....	.....	.....	.....	.....	...	.....	Belonging to an independent Syad, Dánd Miyán.
.....	.....	.....	.....	.....	.....	...	.....	Do. do. do. Umri Miyán.
87,936 8 0	18,892 0 0	88,671 13 4	21,630 2 10	18,296 0 0	1,28,618 0 2	...	1,201 3 2	

APPENDIX C.

PRANT OR DIVISION OF MACHU KANTHA.

Table of Tálukas as per Colonel Walker's Permanent Settlement, showing subsequent Alterations and present Number of Separate Jurisdictions.

N.B.—No Permanent Remissions or Corrections, nor any British Tribute, exist for this Prant; the columns for those headings are consequently omitted.

No. in Mr. Blane's List.	No. of Separate Jurisdiction.	Class.	Names of Tálukas.	No. of Towns or Villages in each Táluka.	Estimated Population.	Gíckwár Tribute, as fixed by Colonel Walker.	The same converted into Ahmedabad Sicca Rupees.	Enrolled to the Sanad of Junagad, as consolidated from various Currencies into Ahmedabad Sicca Rupees.	Total Amount permanently due from each Táluka, calculated in Ahmedabad Sicca Rupees.	Temporary Remissions granted in Samvat 1897 (A.D. 1840-41).	REMARKS.
							Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	
1	1	2	Morvi	A 110	24,216	Ant 50,001	60,001 3 2	.....	60,001 3 2	16,500	
			—— Hadála	1	240	... Ant	.....	.....	.....	...	
2	2	3	Málliá	B 9	4,293	1,201	1,441 3 2	200 0 0	1,641 3 2	...	
			Grand Total, Machu Kántha	120	28,749	51,202	61,442 6 4	200 0 0	61,642 6 4	16,500	

Tálukás' Summary of the Morvi Tálukás.

Prants.	Villages.	Population.	Tribute in Ahmedabad Sicca Rupees.		Total.
			British.	Gíckwár.	
			Rs. a. p.	Rs. a. p.	Rs. a. p.
Machu Kántha, as shown in this list	110	24,216	.....	60,001 3 2	60,001 3 2
Tankára in Jhálávád	0	5,000	10,000 0 0	.....	10,000 0 0
Grand Total of Morvi ...	110	29,216	10,000 0 0	60,001 3 2	70,001 3 2

A—Not including ten waste villages, viz., Rívardu, Kájardu, Sokra, Mánigu, Bámanka, Gáin, Kolúra, Sanosra, Masakwára, and Giraj.

Formerly belonging to Morvi, but since the year Samvat 1892 (A.D. 1835-6) under Bhánkar Rão Vithal. See Withalgher, No. 40, in Jhálávád.

B—Exclusive of three waste villages, viz., Wardusar, Mánábha, and Bohálla, disputed by Morvi.

APPENDIX D.

PRANT OR DIVISION OF HÁLÁR.

Table of Tálukas as per Colonel Walker's Permanent Settlement, showing subsequent Alterations and present Number of Separate Jurisdictions.

N.B.—No Permanent Remissions or Corrections exist for this Prant; the column for that heading is consequently omitted.

No. in Mr. Elliot's List	No. of Tálukas Jurisdictions	Class.	Names of Tálukas.	No. of Towns or Villages in each Táluk.	Estimated Population.	Tribute as per Permanent Settlement. British.	Tribute as per Permanent Settlement. Gáekwár.	The same calculated in Ahmedabad Sicca Rupees. British.	The same calculated in Ahmedabad Sicca Rupees. Gáekwár.	Portion of the Navsári Jaráad, as per consolidated Statement from various Tálukas, reconverted into Ahmedabad Sicca Rupees.	Total Amount of permanent tribute from each Táluk, calculated in Ahmedabad Sicca Rupees.	Remarks.
						Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	
1	1	1	Navsárgar	494	1,03,000	47,359 0 0	45,750 0 0	47,359 0 0	45,750 0 0	4,500 0 0	1,06,526 0 0	5,500 rupees of the tribute due to the Gáekwár being originally taken, Kharajat tabut, the Ash exchange is not calculated thereon, the same being paid in Ahmedabad Sicca's on the remainder, which was the amount of the original tribute, exchange is calculated.
2			Joria Bilámbha ...	22	8,200	.....	* Ant 11,607 0 0	.....	13,938 6 4	.....	13,938 6 4	
3			Harrikna ...	8	2,720	.....	Ant 5,627 0 0	.....	6,752 6 5	.....	6,752 6 5	
4			Bharuhia ...	1	200	.....	Ant 132 0 0	.....	162 6 5	.....	162 6 5	
5			Amrav ...	a 15	3,630	.....	Ant 3,494 0 0	.....	3,384 12 5	.....	3,384 12 5	
			Total, Navsárgar ...	540	2,07,080	47,359 0 0	66,040 0 0	47,359 0 0	77,547 15 11	4,500 0 0	1,29,676 15 11	

Parents under the Játs, but obtained by grant from the British, Gáekwár, or Sawai, and the British, Gáekwár, or Sawai, have left us a provision for the family, but under the Játs's sovereignty.

Tabular Summary of the Navsárgar Táluka.

Prants.	Villages.	Population.	Tribute to Ahmedabad Rupees. British.	Tribute to Ahmedabad Rupees. Gáekwár.	Portion in Ahmedabad Rupees.	Total.
			Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Hálár Total, as shown in this List ...	540	207,080	47,359 0 0	77,547 15 11	4,500 0 0	1,29,676 15 11
Kathiáwár, vide that Prant	29	9,057	7,058 8 0	.....	378 0 0	7,437 8 0
Grand Total of Navsárgar	579	216,711	54,317 8	77,547 15 11	4,848 0 0	1,37,109 7 11

A—Not including waste villages.

						Temporary Remissions granted in Samvat 1897 (A.D. 1840-41). British.	Gáekwár.	
6	3	3	Pelpha	17	4,000	4,004 0 0	.....	4,004 0 0	.....	1,268 0 0	5,239 0 0	Rs. a. p.	Rs. a. p.	
7	4	4	Virpor	5	60	1,720 0 0	.....	1,720 0 0	.....	718 0 0	4,443 0 0	.....	.....	Originally of the Navsárgar Bhágad.
8	5	5	Karodi	1	600	1,891 0 0	.....	1,891 0 0	.....	.....	.....	.....	.....	
9	4	6	Mallelderi	4	1,200	1,385 8 0	.....	1,385 8 0	.....	169 0 0	1,560 8 0	569 0 0	.....	
10	6	3	Sátuda Wásti	5	1,000	1,583 0 0	.....	1,583 0 0	.....	498 0 0	2,081 0 0	.....	.....	Originally Gondal Bhágad.
11	6	3	Sádaj Chárolli	2	900	772 0 0	.....	772 0 0	.....	744 8 0	1,251 8 0	.....	.....	
12	7	7	Gondal Dhoraji	158	81,700	43,005 0 0	Ant 62,038 0 0	43,005 0 0	74,190 0 0	606 0 0	1,29,801 8 0	.....	.....	Do. Rájkot do.
13	8	8	Mangni	3	1,600	3,684 0 0	.....	3,684 0 0	.....	.....	3,684 0 0	.....	.....	Do. Gondal do.
14	9	9	Kotra Sángani	20	8,000	11,000 0 0	.....	11,000 0 0	.....	1,256 0 0	12,256 0 0	.....	.....	Do. do. do.
15	10	3	Bhádra	2	300	1,500 0 0	.....	1,500 0 0	.....	140 0 0	1,640 0 0	.....	.....	Do. Kotra Sángani do.
16	11	3	Rájpara	3	1,200	2,950 0 0	.....	2,950 0 0	.....	315 0 0	4,273 0 0	1,250 0 0	.....	Do. do. do.
17	12	2	Rájkot Sardhár	58	29,000	20,500 0 0	.....	20,500 0 0	.....	5,315 8 0	25,815 8 0	.....	.....	Do. Navánagar do.
18	13	3	Omriddy	6	1,800	1,992 0 0	.....	1,992 0 0	.....	652 8 0	2,644 8 0	.....	.....	
19	14	3	Kotdarda	3	600	1,024 0 0	.....	1,024 0 0	.....	322 0 0	1,346 0 0	.....	.....	Do. Rájkot do.
20	15	3	Lodhika	11	1,600	1,191 0 0	.....	1,200 0 0	.....	427 0 0	1,627 0 0	.....	.....	
												1,724 0 0	.....	

APPENDIX D—*continued.*

PRA'NT OR DIVISION OF HALAR—*continued.*

No. in Mr. Blaze's List.	No. of Sep. Jurisdictions.	Class.	Names of Tálukas.	No. of Towns or Villages in each Táluka.	Estimated Population.	Tribute as per Permanent Settlement. British.	Tribute as per Permanent Settlement. Gáekwár.	The same calculated in Ahmedabad Sicca Rupees. British.	The same calculated in Ahmedabad Sicca Rupees. Gáekwár.	Zortalabi to the Naváb of Junágad, as consolidated from various Currencies into Ahmedabad Sicca Rupees.	Total Amount permanently due from each Táluka, in Ahmedabad Sicca Rupees.	Temporary Remissions granted in Samvat 1897 (A.D. 1840-41). British.	Temporary Remissions granted in Samvat 1897 (A.D. 1840-41). Gáekwár.	Remarks.
						Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	
21	16		Pál	6	320	1,353 0 0	.....	1,353 0 0	.....	425 8 0	1,778 8 0	.....	.....	Originally of the Rájkot Bháyad.
22	17	3	Gatka	6	1,800	694 0 0	.....	694 0 0	.....	218 0 0	912 0 0	.....	.....	
23	18		Wadáli	1	300	266 0 0	.....	266 0 0	.....	84 0 0	350 0 0	.....	.....	Do. Kotra Sángáni do.
24	19		Virváo	1	200	161 0 0	.....	161 0 0	.....	47 8 0	208 8 0	.....	.....	
25	20		Shápor	4	800	501 0 0	.....	501 0 0	.....	157 8 0	658 8 0	.....	.....	Do. Rájkot do.
26	21		Kánkatáli	1	60	91 0 0	.....	91 0 0	.....	29 0 0	120 0 0	.....	.....	Do. Shápor do.
27	22		Mawa...	1	40	130 0 0	.....	130 0 0	.....	41 8 0	171 8 0	.....	.....	
28	23	2	Dhrol	A 36	10,000	.....	Ant 5,346 0 0	.....	6,415 3 3	733 8 0	12,379 8 1	.....	.....	Both under the Dhrol Chief, though the Sarapdar Pargana, being under a guaranteed farm, constitutes a temporary separate jurisdiction.
29			Sarapdar...	B 20	4,000	.....	Ant 4,359 0 0	.....	5,230 12 11			.....	909 9 7	A—Not including two waste villages, viz., Pipar Tora and Majot. B—Do. three do. Pachriu, Gálollu and Gowállu, and their land is cultivated by Sarapdar.
30	24	3	Khirasra	14	4,000	2,554 0 0	.....	2,554 0 0	.....	377 8 0	2,931 8 0	554 0 0	.....	
31	25	3	Jállia Dewáni	C 10	1,300	.....	Ant C 2,700 0 0	.....	3,240 0 0	.....	3,240 0 0	.....	2,240 0 0	C—The Chief holds a Parwána from the Gáekwár limiting the tribute to Rs. 2,000, but he has never yet been able to pay even this much. D—The villages of Golaria and Bábra, now under the Jám of Nagar, and a waste village, viz., Sancara, are not included in the list.
32	26	3	Kotra Náyáji	1	400	.....	Ant 551 0 0	.....	661 3 2	157 0 0	818 3 2	.....	.....	These three Tálukas originally of the Dhrol Bháyad.
			Grand Total, Hálár ...	242	3,58,500	1,61,598 8 0	1,40,496 0 0	1,61,598 8 0	1,67,495 3 2	16,085 0 0	3,45,778 11 2	2,278 0 0	3,249 9 7	

APPENDIX E.

PRANT OR DIVISION OF SORATH.

Table of Tálukas as per Colonel Walker's Permanent Settlement, showing subsequent Alterations and present Number of Separate Jurisdictions.

N.B.—No Temporary Remissions exist for this Prant; the column for that heading is consequently omitted.

No., in Mr. Blane's List.	No. of Separate Jurisdictions.	Class.	Names of Tálukas.	No. of Towns or Villages in each Táluka.	Estimated Population.	Tribute as fixed by Colonel Walker.		Permanent Remissions or Corrections.		Authority for Remissions or Corrections.	Correct Balance now due by each Tributary.		The same converted from Ans into Ahmedabad Sicca Rupees.		Total Amount permanently due from each Táluka calculated in Ahmedabad Sicca Rupees.	Remarks.
						British.	Gáekwár.	British.	Gáekwár.		British.	Gáekwár.	British.	Gáekwár.		
						Rs. a. p.	Rs. a. p.		Rs. a. p.		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	
1	1	1	Junágad	506	...	39,655 0 0	45,000 0 0 Ans.	...	a 8,000 0 0	...	39,655 0 0	37,000 0 0	39,655 0 0	44,400 0 0	75,062 0 0	The cession was effected during the paramount sovereignty of the Gáekwár in this province, and no authority is to be traced in the records of the present Political Agency.
			In joint proprietorship with Jetpur	39												A—This is a remission to Junágad on account of its district of Kotáda ceded to the Gáekwár in Samvat 1869 (A.D. 1811-12), but being made good by the Amreli Mahál, to which it belongs, is only a nominal remission, and not therefore included in the sum total of remissions.
			Total ...	545	294,350											
			Korinár	b 68	15,520	.....	.....	...	.....	...	.....	8,000 0 0	.....	9,600 0 0	9,600 0 0	b—Not including waste villages, the number of which is disputed, as also the proprietorship of several.
2	2	2	Bántva	c 54	29,000	32,002 0 0	.....	...	.....	...	32,002 0 0	.....	32,002 0 0	.....	32,002 0 0	Originally of the Junágad Bhayad.
3	3	3	Umrapur...	2	1,000	552 0 0	.....	...	.....	...	552 0 0	.....	552 0 0	.....	552 0 0	c—Not including one waste village, viz., Dungri.
			Grand Total, Sorath ...	605	339,520	63,209 0 0	45,000 0 0	...	8,000 0 0	...	63,209 0 0	45,000 0 0	63,209 0 0	54,000 0 0	1,17,209 0 0	

APPENDIX F.

Prânt or Division of Barda.

Table of Tálukas as per Colonel Walker's Permanent Settlement, showing subsequent Alterations and present Number of separate Jurisdictions.

N.B.—No Permanent or Temporary Remissions or corrections exist for this Prânt; the columns for those headings are consequently omitted.

Number in Mr. Elliot's List.	Number of Separate Jurisdiction.	Class.	Names of Tálukas.	Number of Towns or Villages in each Taluka.	Estimated Population.	Tribute as fixed by Colonel Walker.		The same converted from Ant into Ahmedabad Sicca Rupees.		Zortalabi to the Navab of Junágad, as consolidated from various Currencies into Ahmedabad Sicca Rupees.	British Share of Custom.	Total Amount permanently due from each Táluka, calculated in Ahmedabad Sicca Rupees.	Remarks.
						British.	Gáekwár.	British.	Gáekwár.				
						Rs. a. p.	Rs. a. p. Ant	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	
1	1	2	Porbandar ...	A 103	46,980	22,890 8 0	7,312 8 0	22,890 8 0	8,775 0 0	5,513 0 0	26,001 0 0	63,179 8 0	A—Not including three waste villages, viz., Puriadhar, Charikiu, and Pundakru.

PRINT OF DIVISION OF GOHELVÁD.

Table of Tálukas as per Colonel Walker's permanent Settlement, showing subsequent Alterations and present Number of Separate Jurisdiction.

N. B.—No Permanent Remissions or Corrections exist for this Print; the column for that heading is consequently omitted.

No. in Mr. Hunter's List.	No. of Separate Jurisdictions.	Class.	Names of Tálukas.	No. of Towns or Villages in each Táluka.	Estimated population.	Tribute as fixed by Colonel Walker.		The same converted from Ant or Sicci into Ahmedabad Sicca Rupees.		Zortalabi to the Nawáb of Junagad, as consolidated from various Currencies into Ahmedabad Sicca Rupees.	Total Amount permanently due from each Táluka calculated in Ahmedabad Sicca Rupees.	Temporary Remissions granted in Samvat 1887 (A. D. 1830-31).	REMARKS.
						British.	Gáekwár.	British.	Gáekwár.				
						Rs.	Rs. a. p.	Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	
1	1	1	Bhávnagar	725	Rs. 2,74,900	....		81,900	....	24,857 8 0	1,06,757 8 0	....	
			Deduct under Ahmedabad	205									
			Balance under this Agency	520	2,07,900		Ant						
2	2	2	Ratnapur Bhánsatha	1	..	..	702 ..	..	914 6 5	165 0 0	1,079 6 5	....	
			Deduct under Ahmedabad	1									
			Balance under this Agency	3	100		Ant						
3	3	3	Wala	28	..	..	7,132 ..	..	8,698 6 5	2,638 9 0	11,336 15 5	....	
			Deduct under Ahmedabad	6									
			Balance under this Agency	22	7,100		Ant						
4	4	3	Chánandi	2	..	..	777 ..	..	939 6 5	156 0 0	1,095 6 5	....	
			Deduct under Ahmedabad	1									
			Balance under this Agency	1	100		Ant						
5	5	3	Tora	4	700	..	800 ..	..	968 0 0	66 0 0	420 0 0	....	
6	6	3	Kalaria	1	100	..	A. 126 ..	..	225 3 2	30 0 0	105 3 2	....	
7	7	3	Pánchanna	1	100	..	A. 207 ..	..	248 0 5	60 0 0	308 0 5	....	Do. Waori Wachani ditto.
8	8	3	Waori Wachani	2	330	..	A. 302 ..	..	367 0 0	60 0 0	427 0 0	....	
9	9	3	Sonpuri	1	100	..	A. 451 ..	..	613 3 2	50 0 0	663 3 2	221 3 2	
10	10	3	Pachegam	6	..	..	A. 2,127 ..	..	2,588 6 5	784 0 0	3,372 6 5	....	Do. Bhávnagar ditto.
			Deduct under Ahmedabad	3									
			Balance under this Agency	3	1,000								
11	11	3	Chitrawa	1	250	..	400 0 0	..	598 12 10	41 0 0	639 12 10	....	
12	12	3	Ranasika	1	240	..	583 0 0	..	699 9 7	105 4 0	805 13 7	....	
13	13	3	Waroi	1	320	..	935 0 0	..	1,137 0 0	175 0 0	1,312 0 0	....	Originally Pachegam Bhayad.
14	14	3	Ukanpur	1	400	..	1,254 8 0	..	1,505 4 0	175 0 0	1,680 4 0	....	
15	15	3	Dhola	1	100	..	330 0 0	..	396 0 0	64 0 0	460 0 0	....	
16	16	3	Lathi	10	..	..	A horse.	..	....	1,662 8 0	1,662 8 0	....	
			Deduct under Ahmedabad	4									
			Balance under this Agency	6	4,000								
17			Rajpipla	1	200	..	325 0 0	..	450 0 0	178 0 0	628 0 0	....	Under Lathi from before the Permanent Settlement.
18			Virol	1	200	..	351 0 0	..	421 3 2	....	421 3 2	....	
			Lathi Total	8	4,400	..	876 0 0	..	1,051 3 2	1,327 8 0	2,378 11 2	....	
19	17		Gadhali	1	800	..	1,726 0 0	..	2,071 3 2	235 0 0	2,306 3 2	....	
20	18		Gadhula	1	250	..	171 0 0	..	205 3 2	30 0 0	235 3 2	....	
21	19		Dudhái	1	200	..	260 0 0	..	326 0 0	32 0 0	358 0 0	....	
22	20		Khijda	1	300	..	387 0 0	..	464 6 5	51 0 0	515 6 5	....	
23	21		Sodarwa	1	150	..	352 0 0	..	352 0 7	76 0 0	428 0 7	....	
24	22		Bhojpárdar	1	400	..	419 0 0	..	501 9 7	130 0 0	631 9 7	....	
25	23		Sámatsukhila and Chobaria	3	700	..	1,522 0 0	..	2,026 6 5	170 0 0	2,726 6 5	....	Originally Lathi Bhayad.
26	24		Limra	2	..	..	962 0 0	..	1,159 6 5	200 0 0	1,159 6 5	....	
			Deduct under Ahmedabad	1									
			Balance under this Agency	4	1,200								
27	25		Waori	1	800	..	1,626 0 0	..	1,945 0 7	232 8 0	1,468 1 7	....	
28	26		Wagdra	1	100	..	80 0 0	..	96 0 0	27 0 0	123 0 0	....	
29	27	2	Pálitana	A 82	12,500	..	8,001 0 0	..	9,601 3 2	2,688 0 0	12,289 3 2	....	A.—Not including nine waste villages, viz., Kharia Churi, Rampardia, Kijeja, Senpuri, Limbasdhar, Sarangpur, Lakhpadur and Khimana.
30	..	..	Ten years' occupied in Samvat 1886.	Khijria the Sojrod in Samvat 1886.	1	240	..	201 0 0	..	247 3 2	....	241 3 2	....	Under Amreli.
31	..	..		Patna Malji	1	300	..	401 0 0	..	481 3 2	....	481 3 2	....	Do. Jasdan.
			Grand Total Gohelvád		620	2,47,500	14,500	32,902 0 0	81,900	39,302 12 9	34,597 11 0	1,68,560 8 9	221 3 2

Tabular Summary of the Bhávnagar Tálukás.

Prints.	Villages.	Population.	Tribute in Ahmedabad Rupees.		Zortalabi in Ahmedabad Rupees.	Total.
			British.	Gáekwár.		
			Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Gohelvád Total, as shown in this List	520	2,07,900	81,900	....	24,857 8 0	1,06,757 8 0
Und Sorowya Total, vide that Print	6	1,000	..	1,813 9 7	....	1,813 9 7
Gaola in Babriawar	6	1,100	..	1,321 1 7	....	1,321 1 7
Grand Total of Bhávnagar	146	310,140	81,900	3,134 11 2	24,857 8 0	1,09,843 3 2

y.—This tribute was transferred by the Gáekwár to the British Government in payment of a subsidised force by Article V. of Treaty, dated 21st April 1805, and is in consequence borne on the Agency accounts under the head of Subsidy.

Originally Bhávnagar Bhayad.

APPENDIX H.

Prânt or Division of Und Surweya.

Table of Tálukas, as taken from the Gáekwár Mujmudar's List, showing subsequent Alterations and present Number of Separate Jurisdictions.

[*N.B.*—No British Tribute is fixed for this Prânt; the column for that heading is consequently omitted. With the exception of Datha, no permanent arrangement for the Tribute of this Prânt has yet been made.

Number in Mr. Pringle's List.	Number of separate Jurisdictions.	Class.	Names of Tálukas.	Number of Towns or Villages in each Táluka.	Estimated Population.	Gáekwár Tribute.	Permanent Remissions or Corrections.	Correct Balance due by each Tributary.	The same converted from Ant or Surti into Ahmedabad Sicca Rupees.	Zortalabi to the Nawab of Junagad, as consolidated from various Currencies into Ahmedabad Sicca Rupees.	Total amount permanently due from each Táluka, calculated in Ahmedabad Sicca Rupees.	Temporary Remissions granted in Samvat 1897 (A.D. 1840-41).	Remarks.
						Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	
2	1		Eyawej	1	280	S 226 0 0	.....	226 0 0	248 9 8	8 8 0	257 1 8	...	
3			Virpur	1	48	S 51 0 0	.....	51 0 0	56 1 7	.....	56 1 7	...	
4	2		Sunáls	1	240	S 301 0 0	... ...	301 0 0	334 1 7	16 8 0	347 9 7	...	
5	3		Sherodá	1	120	S 121 0 0	.....	121 0 0	133 1 7	12 8 0	145 9 7	...	
6	4		Rajpura	1	200	S 176 0 0	.....	176 0 0	193 9 7	13 8 0	206 1 7	...	
9	5		Pa-á	1	120	S 301 0 0	.....	301 0 0	331 1 7	12 8 0	343 9 7	331 1 7	
10	6		Dodura	1	40	S 101 0 0	.....	101 0 0	111 1 7	.....	111 1 7	...	
11	7		Jallia Bija	1	30	S 30 0 0	.....	30 0 0	33 0 0	.....	33 0 0	...	
12	8		Jallia Umrajjun	1	80	S 125 0 0	.....	125 0 0	137 8 0	8 8 0	146 0 0	...	
13	9		Chok	1	280	S 301 0 0	.....	301 0 0	331 1 7	16 8 0	347 9 7	...	
8			Pandria	1	120	S 85 0 0	.....	85 0 0	93 8 0	8 8 0	102 0 0	...	Under Chok.
			Total Chok ...	2	400	386 0 0	.....	386 0 0	424 9 7	25 0 0	449 9 7	...	
14	10		Kunjburda	1	25	S 125 0 0	.....	125 0 0	137 8 0	.....	137 8 0	...	
15	11		Salanomera	1	100	S 101 0 0	.....	101 0 0	111 1 8	6 0 0	117 1 8	...	
16	12		Wadal	1	180	S 151 0 0	.....	151 0 0	166 1 7	.....	166 1 7	...	
17	13		Morchopra	1	60	S 151 0 0	.....	151 0 0	166 1 7	9 8 0	175 9 7	166 1 7	
18	14		Bhandaria	1	300	S 301 0 0	.....	301 0 0	331 1 7	16 8 0	347 9 7	...	
19	15		Bodanomera	1	140	S 101 0 0	.....	101 0 0	111 1 7	9 8 0	120 9 7	...	
20	16		Junápadur	1	30	S 41 0 0	.....	41 0 0	45 1 7	8 8 0	53 9 7	...	
21	...		Rampurra	1	200	S 151 0 0	.....	151 0 0	166 1 7	12 8 0	178 9 7	...	Half under Rajpura No. 4, and half under Datha No. 23.
22	17		Sewriwadur	1	100	S 51 0 0	.....	51 0 0	56 1 7	8 8 0	64 9 7	...	
23	18		Kohlaola	1	100	S 101 0 0	.....	101 0 0	111 1 7	8 8 0	119 9 7	...	
24	19		Sunnadhiala	1	100	S 501 0 0	.....	501 0 0	551 1 7	8 8 0	559 9 7	248 9 7	
25	20	All of the 3rd Class.	Gundhol	1	60	S 101 0 0	.....	101 0 0	111 1 7	8 8 0	119 9 7	...	
26			Kutia	1	80	S 125 0 0	A 125 0 0	.....	.....	.....	.....	...	A—Gáekwár claim to tribute never having been substantiated, the same is written off as Permanent Remission.
27			Jesur	1	400	S 600 0 0	.....	600 0 0	660 0 0	.....	660 0 0	...	
28			Jhurukhia	1	80	S 200 0 0	.....	200 0 0	220 0 0	.....	220 0 0	...	
29			Depla	1	320	S 351 0 0	.....	351 0 0	386 1 7	.....	386 1 7	...	
30			Wasri	1	100	S 251 0 0	A 251 0 0	.....	.....	.....	.....	...	Under Bhávnagar.
31			Satpura	1	100	S 225 0 0	.....	225 0 0	247 8 0	.....	247 8 0	...	No authority for the transfer to be traced beyond the acts of the proprietors, who wrote over their villages to Bhávnagar in the years Samvat 1866-67 and 1868 (A.D. 1809-10, 1810-11, and 1811-12).
			Total now under Bhávnagar	6	1,080	1,752 0 0	376 0 0	1,376 0 0	1,513 9 7	.....	1,513 9 7	...	
32	21		Katrori	1	200	S 386 0 0 Ant	.....	386 0 0	424 9 7	10 8 0	435 1 7	...	
33	22		Datha	s 20	6,400	4,739 0 0	.....	4,739 0 0	5,686 12 10	300 0 0	5,986 12 10	...	s—Not including 12 waste villages, viz. Kundal, Fatejpuhur, and Ghana Nahna.
1			Hathwant	1	200	S 351 0 0	.....	351 0 0	386 1 7	16 8 0	402 9 7	...	Under Datha.
7			Rancegam	1	280	S 701 0 0	.....	701 0 0	771 1 7	.....	771 1 7	...	
			Total Datha	22	6,880	5,791 0 0	.....	5,791 0 0	6,844 0 0	316 8 0	7,160 8 0	...	
	23		Wejanowa	1	60	S 30 0 0	.....	30 0 0	33 0 0	.....	33 0 0	...	
			Grand Total, Und Surweya ...	53	11,373	11,653 0 0	376 0 0	11,277 0 0	12,878 9 5	519 8 0	13,398 1 5	745 12 9	

APPENDIX I.

PRANT OR DIVISION OF BA'BRIÁVÁD.

Table of Túlukas as taken from the Gáekwár Majmudar's List, showing subsequent Alterations and present Number of Separate Jurisdictions.

Number in Mr Blunt's List.	Number of Separate Jurisdictions.	Class.	Names of Túlukas.	Number of Towns or Villages in each Túluka.	Estimated Population.	Gáekwár Tribute as per Permanent Settlement.			The same computed heavy Sorti into Ahmedábád Sicca Rupees.			Temporary Remissions granted in Samvat 1897 (A.D. 1840-41).			Remarks.
						Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	
1	1		Dedán	a 8	3,072	2,201	0	0	3,191	1	7	.....			a—Not including one waste village, viz., Motiván.
2			Bárpatoli ...	1	550	101	0	0	111	1	7	.....			
			Total Dedán ...	9	3,622	2,302	0	0	3,302	3	2	.....			
3	2		Kundliála	1	140	126	0	0	138	9	7	.....			
4	3		Pichri	1	120	21	0	0	23	1	7	.....			
5	4		Pláchria	1	140	101	0	0	111	1	7	.....			
6	5		Bhandri	1	224	51	0	0	56	1	7	.....			
7	6		Nágari	5	676	576	0	0	633	9	7	.....			
8	7		Kátardhar	1	260	101	0	0	111	1	7	.....			
16			Bhákodar ...	1	80	101	0	0	111	1	7	.....			
23			Hemál	1	160	87	8	0	96	4	0	.....			
			Total Kátardhar ...	3	600	289	8	0	318	7	2	.....			
9	8		Kanthária Kyas ...	1	48	75	0	0	82	8	0	22	0	0	
10	9		Kotri	1	800	201	0	0	221	1	7	.....			
11	10		Kágvadar ...	1	120	56	0	0	61	9	7	.....			
12	11		Kanthária Cull ...	1	84	75	0	0	82	8	0	.....			
13	12	All of the 3rd Class.	Timbi... ...	1	600	726	0	0	798	9	8	.....			
	13		Mánsa	1	300	175	0	0	192	8	0	.....			
14	14		Jikádri	1	100	50	0	0	55	0	0	.....			
15	15		Bálásinvár ...	2	64	101	0	0	111	1	7	67	1	7	
17	16		Bhatvadar	1	60	101	0	0	111	1	7	61	9	7	
18	17		Bháda	2	344	51	0	0	56	1	7	.....			
19	18		Dhudhála	1	200	276	0	0	303	8	0	303	8	0	
20	19		Lor	1	180	100	0	0	110	0	0	.....			
21	20		Dholdári	1	100	26	0	0	28	8	0	.....			
22	21		Sákria	1	88	51	0	0	56	1	7	28	9	7	
24	22		Warunchya	7	1,088	1,126	0	0	1,238	9	7	.....			
25	23		Davkávadar	1	160	290	10	8	275	11	9	.....			
	24		Ningála	1	140	123	5	4	137	13	10	.....			
26	25		Hinderna	1	280	75	0	0	82	8	0	.....			
27	26		Harmantis	1	160	126	0	0	138	9	7	.....			
28	27		Utávadar	1	200	126	0	0	138	9	7	.....			
29	28		Ebhalvár	1	68	51	0	0	56	1	7	.....			
30	29		Kovára	1	208	101	0	0	111	1	7	.....			
31	30		Ganjvadar	1	48	101	0	0	111	1	7	.....			
32			Khákbái	1	320	100	0	0	110	0	0	.....			Under Amreli from the year Samvat 1873. Vide Bhávnagar.
33			Ghánla	8	1,376	1,201	0	0	1,321	1	7	.....			
	31		Ghespur	1	120	30	0	0	33	0	0	.....			
	32		Sángána	Waste.		55	0	0	60	8	0	60	8	0	
			Total Bábriávád ...	60	12,788	9,706	8	0	10,677	1	1	443	4	9	
	1	1	Jáffrábád	b 11	5,680	.....			.....			.....			b—Not including one waste village, viz., Mitiála.
33	33		Grand Total Bábriávád, including Jáffrábád.	71	18,468										

APPENDIX J.

PRANT OR DIVISION OF OKHA'MANDAL.

Number.	Number of Separate Jurisdictions.	Class.	Túlukas.	Number of Villages in each Túluka.	Estimated Population.	Remarks.
.....	1	1	Okhámandal	a 43	12,590	a—Not including eleven waste villages.

APPENDIX K.

Abstract of the Foregoing Ten Prants or Divisions.

No. in Mr. Elliot's List.	No. of Separate Jurisdictions. Talukas.	Petty Talukas.	Sub-Divisions.	Class of these Jurisdictions. 1	2	3	Prants.	No. of Towns or Villages in each Prant.	Estimated Population.	Tribute fixed, or supposed to have been fixed, by Colonel Walker. British.	Gáekwár.	Permanent Remissions or Corrections. British.	Gáekwár.	Correct Balance now due by each Prant. British.	Gáekwár.	The same converted from Ant or Barsi into Ahmedabad Sicca Rupees. British.	Gáekwár.	Zortalabi to the Nawáb of Junágad, as consolidated from various Currencies into Ahmedabad Sicca Rupees.	British Share of Porbandar Customs.	Total Amount permanently due from each Prant, calculated in Ahmedabad Sicca Rupees. British.	Gáekwár.	Temporary Remissions granted in Samvat 1897 (A.D. 1840-41). British.	Gáekwár.
										Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs. a. p.	Rs.	Rs. a. p.
53	51	2	53	...	6	47	Jhálawád ...	406	2,46,322	2,33,333 0 0	.....	12,913 0 0	.....	2,70,240 0 0	.....	2,70,240 0 0	.....	17,280 8 0	...	2,87,520 8 0	14,720	.....	
64	47	8	55	1	1	53	Kátiáwár ...	619	1,39,640	98,363 8 0	32,003 8 0	837 0 0	2,734 0 0	97,526 8 0	19,895 0 0	93,671 13 4	21,590 2 10	13,296 0 0	...	1,28,619 0 2	...	1,301 3 3	
3	3	...	3	...	1	1	Machu Kantha	130	28,762	.....	51,302 0 0	.....	.....	.....	51,302 0 0	.....	61,443 0 4	200 0 0	...	61,643 0 4	...	16,500 0 0	
32	26	...	26	1	4	21	Halár	943	2,56,502	1,81,508 8 0	1,40,498 0 0	.....	.....	1,81,508 8 0	1,40,498 0 0	1,81,508 8 0	1,57,495 2 7	16,685 0 0	...	3,65,778 11 2	2,276	3,949 9 7	
3	3	...	3	1	1	1	Borith	666	3,30,820	63,709 0 0	45,000 0 0	.....	.....	63,709 0 0	45,000 0 0	63,709 0 0	54,092 0 0	.....	...	1,17,799 0 0	...	.....	
1	1	...	1	...	1	...	Barda	103	46,980	27,690 8 0	7,313 8 0	.....	.....	27,690 8 0	7,313 8 0	27,690 8 0	6,775 0 0	6,513 0 0	20,001	61,179 8 0	...	.....	
31	27	...	27	1	2	24	Gohelwád ...	490	2,47,980	74,500 0 0	32,569 0 0	.....	.....	74,500 0 0	32,569 0 0	81,950 0 0	39,903 12 9	24,807 12 0	...	1,55,250 8 9	...	251 3 3	
53	53	...	53	...	...	53	Und Sárvaya ...	83	11,370	.....	11,370 0 0	.....	376 0 0	.....	11,377 0 0	.....	12,378 9 5	819 6 0	...	13,198 1 5	...	745 12	
83	32	1	33	1	...	32	Dhrángadra, including Jálrápátan	71	13,473	.....	9,706 8 0	.....	.....	.....	9,706 8 0	.....	10,677 2 1	.....	...	10,677 2 1	...	440 4 9	
...	...	1	1	1	...	...	Okhámandal ...	43	12,980	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	.....	...	.....	
392	312	12	324	6	16	302	Grand Total ...	3,794	14,75,695	6,93,514 8 0	3,20,845 0 0	13,340 0 0	4,090 0 0	6,80,174 8 0	3,16,755 0 0	6,88,659 13 4	3,76,121 4 7	92,361 12 0	20,001	11,38,643 13 11	17,029	22,831 1 5	

Abstract showing Population, &c., of the different Classes.

6				1,937	7,89,482
	16			1,048	4,27,277
		202		809	2,58,926

APPENDIX L.

List of the different Tribes of Bábrias, commonly called Bábria Káttys.

No.	Titles.	No.	Titles.	No.	Titles.
1	Kotila.	25	Bepária.	49	Chondia.
2	Dhánkhra.	26	Kherádot.	50	Khára.
3	Waru.	27	Barela.	51	Khaláda.
4	Gharga.	28	Pushatia.	52	Kháda.
5	Ghusámba.	29	Padiára.	53	Bholavla.
6	Chánya.	30	Chánpar.	54	Weda Bhupál.
7	Boricha.	31	Chák.	55	Shánya.
8	Chhabhár.	32	Rákhar.	56	Nerála.
9	Chátroja.	33	Ráthor.	57	Sajora.
10	Káreta.	34	Náisa.	58	Shoba.
11	Marmal.	35	Shinag.	59	Kágra.
12	Wara.	36	Dábhia.	60	Matára.
13	Wasra.	37	Dagáv.	61	Shihála.
14	Laya.	38	Lobhia.	62	Kesur.
15	Lobad.	39	Kháta.	63	Dedagra.
16	Karena.	40	Khásar.	64	Shabsr.
17	Khándmal.	41	Khodiála.	65	Athar.
18	Shánkhlia.	42	Kándhál.	66	Via.
19	Sáchla.	43	Nepál.	67	Kia.
20	Bhuva.	44	Kilkan.	68	Khágharda.
21	Bhármal.	45	Kátiál.	69	Navga.
22	Bhálera.	46	Wágia.	70	Ladha.
23	Dharmaeta.	47	Werma.	71	Dhándha.
24	Lunvara.	48	Dángar.	72	Unga.

APPENDIX M.

Memorandum of Tribes of the Shákhdit Káttye.

No.		No.	Tribes.	No.		No.	Tribes.
		1	Wála.			1	Kháchar.
		2	Derna.			2	Dánd.
		3	Wáikha.			3	Jhobália.
		4	Lálu.	2	Kháchar.	4	Hipa.
		5	Karpara.			5	Chámndia.
		6	Wardar.			6	Lomásaria.
		7	Wikma.			7	Khára.
		8	Kágra.				
		9	Bhojak.				
		10	Chák.			1	Khumán.
1	Wála	11	Wajsi.			2	Chándu.
		12	Govália.			3	Chándsur.
		13	Rájdaria.			4	Mángáni.
		14	Giga.			5	Mun.
		15	Wajmal.	3	Khumán.	6	Motia.
		16	Fár.			7	Jhanmar.
		17	Jogia.			8	Jogia.
		18	Boghara.			9	Lunsar.
		19	Kasturia.			10	Walaad.
		20	Hudar.				

APPENDIX N.

Memorandum of Tribes of the Ehvaratia Káttys.

No.	Tribes.	No.	Tribes.	No.	Tribes.
1	Dhádhal.	32	Narer.	63	Warnia.
2	Bashia.	33	Náta.	64	Lálu.
3	Bánbháni.	34	Gariba.	65	Chávra.
4	Gagháni.	35	Bicharia.	66	Dángar.
5	Jhánjaria.	36	Makvána.	67	Kália.
6	Shodhia.	37	Mora.	68	Shekhan.
7	Linkhra.	38	Anbhang.	69	Bárad.
8	Loda.	39	Khada.	70	Anchh.
9	Pálan.	40	Maietra.	71	Kothivál.
10	Katia.	41	Jhallu.	72	Bára.
11	Chom.	42	Kasor.	73	Jojaria.
12	Koya.	43	Shokhva.	74	Bhal.
13	Nátánia.	44	Ronva.	75	Dávera.
14	Jhilria.	45	Hálika.	76	Karanth.
15	Media.	46	Dhodhia.	77	Besh.
16	Turia.	47	Bhámbhla.	78	Jogia.
17	Khundla.	48	Kharak.	79	Málánia.
18	Gogia.	49	Moya.	80	Mokha.
19	Refaria.	50	Shekhar.	81	Chia.
20	Cháharia.	51	Dhing.	82	Jamjál.
21	Boricha.	52	Khavar.	83	Maira.
22	Ratan.	53	Wegar.	84	Trágmaria.
23	Mánjhria.	54	Patgar.	85	Mot.
24	Tocharia.	55	Khem.	86	Man.
25	Viramka.	56	Dásotia.	87	Khákhlia.
26	Wánk.	57	Devália.	88	Lukhel.
27	Mála.	58	Titucha.	89	Mepal.
28	Winchia.	59	Virda.	90	Galchar.
29	Jeblia.	60	Khákharia.	91	Kátiál.
30	Gira.	61	Dáu.	92	Wachhra.
31	Pádva.	62	Sárowla.	93	Sindhao.

APPENDIX O.

Table showing the number of Nágar Brámin Families in the Peninsula of Káthiáwár, and the places they reside in.

Rájkot, 4th October 1843.

Towns.	Number of Families of Nágar Brámins.		Total.
	Nágars following secular pursuits.	Brámins not secular.	
Junágad	300	150	450
Navánagar	125	75	200
Bhávnagar	100	35	135
Mángrol	90	60	150
Khambháliya and Dwárka	50	1	51
Pátan and Verával	60	2	62
Porbandar	40	15	55
Una and Dilwára	30	5	35
Morvi	25	...	25
Vasávar	25	...	25
Sardhár	12	...	12
Mowa	11	...	11
Dhrol	8	...	8
Amran	8	...	8
Amreli	4	...	4
Limdi	4	...	4
Vánkáner	4	...	4
Halvad	4	...	4
Kandorna Jámka	4	...	4
Kálávad	4	...	4
Rájkot	3	...	3
Jetpur	3	...	3
Joria	3	...	3
Wadhwán	3	...	3
	920	343	1,263

APPENDIX P.

List of Sibandis in the Peninsula of Káthiáwár.

No.	Names of Talukas.	Foot Sepoys.	Horsemen.
1	Junágad	2,000	1,000
2	Navánagar	1,500	400
3	Bhávnagar	2,000	700
4	Porbandar	400	100
5	Limbdi	300	100
6	Wadhwán	300	125
7	Gondal Dhoráji...	400	150
8	Rájkot Sardhár	50	25
9	Dhrol Sarpadar	50	50
10	Morvi	200	75
11	Halvad Drángadra	100	50
12	Sáyla	30	40
13	Vánkáner	25	30
14	Amreli	400	220
15	Okhámandal	400	30
16	Jetpur	100	50
17	Láthi	25	40
18	Vala	40	30
19	Chura	25	10
20	Pálitána	150	50
21	Thán Lakhtar	25	15
22	Jasdan	100	60
23	Bántva	75	50
	Remaining small States of the Country	3,000	900
	Total... ...	11,695	4,300

APPENDIX Q.

List of Bandars in the Peninsula, in their order of position, commencing from the head of the Kutch Gulf and terminating with that of Cambay.

Under.	Names of Ports.	Description.
The Thákur of Morvi ...	Wavánia	Good.
	Joria	Good. Extensive trade.
	Hariána	Closed.
	Bálácherry	For fishing craft.
	Kheri	Do.
	Navábandar	Small craft.
The Jám of Navánagar ...	Nágna	Closed.
	Rojibára	Do.
	Beri, or the port of Navánagar ...	Considerable traffic.
	Sarmat	Small craft.
	Saláya	Considerable traffic.
	Pindáro	Fishing craft.
	Rájparra	Do.
	Poshitru	Small craft.
	Arámru	Do.
In Okhámandal	Bet...	Pretty good.
	Katchgar, under the Ráo ...	Boats touch.
	Rupan Bandar. The port of Dwárka.	Not much traffic.
	Madi	Boats only.
The Jám	Bhogát	Do.
	Miáni	But little traffic.
The Rána of Porbandar...	Poor of Porbandar	Good. Extensive trade.
	Navi or Navi Bandar ...	Considerable traffic.
	Mádhupar...	Mere boats.
The Naváb	Sil	Closed.
The Shaikh of	Máugrol	A bad port, but extensive traffic.

APPENDIX Q.—*continued.*

Under.	Names of Ports.	Description.
The Navváb of Junágad...	Chorwár	Boats only.
	Billáwal or Veráwal	Good, and extensive traffic.
	Hirákot	Small craft.
	Sutrápára	Ditto.
	Dhámlej	Ditto.
Amreli	Mul Dwárka, the Bandar of Korinár.	Bad ground, small traffic.
	Welan or Welan Bandar... ...	Petty trade.
	Wanágbáru	Boats.
Portugal	Gogla	Good, but little trade.
	Diu or Dio	
The Navváb...	Navábandar	Good, but little traffic.
The Janjira Sidi	Jáffrábád	Good. Extensive trade.
Bábria) Girásia of Ahir) Bábriávád ...	Bherái	Insignificant.
	Rámpara	
	Kathivadar	
Jáfrábád	Shiálbet	
The Thákur of Bhávnagar.	Chánch	Petty traffic.
	Devallia	Closed.
	Mowa	Considerable traffic.
	Katpar	Insignificant.
	Kalsár	Closed.
	Kotra	
	Ghadula	
	Sultánpur, the port of Tallája ...	
	Nhána Gopnáth	
	Mithi Viri	
	Kura	
The Hon'ble Company ...	Gogha	Good. Extensive trade.
	Ewániu	Closed.
The Thákur of Bhávnagar (with reserved rights to the Honorable Company).	Ukwáru	Ditto.
	Bhávnagar	Good. Extensive trade.
The Thákur of Bhávnagar.	Udelão	Insignificant.
	Gundálu	
Dewáni Girásia (the Pachegám Bháyad) ...	Kálu Taláo	
The Hon'ble Company ...	Báwaliáli	Ditto.
	Dholera	Considerable traffic.

APPENDIX R.

Estimate of the Produce of Cotton in the undermentioned Tálukas under the Káthiáwár Political Agency.

No.	Tálukas.	Local Maund at various rates.	The same converted into the Gujaráti Man, viz., 40 Rs. 1 Seer, 40 Seers 1 Man.	Remarks.
	Province of Jhálavád.	Mds. s. t.	Mds. s. t.	
1	Halvad Dhrángadra ...	20,000 0 0	19,000 0 0	38 Rs. to Seer, and 40 Seers to Man.
2	Limbdi	20,000 0 0	24,500 0 0	28 ,, do. 70 do.
3	Kanthária	3,200 0 0	3,360 0 0	28 ,, do. 60 do.
4	Károl	1,640 0 0	2,009 0 0	28 ,, do. 70 do.
5	Kamálpur	100 0 0	100 0 0	40 ,, do. 40 do.
6	Kamblão	2,000 0 0	2,450 0 0	28 ,, do. 70 do.
7	Geri	2,800 0 0	3,430 0 0	Ditto.
8	Chachána	132 47 0	162 20 36	Ditto.
9	Chaláia	880 0 0	1,078 0 0	Ditto.
10	Jákhan	875 0 0	918 30 0	28 ,, do. 60 do.
11	Khándia	1,400 0 0	1,715 0 0	28 ,, do. 70 do.
12	Talsána	2,400 0 0	2,940 0 0	Ditto.
13	Távi	1,320 0 0	1,617 0 0	Ditto.
14	Dewlia	2,200 0 0	2,695 0 0	Ditto.

APPENDIX R—*continued.*

No.	Tálukas.	Local Maund at various rates.	The same converted into the Gujarátí Man.	Remarks.
	Province of Jhálávád—continued.	Mds. s. t.	Mds. s. t.	
15	Darod	880 0 0	1,078 0 0	28 Rs. to Seer, and 70 Seers to Man.
16	Paláli	400 0 0	490 0 0	Ditto.
17	Bhoika	2,000 0 0	2,450 0 0	Ditto.
18	Bathán	1,280 0 0	1,568 0 0	Ditto.
19	Bhalgámra ...	3,200 0 0	3,920 0 0	Ditto.
20	Bhadwána	2,250 0 0	2,362 20 0	28 do. 60 do.
21	Láliád	1,650 0 0	1,732 20 0	Ditto.
22	Wanála	1,000 0 0	1,000 0 0	40 do. 40 do.
23	Samla	2,000 0 0	2,450 0 0	28 do. 70 do.
24	Sáuka	1,600 0 0	1,960 0 0	Ditto.
25	Untri	1,600 0 0	1,960 0 0	Ditto.
26	Ankewália... ...	2,800 0 0	3,430 0 0	Ditto.
27	Wadhwán	25,000 0 0	28,000 0 0	28 do. 64 do.
28	Jhámpodar ...	375 0 0	420 0 0	Ditto.
29	Kerálí	750 0 0	840 0 0	Ditto.
30	Gundhiáli	1,500 0 0	1,575 0 0	28 do. 60 do.
31	Jhammer	455 5 19	510 25 31	28 do. 64 do.
32	Dudhrej	3,500 0 0	3,675 0 0	28 do. 60 do.
33	Bhálora	750 0 0	787 20 0	Ditto.
34	Rájpara	1,250 0 0	1,400 0 0	28 do. 64 do.
35	Warod	2,004 42 27	2,137 36 9	28 do. 62½ do.
36	Wana	2,391 6 0	2,678 1 0	28 do. 64 do.
37	Vánkáner	1,610 0 9	1,221 7 20	26 do. 45 do.
38	Thán Lakhtar ...	5,500 0 0	5,775 0 0	28 do. 60 do.
39	Kessria	148 40 0	155 4 0	Ditto.
40	Muli	15,000 0 0	15,750 0 0	Ditto.
41	Munjpor	350 0 0	367 20 0	Ditto.
42	Sáila	2,000 0 0	2,100 0 0	Ditto.
43	Chura	11,500 0 0	12,075 0 0	Ditto.
44	Karmar	1,200 0 0	1,260 0 0	Ditto.
45	Dasáda	13,246 14 0	13,246 14 0	40 do. 40 do.
46	Bajána	5,001 9 37	4,751 7 19	38 do. 40 do.
47	Pátri	15,000 0 0	15,000 0 0	40 do. 40 do.
48	Jhinjhuváda ...	20,000 0 0	20,000 0 0	Ditto.
49	Wanod	450 0 0	450 0 0	40 do. 40 do.
50	Tankára	2,520 0 0	1,701 0 0	24 do. 45 do.
51	Bhárejra	150 0 0	157 20 0	28 do. 60 do.
52	Rái	500 0 0	560 0 0	28 do. 64 do.
53	Sáukli	500 0 0	560 0 0	Ditto.
	Jhálávád Total ...	.....	227,531 6 35	
	Province of Káthiáwár.			
1	Amreli	55,000 0 0	55,000 0 0	40 do. 40 do.
2	Jetpur Chital ...	15,000 0 0	11,250 0 0	30 do. 40 do.
3	Bilkha	2,500 0 0	1,875 0 0	Ditto.
4	Bagasra	1,333 13 9	966 26 26	29 do. 40 do.
5	Bábra	1,500 0 0	1,012 20 0	27 do. 40 do.
6	Kotra Pithána ...	351 0 0	246 28 0	28 do. 40 do.
7	Kánpor Eshwaria ...	250 0 0	168 30 0	27 do. 40 do.
8	Kaner	5 0 0	3 15 0	Ditto.
9	Káthrota	5 0 0	3 15 0	Ditto.
10	Khijria	75 0 0	50 25 0	Ditto.
11	Garamli Mhoti ...	100 0 0	67 20 0	Ditto.
12	Garamli Nhání ...	50 0 0	33 30 0	Ditto.
13	Gadhia	50 0 0	33 30 0	Ditto.
14	Charka	531 26 17	385 18 11	29 do. 40 do.
15	Jámka	232 36 12	157 8 24	27 do. 40 do.
16	Dholarwa	100 0 0	67 20 0	Ditto.
17	Bhalgám	125 0 0	84 15 0	Ditto.
18	Mánáwáo	50 0 0	33 30 0	Ditto.
19	Lobária	5 0 0	3 15 0	Ditto.
20	Lákhápádar ...	100 0 0	67 20 0	Ditto.

APPENDIX R—*continued.*

No.	Talukas.	Local Maunds at various rates.			The same converted into the Gujarati Man.			Remarks.			
	Province of Káthiáwár. —continued.	Mds.	s.	t.	Mds.	s.	t.				
21	Wáguis	375	0	0	253	5	0	27 Rs. to Seer, and 40 Seers to Man.			
22	Wághári	75	0	0	50	25	0			Ditto.	
23	Silána	250	0	0	168	30	0			Ditto.	
24	Hálria	462	20	0	312	7	20			Ditto.	
25	Jasdan	18,983	26	17	13,288	22	25	28	do.	40	do.
26	Koti	150	0	0	105	0	0			Ditto.	
27	Kundni	150	0	0	105	0	0			Ditto.	
28	Kessria	.....			.....						
29	Jassápur	250	0	0	175	0	0			Ditto.	
30	Modhuka	250	0	0	175	0	0			Ditto.	
31	Warja Tirath ...	100	0	0	70	0	0			Ditto.	
32	Sitafin	50	0	0	35	0	0			Ditto.	
33	Harmatia	50	0	0	35	0	0			Ditto.	
34	Aniáli	100	0	0	70	0	0			Ditto.	
35	Bhádli	435	0	0	330	13	5	27	do.	45	do.
36	Karriána	247	11	6	187	30	4			Ditto.	
37	Anandpur	50	0	0	35	0	0	28	do.	40	do.
38	Chotila	100	0	0	113	30	0	28	do.	65	do.
39	Khambála	33	44	8	25	32	9	27	do.	45	do.
40	Páliád	300	0	0	341	10	0	28	do.	65	do.
41	Bhimora	212	7	1	241	10	37			Ditto.	
42	Bámanbor	5	0	0	5	27	20			Ditto.	
43	Mewássa	98	28	12	111	38	36			Ditto.	
44	Mátra Timba ...	50	0	0	35	0	0	28	do.	40	do.
45	Sanosra	3	8	3	3	22	7	28	do.	65	do.
46	Itria Gadhála ...	109	22	13	83	6	2	27	do.	45	do.
47	Chobári	5	0	0	5	27	20	28	do.	65	do.
48	Kálásar	10	0	0	11	15	0			Ditto.	
49	Nilwra	25	0	0	18	39	15	27	do.	45	do.
50	Atkot	500	0	0	300	0	0	24	do.	40	do.
51	Bhádla	1,000	0	0	600	0	0			Ditto.	
52	Sánthli	900	0	0	540	0	0			Ditto.	
53	Barwála	800	0	0	480	0	0			Ditto.	
54	Sammandhiála ...	200	0	0	120	0	0			Ditto.	
55	Pánchawra... ...	200	0	0	120	0	0			Ditto.	
56	Ujmer	600	0	0	360	0	0			Ditto.	
57	Dhándalpur ...	464	23	21	528	8	25	28	do.	65	do.
58	Sudámra	400	0	0	455	0	0			Ditto.	
59	Sejakpur and Morwár ...	200	0	0	227	20	0			Ditto.	
60	Rámpura	25	0	0	16	35	0	27	do.	40	do.
61	Wasáwar	200	0	0	145	0	0	29	do.	40	do.
62	Dhasa	1,024	15	0	742	26	35			Ditto.	
63	Gigásáran	201	22	13	136	2	7	27	do.	40	do.
64	Ankria	25	0	0	18	39	15	27	do.	45	do.
65	Kerála	50	0	0	56	0	0	28	do.	64	do.
	Káthiáwár Total ...	.....			92,750	11	23				
	Province of Machu Kántha.										
1	Morvi	10,285	0	0	6,171	0	0	24	do.	40	do.
2	Mállia	217	39	10	228	21	22	28	do.	60	do.
	Machu Kántha Total ...	10,502	39	10	6,399	21	22				
	Province of Hálár.										
1	Navánagar... ...	45,000	0	0	35,100	0	0	24	do.	52	do.
2	Joria Bálamba ...	2,000	0	0	1,200	0	0	24	do.	40	do.
3	Hariána	1,250	0	0	750	0	0			Ditto.	
4	Bhárukia	600	0	0	330	0	0			Ditto.	
5	Amran	600	0	0	360	0	0			Ditto.	
6	Drápha	2,891	19	10	2,024	1	22	28	do.	40	do.
7	Virpur	500	0	0	337	20	0	27	do.	40	do.

APPENDIX R—*continued.*

No.	Tálukas.	Local Maund at various rates.	The same converted into the Gujarátí Man.	Remarks.
	Province of Hálár—continued.	Mds. s. t.	Mds. s. t.	
8	Kharedi	500 0 0	337 20 0	27 Rs. to Seer, and 40 Seers to Man.
9	Muliláderi	200 0 0	135 0 0	Ditto.
10	Sátodar Wáori ...	620 0 0	542 20 0	28 do. 50 do.
11	Sisáng Chándli ...	200 0 0	120 0 0	24 do. 40 do.
12	Gondal Dhoráji ...	25,353 23 0	21,392 1 0	30 do. 45 do.
13	Mengni	737 12 13	497 27 17	27 do. 40 do.
14	Kotra Sángáni ...	560 16 24	378 11 16	Ditto.
15	Bhádva	100 0 0	67 20 0	Ditto.
16	Rájpara	97 24 12	65 35 20	Ditto.
17	Rájkot Sardhár ...	1,400 0 0	945 0 0	24 do. 45 do.
18	Gowridar	200 0 0	130 0 0	26 do. 40 do.
19	Kothária	100 0 0	65 0 0	Ditto.
20	Lodhika	150 0 0	97 20 0	Ditto.
21	Pál	50 0 0	32 20 0	Ditto.
22	Gatka	50 0 0	32 20 0	Ditto.
23	Wadáli	30 0 0	25 12 20	27 do. 50 do.
24	Virwa	10 0 0	6 20 0	26 do. 40 do.
25	Shápur	500 0 0	437 20 0	28 do. 50 do.
26	Kangsiáli	20 0 0	16 35 0	27 do. 50 do.
27	Mawa	10 0 0	8 17 20	27 do. 50 do.
28	Dhrol	75 0 0	61 35 0	22 do. 60 do.
29	Sarapdar	124 8 18	74 21 10	24 do. 40 do.
30	Khirasra	200 0 0	150 0 0	24 do. 50 do.
31	Jállia Dewáni ...	400 0 0	337 20 0	27 do. 50 do.
32	Kotra Náyáji ...	50 0 0	32 20 0	26 do. 40 do.
	Hálár Total ...	.....	66,121 18 5	
	Province of Soráth.			
1	Junágad, including Mángrol.	57,200 0 0	44,616 0 0	24 do. 52 do.
2	Bántva	11,512 37 16	10,361 22 0	32 do. 45 do.
3	Umrápur	1,500 0 0	1,170 0 0	24 do. 52 do.
	Soráth Total ...	.....	56,147 22 0	
	Province of Barda.			
1	Porbandar ...	6,000 0 0	5,850 0 0	30 do. 52 do.
	Province of Gohelwád.			
1	Bhávnagar... ...	60,000 0 0	60,000 0 0	40 do. 40 do.
2	Ratanpur Dhámanka ...	458 22 0	425 18 4	27 do. 55 do.
3	Wala	4,000 0 0	3,712 20 0	Ditto.
4	Chamárdi	200 0 0	185 25 0	Ditto.
5	Tora	120 0 0	111 15 0	Ditto.
6	Kátoria	80 0 0	74 10 0	Ditto.
7	Pánchowra ...	40 0 0	37 5 0	Ditto.
8	Wáori Wácháni ...	80 0 0	74 10 0	Ditto.
9	Sompuri	40 0 0	37 5 0	Ditto.
10	Pachegám	400 0 0	371 10 0	Ditto.
11	Chitráwáo	255 47 24	237 19 8	Ditto.
12	Rámanka	1,046 54 24	971 29 32	Ditto.
13	Warod Dewáni ...	624 0 0	579 6 0	Ditto.
14	Alampar	60 0 0	55 27 20	Ditto.
15	Dhola	80 0 0	74 10 0	Ditto.
16	Láthi	2,000 0 0	1,856 10 0	Ditto.
17	Rájpipla	80 0 0	74 10 0	Ditto.
18	Viri	40 0 0	37 5 0	Ditto.
19	Ghadáli	728 24 24	676 3 32	Ditto.
20	Gádhula	160 0 0	148 20 0	Ditto.
21	Dedakri	120 0 0	111 15 0	Ditto.
22	Khijaria	80 0 0	74 10 0	Ditto.
23	Bochowra	60 0 0	55 27 20	Ditto.
24	Bhojávadar	120 0 0	111 15 0	Ditto.
25	Sammandhála ...	1,453 2 21	1,348 24 20	Ditto.
26	Limra	300 0 0	278 17 20	Ditto.
27	Wáori	160 0 0	148 20 0	Ditto.

APPENDIX R—*concluded.*

No.	Tálukas.	Local Maund at various rates.	The same converted into the Gujarátí Man.	Remarks.
	PROVINCE OF GOHELVA'D —*continued.*	Rs. a. p.	Mds. s. t.	
28	Wágdra	60 0 0	55 27 20	27 Rs. to Seer, and 55 Seers to Man.
29	Pálitána	8,000 0 0	7,425 0 0	Ditto.
30	Khijria	80 0 0	74 10 0	Ditto.
31	Pátna Málji	200 0 0	185 25 0	Ditto.
	Gohelvád Total ...	.....	79,608 11 16	
	PROVINCE OF UND SARVEYA.			
1	Háthsáni...	50 0 0	42 20 0	34 Rs. to Seer, and 40 Seers to Man.
2	Eávej	.....	.....	Ditto.
3	Virpur	.....	.....	Ditto.
4	Sandla	10 0 0	8 20 0	Ditto.
5	Seroda	10 0 0	8 20 0	Ditto.
6	Rájpur	10 0 0	8 20 0	Ditto.
7	Rónigám	25 0 0	21 10 0	Ditto.
8	Pándria	.....	.....	Ditto.
9	Pá-a	.....	.....	Ditto.
10	Dedarda	.....	.....	Ditto.
11	Jállia Biju	.....	.....	Ditto.
12	Jállia	.....	.....	Ditto.
13	Chok	50 0 0	42 20 0	Ditto.
14	Kanjharda	.....	.....	Ditto.
15	Sátánoness	.....	.....	Ditto.
16	Wadál	10 0 0	8 20 0	Ditto.
17	Morchopna	.....	.....	Ditto.
18	Bhandária	10 0 0	8 20 0	Ditto.
19	Bodánoness	.....	.....	Ditto.
20	Junápadar	.....	.....	Ditto.
21	Rámparda	10 0 0	8 20 0	Ditto.
22	Sivrivadar	.....	.....	Ditto.
23	Rohisála	50 0 0	42 20 0	Ditto.
24	Samandhiála	25 0 0	21 10 0	Ditto.
25	Gandhol	.....	.....	Ditto.
26	Kutia	.....	.....	Ditto.
27	Jessar	15 0 0	12 30 0	Ditto.
28	Jukla	.....	.....	Ditto.
29	Depla	.....	.....	Ditto.
30	Wáori	15 0 0	12 30 0	Ditto.
31	Sátvra	15 0 0	12 30 0	Ditto.
32	Kántrori	25 0 0	21 10 0	Ditto.
33	Dátha	500 0 0	425 0 0	Ditto.
34	Wejánoness	.....	.....	Ditto.
	Und Sarveya Total ...	.....	705 20 0	
	PROVINCE OF BÁBRIA'VA'D.			
	Sundry Villages... ...	.....	100 0 0	

ABSTRACT.

No.	Provinces.	Gujarátí Mans, viz., 40 Rs. 1 Seer, 40 Seers 1 Man.		
		Mds.	s.	t.
1	Jhálavád	227,531	6	35
2	Káthiáwár	92,750	11	23
3	Machu Kantha	6,390	21	22
4	Halár	66,121	18	5
5	Sorath	56,147	22	0
6	Barda	5,859	0	0
7	Gohelvád	79,608	11	16
8	Und Sarveya	705	20	0
9	Bábriavád	100	0	0
	Grand Total, Gujarátí Mans ...	535,213	31	21
	Grand Total in Indian Maunds of 80 Rs. to the Seer, and 40 Seers to the Maund ...	267,606	35	61

APPENDIX S.

Statement showing the different rates of Bájri in the undermentioned years, taken from Sáhukárs' books of the periods referred to, during the Months of February to April of each year.

No.	Samvat.	A.D.	Price of Bájri, calculated in Ahmedabad Sicca Rupees, per Gujaráti Man = 40 Rs. 1 Ser, 40 Sers 1 Man.					
			Morvi.			Sáyla.		
			Rs.	a.	p.	Rs.	a.	p.
1	1850 ...	1793-94 ...	0	9	8	1	2	0
2	1851 ...	1794-95 ...	0	15	7	0	13	6
3	1852 ...	1795-96 ...	0	9	0	0	9	0
4	1853 ...	1796-97 ...	0	5	6	0	4	0
5	1854 ...	1797-98 ...	0	7	5	0	3	6
6	1855 ...	1798-99 ...	1	0	6	0	7	6
7	1856 ...	1799-1800 ...	0	13	4	0	10	0
8	1857 ...	1800-1 ...	0	15	11	0	9	0
9	1858 ...	1801-2 ...	0	11	3	0	13	0
10	1859 ...	1802-3 ...	1	0	8	0	14	0
11	1860 ...	1803-4 ...	1	6	3	1	15	0
12	1861 ...	1804-5 ...	1	0	8	0	14	0
13	1862 ...	1805-6 ...	0	14	2	0	10	6
14	1863 ...	1806-7 ...	0	15	3	1	0	0
15	1864 ...	1807-8 ...	0	12	10	0	8	0
16	1865 ...	1808-9 ...	1	4	2	1	0	0
17	1866 ...	1809-10 ...	1	0	8	0	11	6
18	1867 ...	1810-11 ...	0	15	3	0	11	0
19	1868 ...	1811-12 ...	2	1	1	1	0	0
20	1869 ...	1812-13 ...	4	8	2	3	0	0
21	1870 ...	1813-14 ...	2	1	4	1	12	0
22	1871 ...	1814-15 ...	1	14	4	1	3	6
23	1872 ...	1815-16 ...	1	2	0	1	0	0
24	1873 ...	1816-17 ...	0	13	0	0	12	6
25	1874 ...	1817-18 ...	0	11	1	0	14	0
26	1875 ...	1818-19 ...	0	13	10	1	8	0
27	1876 ...	1819-20 ...	1	11	9	1	4	0
28	1877 ...	1820-21 ...	1	4	10	1	0	0
29	1878 ...	1821-22 ...	1	1	8	0	15	0
30	1879 ...	1822-23 ...	1	3	5	0	14	6
31	1880 ...	1823-24 ...	0	13	10	0	11	0
32	1881 ...	1824-25 ...	2	7	0	2	0	0
33	1882 ...	1825-26 ...	1	2	0	1	4	0
34	1883 ...	1826-27 ...	0	9	8	0	13	0
35	1884 ...	1827-28 ...	0	9	0	0	10	0
36	1885 ...	1828-29 ...	0	8	2	0	7	0
37	1886 ...	1829-30 ...	0	10	9	0	8	0
38	1887 ...	1830-31 ...	0	9	8	0	7	0
39	1888 ...	1831-32 ...	0	6	11	0	12	0
40	1889 ...	1832-33 ...	0	10	5	0	12	0
41	1890 ...	1833-34 ...	1	7	7	1	10	0
42	1891 ...	1834-35 ...	0	15	11	1	0	0
43	1892 ...	1835-36 ...	0	11	9	0	15	0
44	1893 ...	1836-37 ...	0	11	9	0	13	6
45	1894 ...	1837-38 ...	0	9	8	0	14	0
46	1895 ...	1838-39 ...	1	9	0	1	12	0
47	1896 ...	1839-40 ...	0	14	5	0	15	6
48	1897 ...	1840-41 ...	0	13	2	0	13	0
49	1898 ...	1841-42 ...	0	14	7	0	12	6

No.	Limbdi.		
	Rs.	a.	p.
1	0	12	9
2	0	10	8
3	0	10	4
4	0	6	3
5	0	6	4
6	0	10	1
7	0	9	7
8	0	12	9
9	0	12	9
10	0	8	6
11	0	14	11
12	0	13	3
13	0	9	7
14	0	11	2
15	0	10	8
16	1	0	0
17	0	10	1
18	0	10	8
19	0	14	4
20	4	0	0
21	1	7	5
22	1	5	4
23	0	11	8
24	0	10	8
25	0	10	5
26	0	8	0
27	1	7	5
28	0	14	7
29	0	12	9
30	0	10	8
31	0	10	8
32	2	10	0
33	0	10	8
34	0	10	0
35	0	7	5
36	0	12	10
37	0	9	4
38	0	6	7
39	0	6	8
40	0	8	6
41	1	1	0
42	1	1	0
43	0	12	9
44	0	10	8
45	0	10	8
46	1	2	1
47	0	12	9
48	0	12	9
49	0	12	9

APPENDIX T.

Index to the several States of Káthiáwár now forming Separate Jurisdictions.

No.	Tálukas.	Prants.	No. in the Table.
	A		
1	Ákria	Káthiáwár	50
2	Amreli	Ditto	1
3	Ankevália	Jhálávád	26
4	Anandpur	Káthiáwár	30
	B		
5	Bábra Chamárdi	Káthiáwár	4
6	Bálániváo	Bábriávád	15
7	Bámanbor	Káthiáwár	35
8	Bántva	Sorath	2
9	Bhilka	Káthiáwár	3
10	Bháda	Bábriávád	17
11	Bhádva	Hálár	10
12	Bhálora	Jhálávád	33
13	Bhávnagar	Gohelvád	1
14	Bhárejru	Jhálávád	52
15	Bhimora	Káthiáwár	34
16	Bhoeka	Jhálávád	17
17	Bhojávadar	Gohelvád	22
18	Bhundri	Bábriávád	5
19	Bhadli	Káthiáwár	27
20	Bhadvána	Jhálávád	20
21	Bhalgám	Káthiáwár	18
22	Bhalgámra	Jhálávád	19
23	Bhandária	Und Sarveya	14
24	Bhathán	Jhálávád	18
25	Bhatvadar	Bábriávád	16
26	Bocharva	Gohelvád	21
27	Bodánoness	Und	15
28	Bagasra	Káthiáwár	6
29	Bajána	Jhálávád	48
	C		
30	Chitráváo	Gohelvád	11
31	Chobári	Káthiáwár	40
32	Chok	Und	9
33	Chura	Jhálávád	45
34	Chotila	Káthiáwár	31
35	Chachána	Jhálávád	8
36	Chalála	Ditto	9
37	Chamárdi	Gohelvád	4
38	Charkha	Káthiáwár	15
	D		
39	Dátha	Und	22
40	Dedán	Bábriávád	1
41	Dedakri	Gohelvád	29
42	Dedarra	Und	6
43	Derri Jámbái	Káthiáwár	5
44	Devkávadar	Bábriávád	23
45	Dewlia	Jhálávád	14
46	Dhándalpur	Káthiáwár	43
47	Dhola	Gohelvád	15
48	Dholádri	Bábriávád	20
49	Dholarva	Káthiáwár	17
50	Dhrol Sarapdar	Hálár	23
51	Dudhála	Bábriávád	18
52	Dudhrej	Jhálávád	32

APPENDIX T—*continued.*

No.	Talukas.	Prants.	No. in the Table.
53	Dhrápha	Hálár	2
54	Dahiru	Káthiáwád	48
55	Darod	Jhaláwád	15
56	Dasáda	Ditto	47
	E		
57	Éávej and Virpur	Und	1
58	Ebhalvar	Bábriáwál	28
59	Etria Gadhála	Káthiáwár	39
	G		
60	Gánjávadar	Bábriáwád	30
61	Gigásáran	Káthiáwár	49
62	Geri	Jhaláwád	7
63	Gheshpur	Bábriáwád	31
64	Gondal Dhorsji	Hálár	7
65	Gundiáli	Jhaláwád	30
66	Gowridar	Hálár	13
67	Gadháli	Gohelwád	17
68	Gadhea	Káthiáwár	14
69	Gadhula	Gohelwád	18
70	Gandhol	Und	20
71	Garamli Mhoti	Káthiáwár	12
72	Garamli Nháni	Ditto	13
73	Gatka	Hálár	17
	H		
74	Hindorna	Bábriáwád	25
75	Halvad Drángadhra	Jhaláwád	1
76	Harmatia	Bábriáwád	26
	J		
77	Jáffrábád	Bábriáwád	33
78	Jákhan	Jhaláwád	10
79	Jállia Biju	Und	7
80	Jállia Devani	Hálár	25
81	Jállia Umrájina	Und	8
82	Jikádri	Bábriáwád	14
83	Jetpur Chital	Káthiáwár	2
84	Jhaunka	Ditto	16
85	Jhámpodar	Jhaláwád	28
86	Jhinjuváda	Ditto	50
87	Jhamar	Ditto	31
88	Junágad	Sorath	1
89	Junápidar	Und	16
90	Jasdan	Káthiáwár	26
	K		
91	Kágvadar	Bábriáwád	10
92	Kánksáli	Hálár	21
93	Kánpor Eshavaria	Káthiáwár	8
94	Károl	Jhaláwád	4
95	Káthróta	Káthiáwár	10
96	Kátoria	Gohelvad	8
97	Kátrori	Und	21
98	Kátardhar	Bábriáwád	7
99	Kesria	Jhaláwád	41
100	Khándia	Ditto	11
101	Khijria	Káthiáwár	11

APPENDIX T—*continued.*

No.	Tálukas.	Prints.	No. in the Table.
102	Khijria	Káthiáwár	55
103	Khijria	Gohelvád	20
104	Khirasra	Hálár	24
105	Kheráli	Jhálávád	29
106	Khambála	Káthiáwár	32
107	Khamláo	Jhálávád	6
108	Kuba	Káthiáwár	53
109	Kundliála	Bábriávád	2
110	Kothária	Hálár	14
111	Kotra Náyáji	Ditto	26
112	Kotra Pitha	Káthiáwár	7
113	Kotra Sángáni	Hálár	9
114	Kotri	Bábriávád	9
115	Kováya	Ditto	29
116	Kamálpur	Jhálávád	5
117	Kamandhia and Vávri	Káthiáwár	42
118	Kaner	Ditto	9
119	Kanjharda	Und Surveya	10
120	Kanthária	Jhálávád	3
121	Kanthária Kysa	Bábriávád	8
122	Kanthária Culi	Ditto	11
123	Kariána	Káthiávád	29
124	Karmar	Jhálávád	46
	L		
125	Lákhápádar	Káthiáwár	20
126	Láliyád	Jhálávád	21
127	Láthi	Gohelvád	16
128	Limra	Ditto	24
129	Limbdi	Jhálávád	2
130	Lodhika	Hálár	15
131	Lungia	Káthiáwár	23
132	Lor	Bábriávád	19
	M		
133	Mállia	Machu Kántha	2
134	Mánáváo	Káthiáwár	19
135	Mánsa	Bábriávád	13
136	Mátra Timba	Káthiáwár	37
137	Mehsria	Jhálávád	38
138	Mehvása	Káthiáwár	36
139	Mengni	Hálár	8
140	Monvel and Ravání	Káthiáwár	21
141	Muli	Jhálávád	42
142	Muliráderi	Hálár	4
143	Munjpur	Jhálávád	43
144	Morchopna	Und	13
145	Morvi	Machu Kántha	1
146	Mava	Hálár	22
	N		
147	Nágsri	Bábriávád	6
148	Nilavra	Káthiáwár	41
149	Ningála	Bábriávád	24
150	Navánagar	Hálár	1
	O		
151	Okhámandal	Okhámandal...	1
152	Oontiavadar...	Bábriávád	27
153	Oontri	Jhálávád	25

APPENDIX T—*continued.*

No.	Tálukas.	Pránta.	No. in the Table.
	P		
154	Pása	Und	5
155	Pál	Hálár	16
156	Pálitána	Gohelvád	27
157	Páliyád	Káthiáwár	33
158	Panchavra	Gohelvád	7
159	Pátri	Jhálávád	49
160	Pichri	Bábriávád	3
161	Pháchriu	Ditto	4
162	Porbandar	Barda	1
163	Pachegám	Gohelvád	10
164	Paláli	Jhálávád	16
	R		
165	Rái Sánkli	Jhálávád	53
166	Rájkot Sardhár	Hálár	12
167	Rájpur	Jhálávád	34
168	Rájpura	Hálár	11
169	Rajpura	Und	4
170	Rámparda	Káthiáwár	46
171	Rámanka	Gohelvád	12
172	Rándhia	Káthiáwár	54
173	Rohisála	Und	18
174	Ratanpur Dhámanka ...	Gohelvád	2
	S		
175	Sáyla	Jhálávád	44
176	Sákria	Bábriávád	21
177	Sáuka	Jhálávád	24
178	Sángána	Bábriávád	32
179	Sátánoness	Und	11
180	Sátodar Vávri	Hálár	5
181	Sisáng Chándli	Ditto	6
182	Sejakpur	Káthiáwár	45
183	Sevrivadar	Und	17
184	Shápur	Hálár	20
185	Sheroda	Und	3
186	Silána and Hálria	Káthiáwár	25
187	Sonpuri	Gohelvád	9
188	Sudámra	Káthiáwár	44
189	Samla	Jhálávád	23
190	Sammandhiála	Káthiáwár	28
191	Sammandhiála	Und Surveya	19
192	Sammandhiála and Chabária ...	Gohelvád	23
193	Sanála	Und	2
194	Sanosra	Káthiáwár	38
	T		
195	Távi	Jhálávád	13
196	Thán Lakhtar	Ditto	30
197	Timbi	Bábriávád	12
198	Tóra	Gohelvád	5
199	Talsána	Jhálávád	12
	U		
200	Ulampar	Gohelvád	14
201	Umrápar	Sorath	3
202	Urjansuk	Káthiáwár	51

APPENDIX T—*concluded.*

No.	Tálukás.	Pránts.	No. in the Table.
	V		
203	Virpur Khareri	Hálár	3
204	Virváv	Ditto	19
205	Vekria	Káthiáwár	22
	W		
206	Wágdra	Gohelvád	26
207	Wágvri	Káthiáwár	24
208	Wánkáner	Jhálávád	37
209	Wáori	Gohelvád	25
210	Wáori Wcháni	Ditto	8
211	Wichávar	Káthiáwár	52
212	Wejánoness...	Und	23
213	Withalgad	Jhálávád	40
214	Wadál	Und	12
215	Wadáli	Hálár	18
216	Wadhwán	Jhálávád	27
217	Wala	Gohelvád	3
218	Wana	Jhálávád	38
219	Wanála	Ditto	22
220	Wanod	Ditto	51
221	Warod	Ditto	35
222	Warod	Gohelvád	13
223	Waruchya	Bábriávád	22
224	Wassávar	Káthiáwár	47

SUPPLEMENTAL INDEX.

Index to the several States of Káthiáwár absorbed in, or united with other States, since the Permanent Settlement.

No.	Talukas.	Prints.	No. in the Table.	States in which absorbed, or with which united.
	A			
1	Ambla	Káthiáwár ...	3	Under Amrelli.
2	Ambulri	Ditto ...	2	
3	Amran	Hálár ...	5	Do. Navánagar.
4	Anjali	Káthiáwár ...	73	Do. Jasdan.
5	Atkot	Ditto ...	89	Do. Navánagar.
	B			
6	Barputoli	Babriawar ...	2	Do. Dedan.
7	Bhadla	Káthiáwár ...	90	Do. Navanagar.
8	Bhakodur	Babriawar ...	16	United with Katurdhár.
9	Bharukia	Hálár ...	4	Under Navanagar.
10	Barwala	Káthiáwár ...	92	Do. do.
	C			
11	Chalala	Ditto ...	30	Do. Amrelli.
	D			
12	Dituivadar	Ditto ...	33	Do. do.
13	Deola	Ditto ...	32	
14	Depla	Und ...	29	Do. Bhávnagar.
15	Dhabali	Káthiáwár ...	13	
16	Dhari	Ditto ...	15	
17	Dharijugani	Ditto ...	34	Do. Amrelli.
18	Dharugni	Ditto ...	16	
19	Dhalkhaniu	Ditto ...	14	
20	Dhassa	Ditto ...	101	United with Rai Sankli.
	G			
21	Ghasla	Babriawar ...	33	Under Bhávnagar.
	H			
22	Halria	Káthiáwár ...	62	United with Silana.
23	Hathasni	Und ...	1	Do. Datha.
24	Hemal	Babriawar ...	23	Do. Katurdhar.
25	Holri	Káthiáwár ...	26	Under Amrelli.
26	Hariana	Hálár ...	3	Do. Navánagar.
27	Harmantia	Káthiáwár ...	72	Do. Jasdan.
	I			
28	Ingorala	Ditto ...	63	Do. Amrelli.
	J			
29	Jira	Ditto ...	10	Do. do.
30	Jesur	Und ...	27	Do. Bhávnagar.
31	Jhur	Káthiáwár ...	52	Do. Amrelli.
32	Jharukhla	Und ...	28	Do. Bhávnagar.
33	Jinkiali	Káthiáwár ...	11	Do. Amrelli.
34	Joria Balumbha	Hálár ...	2	Do. Navánagar.
35	Jassapar	Káthiáwár ...	68	Do. Jasdan.
	K			
36	Kalasur	Ditto ...	87	United with Bhimora.
37	Katuwri	Ditto ...	7	Under Amrelli.
38	Kerala	Ditto ...	104	Do. Wadhwán.
39	Kerala	Ditto ...	4	
40	Khakbai	Babriawar ...	32	
41	Khicha Nhana	Káthiáwár ...	8	Do. Amrelli.
42	Khijriv the 2nd	Gohelvád ...	30	
43	Khambalia	Káthiáwár ...	9	

No.	Talukas.	Prants.	No. in the Table.	States in which absorbed, or with which united.
44	Kharesi	Hálár ...	8	United with Virpur.
45	Khubra	Káthiáwár ...	6	Under Amrelli.
46	Kundni	Ditto ...	66	Do. Jasdan.
47	Kutia	Und ...	26	Do. Bhávnagar.
48	Kothi	Káthiáwár ...	65	Do. Jasdan.
49	Kotra	Ditto ...	5	Do. Amrelli
50	Kumi	Ditto ...	28	
51	Kumighur	Ditto ...	27	
52	Kunesra	Ditto ...	67	Do. Jasdan.
	L			
53	Lampalia	Ditto ...	36	Do. Amrelli.
54	Loharia	Ditto ...	57	United with Jetpur.
	M			
55	Mehwassa	Ditto ...	19	Under Amrelli.
56	Menduwra	Ditto ...	18	
57	Meri	Ditto ...	35	
58	Modhuka	Ditto ...	69	Do. Jasdan.
	N			
59	Nagdhuri	Ditto ...	29	Do. Amrelli.
	P			
60	Panchaora	Ditto ...	94	Do. Navánagar.
61	Pandria	Und ...	8	United with Chok.
62	Patna Malji	Gohelvád ...	31	Under Jasdan.
63	Pepralu	Káthiáwár ...	17	Do. Amrelli.
	R			
64	Rájpipla	Gohelvád ...	17	Do. Lathi.
65	Ramgam	Und ...	7	United with Datha.
66	Ranpurra	Ditto ...	21	Half under Datha and half under Rajpur in Jhálávad.
	S			
67	Sánkli	Jhálávad ...	53	United with Rai.
68	Sananthli	Káthiáwár ...	91	Under Navánagar.
69	Satpura	Und ...	31	Do. Bhávnagar.
70	Siwur	Káthiáwár ...	23	Do. Amrelli.
71	Setulia	Ditto ...	71	Do. Jasdan.
72	Sirumbra	Ditto ...	24	Do. Amrelli.
73	Sammandhiala	Ditto ...	38	Do. do.
74	Sammandhiala	Ditto ...	93	Do. Navánagar.
75	Sammandhiala Nhana ...	Ditto ...	25	Do. Amrelli.
76	Sarsia	Ditto ...	22	
77	Sarapdar	Hálár ...	29	United with Dhrol.
	T			
78	Tikria	Káthiáwár ...	12	Under Amrelli.
79	Tankara	Jhálávad ...	50	United with Morvi.
80	Tarwara	Káthiáwár ...	31	Under Amrelli.
	U			
81	Ujmer	Ditto ...	95	Do. Navánagar.
	V			
82	Virpur	Ditto ...	21	Do. Amrelli.
83	Virpur	Und ...	3	United with Eyawej.
84	Virri	Gohelvád ...	18	Under Lathi.
	W			
85	Wánkia Mhota	Káthiáwár ...	37	Do. Amrelli.
86	Waori	Und ...	30	Do. Bhávnagar.
87	Wariu	Káthiáwár ...	20	Do. Amrelli.
88	Warja Tirath	Ditto ...	70	Do. Jasdan.

N.B.—Eight new Tributaries having been established since the Permanent Settlement, render the numeric difference only 80, as shown in the General Abstract Table of the Statistical Returns.

(Signed) G. LEG. JACOB,
Acting Political Agent.

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EXTRACTS FROM A REPORT

ON THE

DISTRICT OF BÁBRIÁWÁD

BY

CAPTAIN G. LEGRAND JACOB,
FIRST ASSISTANT TO THE POLITICAL AGENT IN KÁTHIÁWÁR.

Submitted to Government on the 15th March 1843.

DISTRICT OF BÁBRIA'VA'D.

History of the District of Bábriávád.—The history of this district is obscure, and little further light can be thrown on it than will be found in the 13th paragraph of my general report on Káthiáwár, dated 4th October 1842, sub. para. 7.*

Origin of the Tribes now inhabiting Bábriávád.—The Káttys, who trace themselves to the banks of the Jamna, and were borne down by the tide of immigration to Kutch, were again carried onwards to the Suráshtra Peninsula, about the end of the 14th century, at which period the Bábrias were by local tradition settled in the neighbourhood of Thán:† whence they previously came, is more doubtful. The Kotilas trace themselves to the union of an Ahir female with a Brámin of Sihor. The Dhánkras to the Pándaws of Hastnápur, and the first step known in their migratory career was Pattan (Anhalwára). The Warrus claim union with the Porbandar family by a Dhánkra woman. The Ahirs, who possess several villages in Bábriávád, carry up their lineage to the Somráhs of Sind, and by subsequent intermarriage to the Solankis of Diu, and even to the Ujen family. The establishment of the Bábrias, in the district bearing their name, must have occurred shortly after they were driven from Thán by the Káttys. The Ahirs would seem to have preceded them by some centuries, and to have been the stock into which the others engrafted themselves.

Previous occupants of the Soil.—The prior possessors of the district are believed to have been the Solankis and the Wálas, whose name is still traced in the adjoining division of Wálák. The Wájás occupied the western border. I annex‡ the information obtained from the people themselves as to their origin and history. The district is void of inscriptions by which to test their tradition, and of any edifice denoting antiquity.

Character and Habits of the Bábrias and Ahirs.—The Bábrias are more haughty and warlike than the Ahirs: these are a peaceable community, ploughing their own lands, and, in appearance, little above the common agricultural labourer, whilst the Bábrias affect more the state of the respectable Kátty. They intermarry with each other, but with the usual oriental distinction of rank; the Ahirs give their daughters to the Bábrias, and the Bábrias their's to the Káttys, the order being only reversed in case of the wealth of the inferior and poverty of the superior grade. Polygamy is common, with no other restrictions than means and inclination: the husband gives the dowry to the parents of the betrothed, who regard it very much in the light of purchase money. Equal division of property is slowly producing the same effect in this quarter as has been shown to be in operation with the Katty and minor Rajput States. The Bábrias have been loosely termed Káttys; but their stock is different, and they have no title to the name. Possessing a very limited patrimony in a secluded corner of the Peninsula, cut off from direct intercourse with the main body of the community by the Gir, they have come less in contact with the British power than the other races of the country, and retain more of their pristine barbarism: they cherish their blood-feuds with more inveteracy than even the Káttys; their villages are mere collections of mud huts, with generally a low wall of circumvallation, and a ghurrie for defence.

Religion.—In matters of faith, the Bábrias and Ahirs are but sorry Hindus. Their chief deity is a stone called Shámji Maháráj, at the hot springs of Tulsi Shám, just beyond the north-west limit of their frontier. This is an idol with four arms, supposed by some to represent Vishnu, though of this the Bábrias know nothing. They hold in respect also certain Devis (goddesses) named Ghátrár, Khoriár, Cháwand, and Bhut Bhowáni: they are unburdened with ceremonies, and have no restriction in matters of food, save in the article of beef. The followers of Swámi Nárráin, whose system has penetrated into the remote corners of Gujarát, abstain from all animal food, in common with other followers of the Pant.§

Boundaries and Surface of the Country—Population.—The boundaries of Bábriávád are the Gir hills on the north, the Jolápuri river on the east, the Málan river on the west, and the sea on the south, as more fully detailed in my general report and map. This district contains seventy-one towns and villages, with a population of about 19,000: some villages belonging to the Rájula and Ghánla tappas on the east, under Bhávnagar; Khantálla and others on the north, that have become attached to the Amreli tappa of Dhántarva; and those on the east bank of the Málan annexed to the Una Mahál, which, though originally Bábria villages, have been enumerated under their respective states, are exclusive of this calculation. The Jáffarábád Pargana of eleven villages, with a population of about 6,000, is included, except where it skirts the Gir. The surface of Bábriávád is generally level, and contains but few trees.

Agricultural Facilities and Products.—The soil is good, the poverty and indolence of the people alone preventing their turning it to proper account. Though water is found at a short distance from the surface, they trust almost entirely to the monsoon, and but few

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* *Vide* page 8 of this Selection.

† They were previously dispossessed of sovereignty over it, if not partially driven southward, by the Jhálas.

‡ *Vide* Enclosure No. 1. at page 305.

§ Sect. There are in the Peninsula about 30,000 followers of this Hindu reformer, of whom a description is given in Bishop Heber's Journal, but his character is not held in repute by the rest of the community.

wells have been dug for irrigation. Bájri and til are the staple grains; wheat is raised occasionally in Wáris at Nágeri, Mithápur, Dhudála, and Chatri; and not more than a hundred maunds of cotton are grown in the whole district. Cattle abound, the neighbourhood of the Gir affording ample pasturage; and the export of ghee, through the port of Jáffarábád, is very considerable.

Extent of a Sánti and Wiga of land, and the amount of produce thereof.—The sánti of land is here of sixty wigas, the wiga being 160 yards by 10: a three-bullock sánti is termed packa, and consists of ninety wigas. Fifteen khálsis of bájri and ten of til are the average quantity per sánti. The khalsi is of fourteen Gujarát maunds, and the average amount realized is nine rupees per khalsi of bájri, and fifteen rupees for til. A table showing the financial result to the landholders is annexed.*

ENCLOSURE No. 1.

THE KOTILÁS.

Account of the Kotila Tribe of Bábrias, translated and condensed from the books of Rával Bhoja Jaggana, the Genealogist of the Tribe.

The Kotilás sprang from the Jáni Bráhmins of Sihor. A list is given in the original of several names said to have reigned there for 225 years. Trikam, the last ruler, built the Surajkund (tank of the sun) at that place. On being driven from Sihor, he seated himself one day in the skirts of Talája to prepare his food. The daughter of an Ahir of that place, named Dawa Dorela, and her sister-in-law, were passing to fetch water from the well, and saw the stranger attempting, but not knowing how, to cook his meal. The maiden said, "this handsome Brámin seems in distress"; the sister replied jestingly, "you are a virgin, do you cook it for him"; the other answered, "I must do as you bid, seeing that you are my eldest brother's wife, and in the place to me of a mother." On this, filling her pitcher at the well, she passed the Brámin, and said to him, "I am your wife, and you are my lord"; but he answered not. The virgin, named Shribái, then said, "if you say no, I will destroy myself": the Brámin then consented. At that time Ebalsurwála gave dowers to aid the marriage of one crore of virgins: to him the parties went, and the Chief, recognising Trikam as one of a high race, placed the *Tila* first on his forehead; whence has sprung the name of Kotila, and from this union the tribe. Trikam's eldest son was named Kotila; the second, Bhukan, in Káthiáwár; the third, Phoolo, in Gogo Bára. Kotila married into the Bábrias, the others remained Ahirs. From Jaweráj, the third in descent from Kotila, in the course of thirty-six generations eighteen tribes have emanated. The chief was Ráns, and his descendants were in the following order:—Patpát, Kotila, Jaweráj, Kála, Sákria, Wika, Sia, Kála, Jaweráj who had four sons, viz., Jor, Tola, Sájan, and Sákria: these four were the nephews of Bassia by their mother Sona; they settled at Thánkandola, and were named the Thákurs of seventy-two tribes. The fourth son, Sákria, had issue in successive generations as follows:—Kála, Jor, Sájan, Solár, Shábpuri, Sáthi, Somesar, Lika, Munja, Dhaya and Bhola.

THE DHA'NKRAS.

Account of the Dhánkra Tribe of Bábrias, extracted and condensed from the books of Rávals Nagájan and Bhoja of Dedán.

Dhánkra is a Bábria, descended from the Pándaws of Hastnápur: they dwelled in Pátan, whence they came to Thánkandola, in the Panchál district, where they resided. Afterwards they migrated to Arniru. The genealogy is as follows:—Bramha Shub, Sánad, Drubad, Tárábad, Amrik, Akbeprat, Sáyetan, Pandu, Pand, whose five sons were Judishthar, Nakul, Arjan, Sahdew, and Bhim: these were the nephews of Jádaw, born of Máta Kunta. Bhim's issue was Gaturgach, born of Haramba, nephew of Ráksash, son of Trailochan's daughter. Gaturgach's son was Bábrak, and his Bábria: his was Suar, and his Sámla; his Dhándh, his three sons the first Dhánkra, the second Khora, the third Dángar: these two were Káttys, and nephews, by their mother Nágal, of Wála. Dhánkra's son was Dhánk, whose issue were Pigal and Chándu. The second had issue Khimsi, whose generation was as follows:—Howl, Kála, Cholrap, Mokal, Shetram, Hanwa, Rádev, Dewra, nephew (by the mother's side) of Kotila. Dewra's genealogy was Setran, Sia, Sájan and Sia.

THE WARUS.

Account of the Waru Tribe of Bábrias, extracted and condensed from the books of Rával Wira, the Genealogist of the Tribe.

In the beginning, Mahádeo asked of Krishna to appear unto him in the attractive female form which he had formerly assumed: Krishna consented. From Mahádeo then issued the virile power.† Goraknáth sprang from the cowdung (gor) which Krishna had touched, and the Jalandar Dust from the water (jal) in which he had dipped his hand. Gautam

* Vide Enclosure No. III.

† The original is too gross to be translated.

Rushi had given an imprecation against his daughter Anjni, that she should become pregnant as a virgin; she therefore buried herself up to her neck in the ground, and thus remained in the wilderness. By this spot passed Mahádeo and Krishna, to whom she bent her head in adoration. Krishna did not acknowledge the salute, saying "thou hast no guide over thee:" she replied, "be thou my guide." Krishna then blew into her ear the virile power that he had received from Mahádeo, by which she conceived, and brought forth Hanumán, of whom was born Makar Dhwaj. When Ráma conquered Lanka, Hanumán was covered with perspiration in lifting the Drunágar hill, and which dropped from his body into the sea: a fish swallowed it and gave birth subsequently to Makar Dhwaj. His genealogy was Dhwaj, Dhwajángi, Dhwaj Werája, Mor Dhwaj, who founded Morvi and established his reign there. From him sprung in succession as follows:—Kam Dhwaj, Mag Dhwaj, Macka Suran, Kanksásur, Kasyap, Kapil, Ján Amrik Akhewart, Mánwasant, Chakrin, Sáyatan, Táljan, Macka Suran, Mehe Maggar Dhwaj, Dhwaj Jethi Dhwaj, Jetwa, Wakid, Meh, Jetwo Nágronágajun, who built the Dhánk fort of gold and sacrificed his head to his Bhát in the following manner:—Sidnáth Báwa, disciple of Dhondhli Mal, worshipped his master, who said, I will cause the fort of Dhánk to resemble that of Lanka: the disciple replied, the fort of Lanka is of gold. The holy man replied, I will turn the Dhánk citadel into gold: then by the power of his science he conveyed the wife of Salwán Gohel from Mungipur Pátan, and stroked the walls with her hand, which transformed them into gold. On Sálwán Gohel finding out what had passed, he brought an army against Dhánk, but could not take it. He then asked Patta Bhát to go to his enemy and beg his head: Bhát went accordingly, and securing a pledge of Nágjan, demanded his head, the which he accordingly surrendered to him. Nágjan's race is as follows:—Waedhwaj, Wakio, Mahio, Mehe, Gajkaran, Hálaman, Jetwo, whose issue rules in Porbandar. Hálaman's sons were Meh and Wakio. Meh was united (warryo) to Mél, the daughter of Rákait Dhánkra—hence the Warru tribe. The issue of this union was successively Bháno, Bhármal, Bhujsi, Mehe, Bákhal, Mehe, Wánkra, and Wánk, from whom came the Káttys. Popat, of whom sprung the Ahirs, and Warru, from whom came the Bábrias. Warru's issue was successively Dharno, Golan, Wásio, Wálo, Goghor, Tájo. Warru, Dháyo, Pánthe, Surtho, who married into the Machwa Ahirs: his race live at Marmat, at Mándwa, and at Kotra on the banks of the Bhádar: his issue was Wássio, Wáon, Wolo, Golan, Sántarkhi, Soya, Karno, and Sádul, whose sons, Khoro and Makko, received Nágasri and Kysána. The issue of the third son, Dayo, will be found in the Arodro book.

THE AHIRS.

Account of the Ahir Tribe, extracted from the book of Rawal Jasea Sájána, and his son Bhagwán Jasea Rawal Wágo Rámaya corroborating the same.

In the country of Sind was a king named Soumra, who had five sons: the first, Wág: the second, Kámbo; the third, Kátteár; the fourth, Marmai; the fifth, Arodro, who settled in the Barda country. Wág's race was as follows; Palan, Jáetho, Wása; to whom were born three sons, Jasso, Lákho, and Dayo. Jasso's generation was thus: Aso, Sáhir, Sátho, Were, who received his giras in Nesráphali in the Rámpara district. Sátho's second son, Rayo, received half of Rámpara, and his third son, Khoko, had three sons; the eldest, Mujo, received Jámpodar in giras, and hence the Jámpodra tribe; his second, Wágo, received Jolápur, hence the Jolápurri tribe; his third son, Ráno, had also his giras in Jolápur and his issue mingled with the others: the fourth son was Rakho, the fifth Kálo. Rákho received Gánjawaddar and Sájanwáo, which last is under Bhávnagar; Kálo received Vijuka, which is the same as Deoka, now under Rájola. The Lákhnotra and Ram tribes descended from the Solanki Rajputs. Asjap Solanki reigned over Deo (Diu). Rushro was his son by another caste: he had two sons; the eldest was Lákhnotra, who married into the Sorathia Ahirs, and his descendants are termed Lákhnotra; the second son, Jonto, married into the Nepál Ahirs. Lákhnotra's son, Siharo, had three sons: Desur received Kowaya; Jhálo received Ningálo and Dántari: the third, Khuát, received Untiawaddar and Targám, which last is now under Una.

The Wála Rajputs held sovereignty of yore, from whom sprung Wáloji, who had five sons: the first, Pinjur, who married into the Ahirs, hence the Pinjar tribe. They received Harmatyu, Málaniawaddar, and Kumbhário, now under Bhávnagar. The second, Wáloji, of this race, had four sons: the eldest, Wághosi, from whom the Wanar tribe descend; the second, Wawrio, whence the Wáwrias; the third Kinkar, from whom came the Kinkrias; the fourth Chowar, whose descendants are called Chowar Wanár: their giras was originally in Bagasra, afterwards in Réjpara in the Bhávnagar country, subsequently in Dewkáwaddar and Intis. The Patál tribe sprung from the king of Ujen, Vikam Parmár, by a woman of another caste; the issue was Parmár Dhárwo, and his, Patál, who married into the Ahirs, whence the name of the tribe. The Wála Rajputs were formerly the landholders: many of the Ahirs came and took up their residence with them, and, on the Walas gradually dwindling away, the Ahirs fell into possession of their giras.

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THE BÁBRIAS.

Account of the Bábriás, as given me by Ala Warru of Sábria, and Sángána Bhojkotila of Wánkia, and others.—Timbi, 9th May 1843.

The Kotilas are considered the highest caste in this part: they are descended from a Brámin of Sihor, but they are the fewest in number. The Bábrias are believed to have come from Thán, from whom it was taken by the Jhálas. They migrated to Bagasra, Amreli, and Kundla, whence they were driven by the Káttys. They then came to this quarter, which was in the hand of the Wála Rajputs, the same caste as those now in Dhánk, from which family the Wála Káttys are derived through Walloji, who on his way to the Ganges stopped one night at Bháyásar and slept with a Kátty female. The Bábrias at first remained as the rayats of the Wálas, but after a few years they drove these out, and kept possession of the villages in which they had settled. All the seventy-two tribes come from Thán. One cause assigned for their leaving this place is the fear of the Pádisháh's enmity, for having given shelter to two Girásiás' daughters, one of them, named Bhawanábái, whom his army wished to seize for him. The Bábrias were aided in establishing themselves in Bábriávád by Ebhalwála of Jetpur, then a Rajput Gádi. He was the father of the famous Chámprájwála, who opposed Firoz Shah's army, and was killed by his general, Izeo Din, who erected the great mosque at Mángrol. A gate at Jetpur is still named after the same Chámprájwála to this day; but the Wálas, whose giras extended to Jhánjmer on the east and Dhánk on the west, now only retain Dhánk. Ebhalwála gave marriage portions to ten million virgins: one of these was an Ahir's daughter, who fell in love with a Brámin named Trikam, who had fled from Sihor, having killed his brother there. Ebhalwála was then performing Jogan, *i.e.*, portioning off in marriage the virgins of his country, and hearing of an Ahir's daughter being about to destroy herself from unrequited love, Ebahlwála persuaded the Brámin to marry her, promising that his offspring should be included with the Bábrias, and at their head. The name Kotila was given them from Tila, the Bráminical forehead mark. Another reason assigned for the name is the Brámin and Ahir's daughter having claimed the protection of Ebhalwála, who replied, "amárekot máneche," it is upon my neck: consequently they were called Kotilas. The Dhánkra tribe sprung from the Pándaws. They were at first the chief tribe, though now held inferior to the Kotilas. They are the most numerous of the Bábrias, and next to them in number of the Warus. The Warus spring from the union of a Jetwa Rajput with a Dhánkra Bábria's daughter, when the former reigned at Bhumli (or Gumli). The Warus are still called Jetwas among themselves. My informant (Bhoj) lost his grandfather Bhoj, and uncle, Jhálo Kotila, with forty-five other Bábrias, and eighteen Bháwars killed at Kalágád at the storm and capture of the place in Samvat 1844 (A.D. 1787-88), by the Návab's army, under command of his Diván, Prabhásankar. Their Pálliás are now at the village of Wánd, which has fallen under Jáffarábád, but of which their race are still Girásias. When this branch of the Kotila race lost its strength by the power of the Návab, the Dedán family began to raise itself on its ruins, taking from it the villages of Sur, Goria and Trakuru. The Ábirs came from the Bani district in Kutch, where their tribe still exists and entered Bábriávád from the Machu Kántha by land, and from Deo (Diu) by sea.

Account given of the Bábriás by Jiwa Bhárot of Morvi, but having Giras under Junágad, Genealogist of the Návábs.

The Tuar Rajput tribe reigned at Delhi for five generations, and being driven thence about the time of the Pándaws, Mánpal Tuar came to Thánkandola and there reigned. He supported all the people who flocked thither. In consequence of a great famine, the men quitted in search of other homes or occupation, leaving their wives and children at Thán: these were of divers castes, and were hence called, Bábar or Babar, which in the local dialect signifies numerous—mixed. They afterwards left and established themselves in the south of the Peninsula, hence called Bábriávád. Afterwards Mánpal Tuar himself took refuge in Bábriávad, where his race still exists, and are looked on with respect, intermarrying with the other Rajput tribes of the Peninsula. There is one house at Rájula. Dossáji Tuar; one in Kántar, Mánji Tuar; one in Mitápur, Pánchánji Tuar; and in a few other places; they have no giras possessions, but receive fees from the Bábrias on marriages and other festivals. This race is now named Thákra. The Bráhmins of Sihor whence the Kotilas are derived, received their giras in that place from Sadráe Jysing the Solanki Chief of Anhilvádá.

THE KHANT GOHELS.

Account of the Khánt Gohels on the western borders of Bábriávád, and in Nágher, received from Jássa Gohel of Timbi, and others.

This tribe call themselves Gohels, but they spring from the union of a Khánt woman, about fifteen generations back, with one of the Pálitána family. Rája Gohel, six genera-

tions ago, conquered seventy villages in this quarter from the Wája Rajputs: the following remain to them, but now failen under the Naváb:—

1 Timbi.
2 Mhota.
3 Sankra.
4 Gángra.
5 Panchwála.
6 Untwálo.
7 Sámtej.
8 Wáwardo.
9 Bhása.
10 Ugla.
11 Umbára.
12 Wájri.
13 Kándi.
14 Para.
15 Dhokarwa.
16 Alidár, under Korinár.

These Khánt Gohels intermarry with the Khassias, the Mhers, the Makwánas, and the Khánts. The Wájas now retain Giras in Rohisa, Simbár, and Galár: these intermarry with the Bhávnagar, Pálitána, and Láthi Bháyad, and other Rajputs.

ENCLOSURE No. II.

List of the different Tribes of Bábriás, commonly called Bábria Káltys.

No.	Titles.	No.	Titles.	No.	Titles.
1	Kotila.	25	Bepária.	49	Chondia.
2	Dhánkra.	26	Kherádot.	50	Khára.
3	Waru.	27	Barela.	51	Khalála.
4	Gharga.	28	Pushatia.	52	Khada.
5	Ghusánba.	29	Padiára.	53	Bholsola.
6	Chánya.	30	Chángar.	54	Weda Bhupál.
7	Boricha.	31	Chak.	55	Shánya.
8	Chabhár.	32	Rákhar.	56	Nerála.
9	Chatroja.	33	Ráthor.	57	Sajora.
10	Káreta.	34	Náisa	58	Shoba.
11	Marmal.	35	Shinag.	59	Kágra.
12	Wara.	36	Dábhia.	60	Matára.
13	Wasra.	37	Dagáo.	61	Shiála.
14	Laya.	38	Lobhia.	62	Kesur.
15	Lobad.	39	Khára.	63	Dedagra.
16	Karena.	40	Khásar.	64	Shabar.
17	Kandhmal.	41	Khodiála.	65	Athar.
18	Shánkhlia.	42	Kándhal.	66	Via.
19	Sachla.	43	Nipál.	67	Kla.
20	Bhuwa.	44	Kilkán.	68	Kháglarda.
21	Bhármal.	45	Kátiál.	69	Navga.
22	Bhálera.	46	Wágla.	70	Ládha.
23	Dharmaeta.	47	Werma.	71	Dhándha.
24	Lunwara.	48	Dángur.	72	Umga.

ENCLOSURE No. III.

Table showing the Value of one Sánti of Land under Bájri cultivation.

Average produce after paying reapers in kind,—
15 Kalsis at something above Rs. 9 per Kalsi ... ... Rs. 137

Expenses.

A 5th share to the Bhágia or household cultivator, thus paid and termed	Rs. 27		
Seed	2		
Labour, exclusive of that in reaping	10		
Waswáya Kamál, viz:—			
Sutár, Lohár, Kumbár, Hajám, Darzi, Gámát, Rájghar, and Dher	13		
		52	
Net produce to landholder		Rs.	85

Value of a Sánti of Land under Til cultivation.

Average produce 10 Kalsis		Rs.	150
Bhágia, a 5th share	Rs. 30		
Nindáman, preparing and cleaning the ground	15		
Seed	3		
Reaping	10		
Labour and extra expenses attending til harvest	4		
		62	
Net produce to landholder		Rs.	88

(Signed) G. Leg. Jacob,
First Assistant.

TREATIES—KÁTHIÁWÁR.

PARTITION TREATY OF KATHIA'WA'R, CONCLUDED BETWEEN HIS HIGHNESS THE GA'EKWA'R AND THE PESHWA, IN A.D. 1752-53.

EXTRACTS FROM TREATIES CONCLUDED BY THE BRITISH GOVERNMENT WITH HIS HIGHNESS THE GA'EKWA'R AND WITH THE PESHWA, IN CONNECTION WITH THE PROVINCE OF KATHIA'WA'R.

ENGAGEMENTS CONCLUDED AT VARIOUS PERIODS WITH THE CHIEFS OF KATHIA'WA'R,

WITH

REMARKS RELATING TO SOME OF THESE ENGAGEMENTS PREPARED, IN THE YEAR 1845,

BY

CAPTAIN H. ASTON,

(LATE) ACTING FIRST ASSISTANT TO THE POLITICAL AGENT IN THAT PROVINCE.

REMARKS ON THE TREATIES OR ENGAGEMENTS WITH THE CHIEFS, &c., IN KA'THIA'WA'R.

Soon after the Honorable Company began to take an interest in the affairs of the Gáekwár Government, it was found that a considerable part of the resources of that State depended on its Mulukgíri revenues from Káthiáwár, and that the large arrears due at that time rendered their recovery an object of great importance, while the Gáekwár Government doubted its ability to recover this revenue without the Honorable Company's assistance; and this principally led to the increase of the Subsidiary Force to three battalions of Native Infantry, and to the stipulation in the Definitive Treaty that one of the battalions should proceed to Káthiáwár whenever real necessity required. But the British Government afterwards desired to relieve itself from its engagement, and kept it in view to make an amicable arrangement with the Chiefs for the regular payment of their tribute without requiring the periodical advance of a military force. For, the fixed principle of the Mulukgíri officer to get as much as he could, and of the Chiefs, to pay as little as possible, led to a desultory warfare with the Chiefs, and to a regular course of plunder from Káthiáwár in the province of Gujarát, and it was in those days not uncommon for bodies of horse to penetrate and commit depredations in the neighbourhood of Ahmedabad, and to advance on some occasions nearly as far south as Baroda.

By the proposed arrangement, the Gáekwár Government, in addition to the regular realization of its revenue, looked to a considerable saving in its military expenses; and both the British and the Gáekwár Governments expected great advantage in the increased prosperity of their territories in the vicinity of the Peninsula, resulting from increased security.

But the attainment of the proposed objects depended obviously upon the continuance of internal tranquillity in Káthiáwár, which could not be expected in a country filled with numerous petty Chiefs and their numberless relations, all maintaining the right of private war, and heretofore ever exercising this right against one another, and wasting the resources of the country by depredation and disorder. It was, therefore, to be kept in view, in any arrangements to be made with the Chiefs, to terminate such internal disorders, and this not less as a resource of general utility and for the sake of common humanity, than for the direct benefit of the Honourable Company and the Gáekwár.

The British Resident at Baroda, therefore, in 1807-08, with a body of the Honorable Company's troops, accompanied the army of the Gáekwár into Káthiáwár, and induced the Chiefs, &c., with a few unimportant exceptions, to enter into the desired engagements; and the usual instruments were executed in form according to the local custom, by which the regular payment of tribute to the Gáekwár, as well as internal tranquillity were guaranteed.

In all these arrangements the Gáekwár treated with the Chiefs, &c., in virtue of his own right or interest in the province, and as the farmer, as he was at the time, of the Peshwa's interest.

The opportunity was also taken to induce certain classes to engage to relinquish the practice of female infanticide; and the petty States on the sea-coast engaged to the Honorable Company to relinquish piracy and the right to wrecks; and the Chief of the port of Porbandar agreed to allow a British Agent to reside there.

In return for these concessions, the British Government guaranteed the country from oppression, and relieved it from the injuries it sustained from the annual circuit of the Mulukgíri army.

Thus the Mulukgíri rights originally imposed, continued, and exacted by superior power, were changed into a formally recognised right of fixed tribute.

The Gáekwár's Agent, with a body of troops, remained henceforth in Káthiáwár, and a British officer from the Baroda Residency, to watch the progress of the arrangements, and see to their due fulfilment; the British officer being a mediator between the Chiefs, &c., and the Gáekwár's Agent in cases of difficulty. The farm of the Peshwa's rights to the Gáekwár having terminated, however, in 1814, and he refusing to renew it, our more direct interference became necessary; and the evils of this anomalous division of authority led first, to the cession by the Peshwa to the British (13th June 1817) of his rights in Káthiáwár, and afterwards to the withdrawal of the Gáekwár's troops, and his abandonment thenceforth (3rd April 1820) of all right of direct interference in the Peninsula,* and from that time the Honorable Company have alone exercised the authority of the paramount power in Káthiáwár.

At the time the general arrangements of 1807-08 were made, negotiations were commenced for procuring a share in the port of Porbandar, which, not completed at the time, were successfully terminated soon afterwards (5th December 1809).

(Signed) HENRY ASTON,
8th February 1845. Acting First Assistant Political Agent.

* The internal management of the Gáekwár's own Pargana of Amrelli, and of the small district of Okhámandal, is conducted by His Highness' officers.

PARTITION TREATY OF KATHIA'WA'R.

Agreement passed between the Peshwa and Gáekwár in A.D. 1752-53, relative to the division, between them, of the Districts of Sorath, Hálár, Gohelwád, and Káthiáwár.

Agreement with Shrimant Rájeshri Pant Pradhán regarding the partition of the Districts of Sorath, Hálár, Gohelwád, and Káthiáwár, executed in the year Sur Sun Sallás Khamsyne Mya Wa Alaf (A.D. 1752-53).

	Number of Villages.	Amount of Jama (in Koris).	Present estimated amount of Revenue (in Rupees).
Pargana Gondal, Megni, and Ardvi ...	84	8,000	29,500
Do. Sardhár, Rájkot, and Jasdan ...	141	1,00,000	25,000
Do. Kadolné	32	4,000	2,000
Do. Dehapacharkhari	12	10,000	2,750
Do. Kharí	24	50,000	5,300
Do. Káwár	24	30,000	3,040
Do. Sisáng	12	10,000	700
Do. Radáfé	12	35,000	6,000
Pránt Dhála and Bála Sárang	32	10,000	1,500
Do. Kharba and Memána ...	12	5,000	500
Pargana Khabliyé	52	40,000	4,500
Do. Dardhári and Nikávé ...	12	40,000	4,125
Do. Kharikárisor	12	25,000	500
Pránt Mora	24	10,000	400
Do. Gharka	12	10,000	500
Pargana Royenbhegán	12	5,000	500
Do. Haveli Islám, *alias* Navánagar ...	90	1,50,000	13,000
Do. Bánswára	84	1,25,000	30,000
Do. Sultánpur and Haveli	24	50,000	3,000
Do. Jayatpur	64	60,000	1,000
Do. Derwálé	15	45,000	400
Pránt Rájanpur Mhyásna	102	1,00,000	5,000
Do. Uptegata	52	40,000	2,000
Do. Bátavé	84	1,00,000	...
Pargana Kátiyáné	115	1,00,000	7,000
Do. Mángrol, together with the Bandar .	228	3,50,000	25,000
Do. Porbandar	24	1,00,000	12,500
Kasba Bharé	1	10,000	600
Pargana Chœwára	20	25,000	10,000
Do. Medardé	84	70,000	2,000
Pránt Gogha, together with the Bandar ...	118	1,40,000	28,000
Do. Sarva	24	12,000	1,000
Do. Bhikrába	84	10,000	1,200
Do. Bharli	84	45,000	5,000
Do. Baber	24	20,000	3,000
Pargana Jádhepur Vyjáhali	12	35,000	3,325
Do. Junágad Nátvé, *viz*:—			
41 Villages of Táluka Haveli ... 30,000			
24 do. do. Dátné ... 15,000			
24 do. do. Nilád ... 5,000			
89 ... 50,000	89	50,000	10,000
Pargana Unádlever, together with the Bandar.	120	1,00,000	15,000
38 Maháls	2,081	22,59,000	2,85,300

The above Maháls are 38 in number, and contain about 2,081 villages. Their "Kámil Jama"* is Koris 22,59,000, and their present "Jama"† is Rs. 2,85,300. This share has been taken by the Sarkár, and I agree to it. Besides these, there are Jamánat Maháls to be held jointly, and which are as follows:—

1 Shri Jagatdhárka Bandar.
1 The City of Junágad, together with the Sáyar, Gumsál, Foujdári, Dandfarohi, and Kotwáli of the City.
1 Dieu Bandar.

3

The above three Maháls remain joint property: both parties shall station Amaldárs to conduct the management, and shall divide equally the amount of collection. The Mohtarfa revenue of the City of Junágad shall also be equally divided. The Zamindárs of Junágad are servants common to both parties; therefore each party shall send for the Desáis of such Tarafs only of the above Pargana as may have been allotted to him, and shall

* The full land rental, as fixed at a Revenue Survey.
† The present Revenue.

conduct the business. If there should be only one Desái for several Tarafs, both parties shall exact equal service from him. Neither my Amaldárs, nor my troops shall molest, on account of Ghánsdána, &c., the Mahals which have fallen to the share of the Sarkár. Nor shall the Amaldárs or troops of the Sarkár molest my Mahals, on account of Ghánsdána, &c. Neither party shall afford asylum to the Girásias, Tálukdárs, Rayats, or Zamindárs of their respective Mahals. If my Rayats, Zamindárs, or Mewásis go to the Tálukas which form the Sarkár's share, they shall not be afforded asylum. If any Rayats, Zamindárs, or Mewásis of the Tálukas, which form the Sarkár's share, come to my Tálukas, they shall not be afforded asylum. The Amaldárs of the respective parties shall exercise their authority within their respective shares, and no interference shall be exercised with each other's Mahals. Should any new country, in addition to that partitioned, be acquired by force of arms, it shall be equally divided. If any Mahál, in addition to those which have been divided, should have remained unpartitioned from oversight, it shall be shared equally after an inquiry. These are the conditions of the partition.

(True Translation)
(Signed) C. J. ERSKINE,
Deputy Secretary to Government.

Memorandum passed by the Gáekwár to the Peshwa in A.D. 1802-03, relative to the division between them of Káthiáwár and the Mahi Kántha.

Memorandum regarding the partition of the Tálukas in Prant Káthiáwár and the Mahi Kántha, executed in the year Sur San Sallás Mya Tyne Wa Alaf, corresponding with Samvat 1859, or A.D. 1802-03.

		The Sarkár's (Peshwa's) Share.			The Gáekwár's Share.		
		Rs.	a.	p.	Rs.	a.	p.
Táluka Morvi, together with Tankária		13,000	0	0	72,000	0	0
,, Navánagar		37,903	8	0	48,750	0	0
,, Dhrol, together with the Bhyáds		.....			4,325	0	0
,, Rájkot, together with the Bhyáds		21,550	0	0	4,500	0	0
Moujé Mangoni, together with the Bhyáds		.....			550	0	0
,, Rájpur and Khárázara		.....			701	0	0
,, Bháwa		.....			215	0	0
,, Dehri and Muli		.....			75	0	0
,, Sisáng...		.....			50	0	0
,, Virpur Khareri		2,000	0	0	450	0	0
,, Sáothal and Wári...		1,000	0	0	250	0	0
Táluka Gondal Dhoráji		61,925	0	0	61,925	0	0
Moujé Bhilkha		.....			8,300	0	0
,, Atkote		2,678	0	0	100	0	0
Kupáchekothró		.....			225	0	0
Táluka Bátwa		32,000	0	0	700	0	0
,, Fulbandar		2,900	0	0	6,000	0	0
,, Junágad		1,400	0	0	59,300	0	0
,, Umráspur		.....			70	0	0
,, Dráfa		4,500	0	0	500	0	0
Moujé Rámsára		.....			2,300	0	0
,, Báhráwar		.....			2,600	0	0
Táluka Umroli		.....			3,068	0	0
Moujé Chamárdi		.....			600	0	0
,, Chácra		.....			2,500	0	0
,, Bábra		2,500	0	0	.....		
Táluka Dáwa Saváya, &c.		.....			4,600	0	0
,, Pálitána		.....			5,500	0	0
,, Wánk...		.....			3,000	0	0
,, Ghariyáli		.....			1,500	0	0
,, Samdiyálé and Chabuté		.....			675	0	0
Moujé Sajpur Kothri		.....			150	0	0
,, Ratanpur		.....			465	0	0
Pragana Kothi, viz :—	Rs.						
Moujé Rámanké	150						
,, Chitráo	50						
,, Umalpur	150						
,, Vásri...	175						
,, Bhonódara	125						
,, Darékati	25						
,, Rájpipla	60						
Kirkol (sundry)	200						
Moujé Nimbia	1,790						
	200						
	3,125			.....		3,125	0 0
Moujé Sahajápur Kárewára				.....		160	0 0
,, Chotila...				.....		60	0 0
Carried forward ...				1,83,356	8 0	2,99,289	0 0

		The Sarkár's (Peshwa's) Share.			The Gáikwár's Share.		
		Rs.	a.	p.	Rs.	a.	p.
	Brought forward ...	1,83,356	8	0	2,99,289	0	0
Moujé Mehwasa		.....			150	0	0
,, Páliyád		300	0	0	150	0	0
,, Sabásra		.....			71	0	0
Táluka Dhrángadra		47,905	0	0	.....		
Moujé Anandpardo Kásle		.....			180	0	0
,, Bhárla		.....			625	0	0
,, Ujmer...		.....			51	0	0
,, Chohri...		.....			150	0	0
,, Sadámra		500	0	0	500	0	0
,, Thámalpur		550	0	0	250	0	0
,, Bámhanbáré		.....			125	0	0
,, Gudsi		.....			1,350	0	0
,, Jasdhan		.....			900	0	0
,, Samdiyál		.....			550	0	0
,, Káthikupni		.....			575	0	0
Táluka Bhávnagar		.....			70,000	0	0
Moujé Nágnesh		.....			700	0	0
Táluka Nimbri, together with the Bhyáds ...		58,626	0	0	2,000	0	0
,, Wadhwán, together with the Bhyáds ...		34,246	8	0	.....		
,, Sáyala		15,000	0	0	.....		
,, Muli		2,720	0	0	.....		
,, Wánkánir		12,549	0	0	.....		
,, Chura		10,000	0	0	.....		
Káyájiché Kothré		500	0	0	.....		
Táluka Lagtarchegávé		3,500	0	0	.....		
,, Kothré Ságáme, together with the Bhyáds ...		21,025	0	0	.....		
,, Khirsara		3,000	0	0	.....		
,, Jetpur		34,690	0	0	.....		
,, Pithácbé Kothré		3,450	0	0	.....		
,, Alamdhanyáni, viz. :—	Rs.						
Alamdhanyáni	4,900						
Moujé Jahar	2,300						
,, Girmála	275						
Kirkol (sundry)	955						
Rs. ...	8,430	.....			8,430	0	0
Moujé Jasápurwa		.....			550	0	0
,, Dhasa		.....			5,800	0	0
Táluka Dewáni		.....			1,884	0	0
Moujo Anchámé		.....			325	0	0
Táluka Jádli		.....			2,666	0	0
,, Jálya		.....			2,400	0	0
,, Bájuné		14,720	0	0	.....		
Moujé Gáriyo		2,000	0	0	.....		
,, Pachigáon		.....			750	0	0
Táluka Chavalchigávé, viz. :—							
Moujé Zuvia	3,323	0	0				
,, Ijpur	403	0	0				
,, Chákhlen	438	8	0				
,, Gumánpur	504	0	0				
,, Mahomedpur	286	0	0				
,, Bhákhuné	49	0	0				
,, Páldé	562	0	0				
,, Nadása	64	0	0				
Visdora	908	0	0				
Moujé Rátái	31	0	0				
,, Pikéli	162	0	0				
,, Vithlápur	500	0	0				
,, Dekáwáre	3,300	0	0				
,, Chanikar	1,375	0	0				
,, Kakwáis	2,010	0	0				
,, Pahár	1,325	0	0				
,, Dhadhána	1,810	0	0				
,, Vánota	2,700	0	0				
,, Magona	300	0	0				
,, Agwa	300	0	0				
,, Kathosan	175	0	0				
,, Gunjála	75	0	0				
,, Pátari...	5,000	0	0				
,, Dhasára	11,700	0	0				
,, Jhijwára	13,500	0	0				
	50,601	8	0	.....			
Moujé Chalakala	.....				2,300	0	0
Rs. ...	5,38,019	8	0		4,09,521	0	0

	The Sarkár's (Peshwá's) Share.	The Gáikwár's Share.
Mahí Kántha.		
Moujé Khareda	.....	1,401 0 0
,, Bhádarva	.....	2,200 0 0
,, Ráníyé, &c.	.....	750 0 0
,, Alina Thásra	.....	3,100 0 0
,, Parvalé, and other Mewási villages	.....	6,215 0 0
Kasba Bála Sinor	.....	11,750 0 0
Moujé Itári	.....	50 0 0
,, Attarsubé, Lowánipur, and other villages... ...	.....	2,059 0 0
,, Chiparia	.....	1,001 0 0
,, Umripur	.....	37 8 0
,, Mundló	.....	205 0 0
,, Adal	.....	201 0 0
,, Bharkunda	.....	131 0 0
,, Pichiyálé	.....	244 0 0
,, Kámarkhár	.....	125 0 0
,, Ghorásár	.....	4,251 0 0
,, Kharál	.....	3,401 0 0
,, Katiyáli	.....	1,201 0 5
,, Bháyara	.....	412 0 0
,, Mahisál	.....	1,150 0 0
,, Lavhár	.....	2,001 0 0
,, Ahárácho Mavárá...	.....	701 0 0
,, Faludré	.....	550 0 0
,, Pathávad	.....	66 0 0
,, Vághát	.....	34 0 0
,, Bágdol	.....	75 0 0
,, Ratanpur	.....	75 0 0
,, Khánpur	.....	501 0 0
,, Dharsánechowchálé	.....	976 0 2
,, Baroda	.....	198 0 5
,, Bárdoli	.....	442 0 0
,, Shalmi	.....	275 0 0
,, Shámilgui	.....	100 0 0
,, Karjohára	.....	150 0 0
,, Wátwa	.....	126 0 0
,, Irdár	.....	275 0 0
,, Wásna	.....	6,166 0 0
Wásna Varsor	.....	3,151 0 0
,, Pithápur	.....	11,501 0 0
,, Mánsé	.....	15,454 0 0
,, Limbora	.....	370 0 0
,, Sunáchemaváré	.....	151 0 0
,, Harsol	.....	2,084 0 0
,, Paránti	.....	1,751 0 0
,, Mangori	.....	150 0 0
,, Mánpur	.....	686 0 0
,, Sátwa...	.....	800 0 0
,, Umliyáré	.....	151 0 0
Táluka Hadure	.....	92,221 0 0
,, Amalgar Kátti's villages	.....	16,408 0 0
Moujé Wálásan	.....	431 0 0
,, Harolo	.....	175 0 0
,, Dharwáré	.....	4,816 0 0
,, Dátár	.....	3,201 0 0
,, Sudásané	.....	1,300 0 0
,, Kájárjé	.....	14,184 0 0
Táluka Chavalchigaon	.....	3,787 0 0
Moujé Katasan	.....	2,027 0 0
Táluka Pálanpur	15,000 0 0	35,901 0 0
Moujé Baramwaré	.....	131 0 0
,, Umeté	.....	15,001 0 0
,, Anagré	.....	301 0 0
,, Káori	.....	100 0 0
,, Bhánpur	.....	40 0 0
Mewási villages of Moujé Nadiád	.....	4,100 0 0
Kámváchapura	.....	353 0 0
Moujé Daithan	.....	7,501 0 0
,, Golvé	.....	2,518 0 0
,, Sárod	.....	2,025 0 0
,, Virpur	.....	2,990 0 0
,, Almeli	.....	1,600 0 0
Rs. ...	15,000 0 0	3,00,622 8 0

		The Sarkar's (Peshwa's) share.	The Gáekwár's share.
Kitta Jama, viz.—	Rs. a.	Rs. a. p	Rs. a. p
The Sukri, Bini, Bándari, Farmás, Dandfurohi, &c., of Mahi Kántha, levied by Harsing and others, as per accounts of Samvat 1853 (A.D. 1796-97)	25,518 12		
The Bini and Bándari of Prant Káthiáwár, levied by Sheorám Jagdish, as per accounts of Samvat 1854 (A.D 1797-98) ...	12,101 0		
	37,619 12		
The particulars of the division of this amount are as follows, viz :—			
The Peshwa's share, from the amount of Rs. 12,101 from Káthiáwár, is... ...	6,000 0		
The Gáekwár's share, viz.:—			
Mahi Kántha 25,518 12			
Káthiáwár 601 0			
	31,619 12		
	37,619 12	6,000 0 0	31,619 12 0

GENERAL ABSTRACT.

	The Sarkar's (Peshwa's) Share.	The Gáekwár's Share.	Total.
	Rs. a. p.	Rs. a. p.	Rs. a. p
Káthiáwár, Jhálávád, Chavál, Jatwár, &c. ...	5,38,019 8 0*	4,09,521 0 0	9,47,540 8 0
Mahi Kántha	25,000 0 0	3,00,622 8 0	3,15,622 8 0
Bini, Bándari, &c.	6,000 0 0	31,619 12 0	37,619 12 0
	5,59,019 8 0	7,41,763 4 0	13,00,782 12 0

(True Translation†)

(Signed) C. J. ERSKINE,
Deputy Secretary to Government.

THE BRITISH GOVERNMENT WITH HIS HIGHNESS THE GA'EKWA'R.

Extract, Articles III. to V., from a Definitive Treaty of general defensive alliance between the Honorable English East India Company on the one part, and the Mahárája Anand Ráo Gáekwár Sena Khákhel Shamsher Bahádur, and his Children, Heirs, and Successors on the other, settled by Major Alexander Walker, Resident at Baroda, under date the 21st April 1805.

ARTICLE III.

Whereas, in conformity to the Agreements heretofore made between the Honorable Company and the Mahárája Anand Ráo Gáekwár Sena Khákhel Shamsher Bahádur, a Subsidiary Force of two thousand men was subsidised, and, inclusive of the half augmentation of the Subsidiary Force first fixed upon, the Máháraja Anand Ráo Gáekwár Sena Khákhel Shamsher Bahádur agrees to receive, and the Honorable Company to furnish, a permanent

* MEMORANDUM.—In the amount of the Peshwa's share from Káthiáwár and the Chouth, the amount is stated above—Rupees 5,38,019-8-0. This is an error in the addition, as the amount is Rs. 4,80,419-2-0.

The Gáekwár's share is also stated 4,09,521, but this should be 4,01,091, making *both shares*, Rupees 8,81,510-2-0.

For the Mahi Kántha produce a similar error exists, the Gáekwár total there being shown at Rupees 3,37,475-1-0; it should be 3,58,475-1-0.

The Arabic year 1215 corresponds with A.D. 1814-15, at which time the Farm of Ahmedabad expired, and Báji Ráo resumed the management.

† NOTE.—On the back of the document from which the above translation has been made, Mr. Chaplin, when Commissioner in the Deccan, endorsed the following remarks :—" From 1790-91 there are no papers relating to Káthiáwár in the Daftar till the Arabic year 1205 (A.D. 1802-03), when the Gáekwár, having expelled the Peshwa's authority three or four years before, made a distribution of the shares of the two States, as set forth in the within.

" This paper does not appear to have been acceded to or accepted, or even communicated to the Peshwa, until 1215 (or A.D. 1814-15), when the Resident presented it on the agitation of the renewal of the Farm of Ahmedabad; and his rights in Káthiáwár, when farmed, were entered in the Fanad at the old rate—4½ lakhs."

Subsidiary Force of not less than three thousand regular Native Infantry, with one company of European Artillery, and their proportion, viz., two companies of Gun Lascars, with the necessary ordnance and warlike stores and ammunition, which force is to be stationed in the territories of the said Anand Ráo Gáekwár Sena Kháskhel Shamsher Bahádur.

ARTICLE IV.

The Subsidiary Force will, at all times, be ready to execute services of importance, such as the protection of the person of Anand Ráo Gáekwár Sena Kháskhel Shamsher Bahádur, his heirs, and successors; the overawing and chastisement of rebels and exciters of disturbance in his territories; and the due correction of his subjects or dependents who may withhold the payment of the Sarkár's just claims; but it is not to be employed on trifling occasions, nor, like Sibandy, to be stationed in the country to collect the revenue. One battalion of these forces, however, or such a proportion of them as the performance of the foregoing services may require, will proceed to Káthiáwár, when there may be a real necessity for it; but the English Government, whose care and attention to all the interests of the Gáekwár State cannot be doubted, must remain the judge of this necessity.

ARTICLE V.

In order to provide the regular payment of the whole expense of this Subsidiary Force, Anand Ráo Gáekwár Sena Kháskhel Shamsher Bahádur has ceded, by the agreements aforesaid, viz., dated the 15th March, 6th June, and 29th July 1802, and 2nd June 1803, districts and other funds of which a schedule (A) is annexed to this Treaty, of the yearly net value of Rs. 11,70,000. This cession is confirmed by this Treaty, and Anand Ráo Gáekwár Sena Kháskhel Shamsher Bahádur hereby cedes the districts of which the schedule is annexed, with all the rights of sovereignty thereof, and all the forts which they contain, in perpetuity, to the Honorable Company.

SCHEDULE A, ALLUDED TO IN PRECEDING ARTICLE V.

Or Statement of the Funds assigned, and Districts ceded in perpetual sovereignty to the Honorable Company, by the Maharaja Anand Ráo Gáekwár Sena Kháskhel Shamsher Bahádur, in order to provide for the regular payment of the Subsidiary troops.

	Rs.
The Parguna of Dholka	4,50,000
,, Nadiád	1,75,000
,, Vijápur	1,30,000
,, Mátar	1,30,000
,, Mahudha	1,10,000
The Tappa of Kari	25,000
The Kimkathodra	50,000
Warát on Káthiáwár	1,00,000
	11,70,000

(Signed) A. WALKER,
Resident.

Baroda, the 21st April, Anno Domini 1805.

Extract, Article VII., from Supplemental Treaty with his Highness the Gáekwár, dated the 6th November 1817.

ARTICLE VII.

Maharáj Anand Ráo Gáekwár Sena Kháskhel Shamsher Bahádur having represented to the Honorable Company, that on the island of Bet and in the province of Okhámandal there are two places of Hindu religious worship and devotion, and that the Gáekwár Government should be put in possession of these places; and the Honorable English East India Company being disposed to comply with the earnest desire of the Maharáj, the province of Okhámandal and the island of Bet, with all the rights of sovereignty thereof, and all the forts they contain, are accordingly given to the Máharáj Anand Ráo Gáekwár Sena Kháskhel Shamsher Bahádur, his heirs or successors, in perpetuity; and he, Maharáj Sena Kháskhel Shamsher Bahádur, promises to allow, in perpetuity, a building on the island of Bet to the Honorable Company for depositing stores, free of any claim for tax or otherwise, and consents that all vessels, boats, servants, subjects, &c., belonging to the Honorable Company, as well as merchant vessels from the Honorable Company's ports, as may frequent any of the ports and places within the provinces of the Gáekwár Government, shall pass and repass without hindrance; and the Honorable Company, on the other hand, agrees that all vessels, boats, servants, subjects, &c., belonging to the Gáekwár Government, as well as merchant vessels from the ports of the Gáekwár Government, as may frequent the Honorable Company's ports, shall also pass and repass without hindrance. The Maharáj, moreover, promises that the person who may reside in charge of the Honorable Company's stores shall meet with no molestation whatever, and be treated with all due consideration.

SICCA VA'D.

Memorandum under the Seal of His Highness Syáji Ráo Gáekwár, passed by His Highness to the Honourable Mr. Elphinstone, Governor of Bombay, for the future management of the affairs of Káthiáwár and the Mahi Kántha, dated 3rd April 1820.

With a view to the tranquillity of the country, and to the peaceable realization of His Highness the Gáekwár's tribute from Káthiáwár and the Mahi Kántha, it is agreed that His Highness Syáji Ráo Gáekwár shall send no troops into the lands of the Zamindárs in either of those tracts without the consent of the British Government, and shall make no demand on any Zamindár or other person of those provinces, except through the medium of the British Government. The British Government engages to procure payment of the Gáekwár's tribute free of expense to His Highness, agreeably to the principles of the settlement made with the Zamindárs of Káthiáwár and the Mahi Kántha respectively, in the year 1807-08 (answering to Samvat 1864), and in 1811-12 (answering to Samvat 1868).

If any great expense be produced by the refractory conduct of the Zamindárs, the British Government shall be at liberty to levy that amount, and no more, from the Zamindár resisting.

Executed on the 4th of Chytra Vad (answering to Jamádi-ul-A'khir 1220, Fasli, and to Samvat 1876, A.D. April 3rd, 1820).

Seal of the Gáekwár.

The following Rules exempting Vessels trading between Bombay and Sind, forced into any of His Highness the Gáekwár's Port in Káthiáwár by stress of weather, from the payment of the Duties heretofore exacted at those Ports, were agreed to by His Highness on the 31st October 1844.

RULE I.

Should a boat, on her voyage between Bombay and any port in Sind, be driven into the mahál of this Sirkár by stress of weather, and land its cargo, no duty of any kind, and no port or anchorage fee will be exacted, provided the vessel remains in the harbour only a reasonable time. If a single package be landed for the purpose of sale or traffic, or if the vessel refuse to pursue her voyage when able to do so, then the full amount of duty shall be levied on the whole cargo, and every port or other fee be also levied in the usual manner; and the vessel treated in every respect as if consigned to the ports of this Sirkár's mahál.

RULE II.

Should a boat, under the circumstances mentioned at the commencement of Rule I, put into the ports of Okhámandal, &c., in so bad a state as to be obliged to discharge her cargo into another boat, which conveys it to its original destination, no duty will be levied, provided nothing is landed for sale, and provided no unnecessary delay takes place in the sailing of the boat with the transhipped cargo. Damaged goods may be landed and sold, under the sanction of the custom house officers, on payment of the usual duties.

RULE III.

Should a boat, under the above circumstances, put into the ports of Okhámandal, &c., and undergo repairs, landing her cargo in the meantime, no duty will be levied, provided there is no unnecessary delay, and provided that, on re-shipping, every package of the original cargo is duly accounted for to the satisfaction of the custom master of the port.

RULE IV.

Should a boat put into the ports of Okhámandal, &c., under the circumstances above mentioned, and undergo slight repairs, without discharging any part of her cargo, no duty whatever will be levied, provided the repairs do not occupy more than a reasonable number of days.

RULE V.

Should a boat put into the ports of Okhámandal, &c., under the above circumstances at the close of the season, and be compelled to lay up for the monsoon, security will, in the first place, be given for the full amount of customs due on the whole cargo, and all port and anchorage fees shall be paid. The goods may then be landed and warehoused at the expense and risk of the owner or Tindal of the vessel. The original invoice of the cargo, or an authentic copy, shall be deposited with the customs authorities, and if, on re-shipping, it shall be discovered that a single package has been opened, or missing, and cannot be accounted for satisfactorily, the full amount of customs shall be made good according to the security previously given. The goods must be re-shipped in the same vessel which

brought them, unless she be proved not sea-worthy, in which case they may be forwarded on another. All damaged or perishable goods may be sold under the sanction of the custom-house officers, and on payment of the usual duties.

RULE VI.

When any doubts arise as to the application of any of the above rules, the chief Gáekwár authority of the maháls, if unable to settle the matter otherwise, will refer to the Political Agent, and act according to his opinion and advice. His Highness the Gáekwár reserves to himself the full right of punishing any Tindals, owners, or supercargoes of boats, who attempt to evade these regulations, and to take advantage of them for the purpose of defrauding the revenue of the Darbár; but should the offender belong to foreign jurisdiction, the Kámdár must refer the case to the Political Agent and act according to his advice, and, pending the receipt of that officer's reply, detain the offender in custody. The public must be duly made acquainted with these rules.

Dated A'shwin Vad 5th, Samvat 1901 (*corresponding with the 31st October 1844* A.D.)

(True Translation)

(Signed) T. OGILVY,
Acting First Assistant Political Commissioner,
and Resident in Charge.

MEMORANDUM.—*Under date the 19th May* 1850, *His Highness the Gáekwár, with reference to a similar Agreement made on the 20th and 30th December 1849, by His Highness the Jám of Navánagar, the Navab of Junágad, the Rána of Porbandar, the Thákor of Bhávenagar, and the Sidi of Jáfferábád, extended the foregoing Rules to all Vessels belonging to any Port in Káthiáwár, or in the Territories of the British Government, with the reservation, that in the event of any boat continuing to remain in the same Port, for its own convenience, after the return of fair weather, or disposing of, or changing any portion of its cargo, His Highness reserves to himself the right of levying the customary duties.*

THE BRITISH GOVERNMENT WITH THE PESHWA.

Extract, Articles VI to XI and XV, from a Treaty between the Honourable East India Company and His Highness Bájí Ráo Raghunáth Ráo Pandit Pradhán, his Heirs and Successors, concluded at Poona, on the 13th of June 1817, by the Honourable M. Elphinstone, on the part of the Honourable Company, and by Moro Dirit and Bálájí Luxuman, on the part of the Ráo Pandit Pradhán, by virtue of full powers from their respective Governments.

* * * * * * *

ARTICLE VI.

In the 4th Supplemental Article to the Treaty of Bassein it is agreed that in time of war His Highness Ráo Pandit Pradhán Bahádur shall appoint and furnish five thousand Cavalry and three thousand Infantry, with a due proportion of ordnance and military stores, to join and act with the British Subsidiary Force; and, in addition thereto, His Highness agrees to employ in the war such further force as he shall be able to bring into the field. That Article is hereby annulled; and in lieu thereof, it is agreed that His Highness Ráo Pandit Pradhán Bahádur shall place at the disposal of the British Government sufficient funds for the payment of a force of five thousand Cavalry and three thousand Infantry, and the provision of a due proportion of ordnance and military stores; on the fulfilment of which engagement the British Government shall have no future claim to the services of the Contingent above mentioned. But His Highness Ráo Pandit Pradhán Bahádur shall still be bound, as formerly, to co-operate in the war with such a force as he may be able to bring into the field; the Honourable Company, in the same manner, engaging to employ in active operations against the enemy the largest force which they may be able to furnish over and above the Subsidiary Force.

ARTICLE VII.

To enable the British Government to supply the place of the Contingent abovementioned, His Highness Ráo Pandit Pradhán Bahádur hereby assigns and cedes, in perpetuity to the Honorable Company, all the territories and rights detailed in the schedule annexed to this Treaty; and His Highness expressly renounces all claims and pretensions, of whatever description, on the countries enumerated in the said schedule, and all connection with the Chiefs and Bhumiás of those countries.

ARTICLE VIII.

As it may be found that certain of the territories ceded by the foregoing Article may be inconvenient from their situation, His Highness Ráo Pandit Pradhán Bahádur, for the purpose of rendering the boundary line a good and well-defined one, agrees that such exchanges of Tálukas and lands shall be made hereafter, on terms of a fair valuation of their

respective revenues, as the completion of the said purpose may require; and it is agreed and covenanted that the territories to be assigned and ceded to the Honourable Company by the 7th Article, or in consequence of the exchange stipulated eventually in this Article, shall be subject to the exclusive management and authority of the said Company and their officers.

ARTICLE IX.

His Highness Ráo Pandit Pradhán Bahádur will immediately issue the necessary Parwánas, or orders, to His Highness' officers to deliver over charge of the districts ceded by Article VII to the officers of the Honorable Company; and it is hereby agreed and stipulated that all collections made by His Highness' officers subsequently to the commencement of the Hindu year (answering to the 5th June 1817 A.D.) shall be carried to the credit of the Honorable Company, and all claims to balances from the said districts referring to periods antecedent to the conclusion of this Treaty shall be considered as null and void.

ARTICLE X.

All forts situated within the districts ceded as aforesaid shall be delivered to the officers of the Honorable Company with the said districts, and His Highness Ráo Pandit Pradhán Bahádur engages that the said forts shall be delivered to the Honourable Company without being injured or damaged.

ARTICLE XI.

It is further agreed, that if disturbances shall at any time break out in the districts ceded to the Honorable Company by this agreement, His Highness Ráo Pandit Pradhán Bahádur shall permit such a proportion of the subsidiary troops, as may be requisite, to be employed in quelling the same within the said districts.

ARTICLE XV.

His Highness Ráo Pandit Pradhán Bahádur formerly rented his share of the city and province of Ahmedabad, including the tribute of Káthiáwár, to Bhagwant Ráo Gáckwár, at the rate of four lákhs and a half of rupees per annum, and granted a Sanad to that effect, under date the 27th Jumádi-ul-A'khir 1205. The tribute of Káthiáwár, formerly comprehended in that farm, has been ceded to the British Government by the 7th Article of the present Treaty. His Highness now agrees to grant the remainder of the said farm, in perpetuity, to His Highness Rája A'nand Ráo Gáekwár Bahádur, and to his heirs and successors, on the same terms as those contained in the abovementioned Sanad, dated the 27th of Jumádi-ul-A'khir, A.H. 1205, excepting the terms contained in the 2nd, 8th, 11th, and 15th Articles, which are hereby abrogated and annulled. In consideration of the greatness of the actual revenue of the city and province of Ahmedabad, and likewise of the loss to which His Highness Ráo Pandit Pradhán Bahádur has already been subjected by his renunciation of all future claims on His Highness Rája A'nand Ráo Gáekwár Bahádur, and by his accepting an annual payment of four lákhs of rupees in lieu of all claims actually due up to the present day, it is agreed that the former sum of four lákhs and a half of rupees shall still be paid for the farm of Ahmedabad, notwithstanding the separation of the tribute of Káthiáwár.

SCHEDULE ALLUDED TO IN ARTICLE VII OF THE FOREGIONG EXTRACT.

Schedule of the Lands and Revenues ceded, in perpetuity, by His Highness Ráo Pandit Pradhán Bahádur, to the Honorable East India Company, by virtue of the 7th Article of the annexed Treaty, amounting to thirty-four (34) lákhs of rupees.

Lands and Revenues to be made over immediately:—

The districts of Belápur, Athgaon and Kalián, and all the territories possessed by His Highness Ráo Pandit Pradhán Bahádur, situated to the north of those districts, as far as Gujarát, and lying between the Ghâts of the Sahyádri mountains and the sea.

All the rights and territories possessed by His Highness Ráo Pandit Pradhán Bahádur in Gujarát, with the exception of Ahmedabad, Olpád, and the annual payment due by the Gáckwár; the tribute of Kathiáwár estimated, after deducting the expense of collections at four lákhs of rupees.

The territories of Dhárwár and Kurigul.

The above territories are to be made over immediately. The necessary expenses of the management of the said districts are then to be ascertained, and deducted from the gross revenue. The remaining revenue is to form part of the thirty-four lákhs stipulated for in the 7th Article, and the territory required to complete that amount is to be ceded in the Carnátic, in such situations as may be most convenient to the Honourable East India Company's Government, with a view to the preservation of a distinct boundary line.

Whatever collections may have been made by the officers of His Highness Ráo Pandit Pradhán Bahádur from the districts, to be made over immediately, or from those to be hereafter assigned, in the Karnátic, subsequent to the commencement of the present Hindu year (answering to the 5th of June 1817), are to be repaid to the officers of the Honorable East India Company, agreeably to the 9th Article of the Treaty.

For the purpose of ascertaining the amount of the revenues of the territories now made over, it is agreed that the Regular accounts for the last twenty years shall be produced from the records of His Highness Ráo Pandit Pradhán Bahádur's Government, within the period of five days.

Peshwa's Seal.

PESHWA'S signature.

Governor General's Small Seal.

(Signed) HASTINGS.
N. B EDMONSTONE.
A. SETON.
G. DOWDESWELL.

Ratified by the Governor General in Council, this fifth day of July one thousand eight hundred and seventeen.

(Signed) J. ADAM,
Acting Chief Secretary to Government.

I.

Shri (Prosperity).

Jhálávád No. 31.

Written by Bárot Fulji Rupsingji of Nára, to Shrimant Ráo Shri Sena Kháskhel Samsher Bahádur.

TO WIT.—That I, of my own free will, have given to the Shrimant Pant Pradhán and to the Government of the Gáekwád, on behalf of Jhála Chandrasingji of Táluka Vánkáner, constant and efficient security against exciting disturbances (Fáel Zámin) for the two shares, constituting the entire Province, as follows :—

ARTICLE I.

That I will not have a feud with any other (Chief), nor will I harbour the outlaw of any other (Talukdár), whether Káthi or Rajput, **nor will I encroach upon the frontier of another*, nor will incite any other person to commit any act of violence. I agree to act as has been the custom hitherto, and if any one's Bháyat should come and write over to me their lands or village I will not purchase such lands or village. † *I will not revenge myself upon any one for past enmities.* I will not harbour thieves in my limits; but if I keep any in my country, it shall be under proper precautions. I will not plunder in the Táluka of any other (Chief) or on the high road. If any impoverished landholder should be in want and write over his land or village, I will report the matter to Government, and only purchase them after obtaining permission. And if I should ever wish to write over (my lands) to any one, I will only write them over after obtaining the Government permission.

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* The underlined sentence is in addition to the text of the Limbdi Fáel Zámin.

Note.—From enquiries made in 1882 it appeared that the above version of the Fáel Zámin Bonds was not correct and that the deeds taken from the several Chiefs and Talukdárs of Káthiáwár were differently worded and resolved themselves principally into 5 clauses, viz :—

1. Those in which the Talukdárs bind themselves to be responsible if a robbery takes place in their territory or produce the thief.

2. Those in which they agree to be responsible if a robbery takes place within their territory *and* produce the thief.

3. Those in which they only bind themselves to abstain from annoying merchants or travellers and give them guards until they leave their territories.

4. Those in which they bind themselves that if the tracks of any bad character enter the lands of any village of their táluka that they will carry on the tracks to another village (*i.e.*, another táluka), and if they fail to do so, to be responsible for the offence in any way the Government may direct.

5. That if a robbery occur in a village, the owner of the village shall be responsible and if in a táluka village, the Talukdár.

Translations of each of these classes of bonds were then made by a committee of competent scholars under instructions from Government which are subjoined.

† Also an addition as above.

ARTICLE II.

I will not associate with any delinquent or criminal of Government, whether one of the Shrimant Sena Khaskhel, or of the Company Bahádur's Government.

ARTICLE III.

On both sides of us are situated the Maháls* of the Shrimant Pant Pradhán and the Gáekwád Government and also those of the Honorable Company.

In these Maháls I will not comit any robberies or make any plundering incursions, nor will I, in any way, molest any merchant or traveller, but will supply them with labourers and thus escort them beyond my frontier. †The owner of the village within the *limits of which a merchant or a traveller may suffer loss, shall be responsible for the same, and if the loss be sustained at the village or on the frontier of a Tálukdár, the Tálukdár shall be responeible, or (the village owner or the Tálukdár) shall produce the real thief.*

ARTICLE IV.

If I have encroached on the frontier of any other (Zamindár) by force, or purchased the land of any one, knowing him to be impoverished, then I agree to resign such land on fair terms and afterwards to make no claim to it.

ARTICLE V.

According to the above conditions, I become constant and efficient security, and agree to fulfil and cause the (terms of the) same to be observed from generation to generation. And should the Sarkár's Mohsal come on account of any failure to observe this agreement, then I consent to give such satisfaction of the case in point as the Sarkár may demand, together with the daily expenses and fine imposed by the Mohsal.

I make Jádeja Jáji of Táluka Morvi the perpetual and efficient counter-security for this, and execute the deed.

Signature.

Signature of BÁROT FALJI.
RUPSINGH of NÁRA (mark).
Written by JÁDEJA JIÁJI of Morvi.

TO WIT.—I have become perpetual and efficient counter-security to the Sarkár, and will fulfil and cause to be observed, be responsible for, and enforce responsibility for, that which has been written above.

Signature (of Counter-security).
Signature of JÁDEJA JIÁJI.
Handwriting of KARPÁRÁM DAYÁRÁM.

(True Translation)
(Signed) J. W. WATSON.
President, Rájasthánik Court.

(True Copy)
LADHA HARJI.
Head Clerk.

II.

Shri (Prosperity).

Hálár 20. Three Peshwa 15.

Written by Bárot Karar, son of Fulji Rupsinghji of Nára, to Shrimant Ráo Shri Sena Khaskhel Samsher Bahádur.

TO WIT.—That I, of my own free will, have given to the Shrimant Pant Pradhán and to the Government of the Gáekwár, on behalf of Jádeja Deváji and Kunvar Nathuji, of the Táluka of Gondal Dhoráji, constant and efficient security against exciting disturbances (Fásl Zámin) for the two shares constituting the entire Province, as follows:—

ARTICLE I.

That I will not have a feud with any other (Tálukdár), nor will I harbour the outlaw of any other (Tálukdár), whether Káthi or Rajput, nor will incite any other person to

* Meaning perhaps Mahála in which these Governments held an interest, such as tribute, &c., as well as their crown demains.

† The underlined sentence is in addition to the text of the Limbdi Fásl Zámin.

commit any act of violence, **nor will I encroach upon the boundary of another.* I agree to act as has been the custom hitherto, and if any one's Bhâyat should come and write over to me their lands or village, I will not purchase such lands or village. †*I will not revenge myself upon any one for past enmities.* I will not harbour thieves in my limits, but if I keep any in my country, it shall be under proper precautions. I will not plunder in the Táluka of any other (Chief) or on the high road. If any impoverished landholder should be in want, and write over his land or village, I will report the matter to Government and only purchase them after obtaining permission. And if I should ever wish to write over (my lands) to any one, I will only write them over after obtaining the Government permission.

ARTICLE II.

I will not associate with any delinquent or criminal of Government, whether one of the Shrimant Shri's (Gáekwár's) Government, or of the Company Bahádur's.

ARTICLE III.

On both sides of us are situated the Mahâls‡ of the Shrimant Pant Pradhán and the Gáekwár Government, and also those of the Honorable Company. In these Mahâls I will not commit any robberies or make any plundering incursions, nor will I, in any way, molest any merchant or traveller, but will supply them with labourers and guards, and thus escort them beyond my frontier. §*The owner of the village, within the limits of which a merchant or a traveller may suffer loss, shall be responsible for the same, and if the loss be sustained at the village of a Tálukdár, the Tálukdár shall be responsible and (the village owner or the Tálukdár) shall produce the real thief.*

ARTICLE IV.

If I have encroached on the frontier of any other (Zamindár) by force or purchased the land of any one knowing him to be impoverished, then I agree to resign such land on fair terms and afterwards to make no claim to it.

ARTICLE V.

According to the above conditions I execute this deed and make Jám Shri Jasáji, of the Navánagar Táluka, the counter-security for it, and agree to fulfil the (terms of the) same as above. Should the Sarkár's Mohsal come on account of any failure to observe this agreement, then I consent to give such satisfaction of the case in point as the Sarkár ‖*and their* officials may demand, together with the daily expenses and fine imposed by the Mohsal. Kártak Shud 2nd, Samvat 1864.

Signature (of the Security) (mark). Signature of the Counter-security.

Signature of JÁM SHRI JASÁJI in the handwriting of RUDARJI RUGNÁTHJI.

(True Translation)

(Signed) JOHN W. WATSON,
President, Rájasthánik Court.

(True Copy)

LADHA HARJI,
Head Clerk.

III.

Shri (Prosperity).

Jhálávád 42.

Written by Vyda Bhagti Mojji, of Viramgám, to Shrimant Ráo Shri Sena Khákhel Shamsher Bahádur.

TO WIT.—That I, of my own free will, have given to the Shrimant Pant Pradhán, and to the Government of the Gáekwár, on behalf of Jhála Harisingji of the Táluka of Limbdi, constant and efficient security against exciting disturbances (Fásl Zámin) for the two shares, constituting the entire Province, as follows:—

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* The underlined sentence is in addition to the text of the Limbdi Fásl Zámin.

† Also an addition as above.

‡ Meaning perhaps in which these Governments held an interest, such as tribute, &c., as well as their crown domains.

§ Addition to the Limbdi text.

‖ Also an addition.

ARTICLE I.

That I will not have a feud with any other (Tálukdár), nor will I harbour the outlaw of any other (Tálukdár), whether Káthi or Rajput, nor will incite any other person to commit any act of violence. And if any one's Bháyat should come and write over to me their lands or village, I will not purchase such lands or village. I will not plunder in the Táluka of any other (Chief), nor on the high road. I agree to act as has been the custom hitherto. I will not harbour thieves in my limits, but if I keep any in my country, it shall be under proper precautions. If any impoverished landholder should be in want, and write over his land or village, I will report the matter to Government, and only purchase them after obtaining permission, and if I should ever wish to write over (my lands) to any one, I will only write them over after obtaining the Government permission.

ARTICLE II.

I will not associate with any delinquent or criminal of Government, whether one of the Shrimant Sena Khás khel Sáheb, or of the Company Sáheb's Government.

ARTICLE III.

On both sides of us are situated the Mahál's* of the Shrimant Pant Pradhán and the Gáekwár Government, and also those of the Government of the Honorable Company. In these Mahals I will not commit any robberies or make any plundering incursions, nor will I, in any way, molest any merchant or traveller, but will supply them with labourers, guards and porters, and thus escort them beyond my frontier.

ARTICLE IV.

If I have encroached on the frontier of any other (Zamindár) by force or purchased the land of any one, knowing him to be impoverished, then I agree to resign such lands on fair terms, and afterwards to make no claim to it.

ARTICLE V.

According to the above conditions, I become constant perpetual security, and agree to fulfil and cause (the terms of the) same to be observed from generation to generation. And should the Sarkár's Mohsal come on account of any failure to observe this agreement, then I consent to give such satisfaction of the case in point as the Sarkár may demand, together with the daily expenses and fine imposed by the Mohsal.

I make Jhála Amarsingji of Halvad Dhrángadhra the counter-security for this; and execute the deed. Kártak Shud 2nd, Samvat 1864.

(Signatures) VYAS BHAGTI MOOJI (mark).

(Counter-security's) Signature (mark).

Written by Jhála Shri Amarsinghji. I have become counter-security and will fulfil and cause to be observed that which has been written above. The handwriting of Mehta Parbhuji.

(True Translation)

(Signed) JOHN W. WATSON.
President, Rájasthánik Court.

(True Copy.)
LADHA HARJI,
Head Clerk.

IV

Shri (Prosperity).

To the Shri Darbár.

Written by securities Malik Bápumiáh Lálmiáh and Málik Báji Motibhái and Malik Kasumiáh Dádábhái and Bábar Khánbhái Sojibhái, inhabitants of the Dasáda Táluka, and by the counter-securities Baroái Jáfar Achábhái and Sindhi Moti Chaba and Pathán Sherkhán Bála and Babar Jumál Chándbhái, inhabitants of the aforesaid Táluka.

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* Meaning perhaps Mahals in which these Governments held an interest, such as tributes, &c., as well as their crown domains.

To wit.—We have become perpetual and efficient securities and counter-securities for (the non-commission of acts of violence by) the Gameties (Tálukdárs), Girásias and Jivaidárs, and all other armed tribes, and of the Chárans' huts with enclosures within the villages of the said Táluka. No one shall commit acts of violence, nor harbour any robber or any one's outlaw, nor associate with them, nor give or send to any bad characters either food or provision in the village lands or on the frontier; and if any man shall come and reside at the house of any one and it be proved that such person be an outlaw or offender against any one, we agree to produce him, and promise not to keep stolen property; and if any one's outlaw be crossing our lands or boundary, we agree, on being informed to this effect, to at once go and capture them; and if an alarm of bad characters having come to any neighbouring village reach us, we agree to go thither at once and aid such neighbouring village. If we make any default in acting as above written, we agree to produce the defaulter; and if we are unable, to produce him, then we personally agree to constantly and efficiently, conjointly and severally, be responsible to both the Sárkár and the Darbár for the loss as directed by them; and if the tracks of any bad characters shall enter the lands of any village of our Táluka, we agree to carry them on satisfactorily to another village and there entrust them to the authorities of such village. And if we are unable to carry on satisfactorily the tracks, then we agree to be responsible in such way as the Government may direct.

Samvat 1878, 1st. Aso Shud 8th, September 23rd, 1822, A.D.

Signatures of Securities.

Malik Bápumiáh Lálmiáh (mark).

Handwriting of (not legible).

Malik Kamumiah Dalámiáh (mark).

Handwriting of (not legible).

Malik Báji (mark).

Handwriting of (not legible).

Bábar Khánbhái Sajibhái (mark).

Handwriting of Samtulláh.

Signatures of Counter-securities.

Baboi Jáfar Achhábhái (mark).

Sindhi Moti Chaba (mark).

Pathán Sherkhán Bála (mark).

Bábar Jamál Chándbhái (mark).

(True Translation)

(Signed) John W. Watson,

President, Rájasthánik Court.

(True Copy)

Ladha Harji,

Head Clerk.

V.

Shri (Prosperity).

Jhálávád 43.

Written by Vyás Bhagti Mojji, of Viramgám, to Shrimant Ráo Shri Sena Khákhel Shamsher Bahádur.

To wit.—That I, of my own free will, have given to the Shrimant Pant Pradhán and to the Government of the Gáekwár, on behalf of Jhála Tejáji and others, of Bhadwána, Bháyat of Táluka Limbdi, perpetual and efficient security against exciting disturbances (Fásel Zámin) for the two shares, constituting the entire Province, as follows:—

Article I.

That we will not have a feud with any other (Chief), nor will we harbour the outlaw of any other (Tálukdár), whether Káthi or Rajput, nor will we incite any other person to commit any act of violence, and if any one's Bháyát should come and write over to us their lands or gardens (Wádis), we will not purchase such lands or gardens (Wádis). We agree to act as has been the custom hitherto. **We will not recuse ourselves upon any one for past enmities.* We will not harbour thieves in our limits, but if we keep any in our country, it shall be under proper precautions. We will not plunder in any Táluka or on the high roads. If any impoverished landholder should be in want, and write over his land or village, we will report the matter to Government, and only purchase them after obtaining permission. And if we should ever wish to write over (our lands) to any one, we will only write them over, after obtaining the Government permission.

* The underlined sentence is in addition to the text of the Limbdi Fásel Zámin.

ARTICLE II.

We will not associate with any delinquent or criminal of Government, whether one of the Shrimant Sena Kháskhel or of the Company Bahádur's Government.

ARTICLE III.

On both sides of us are situated the Maháls* of the Shrimant Pant Pradhán and the Gáekwár Government, and also those of the Honorable Company. In these Maháls we will not commit any robberies, or make any plundering incursions, nor will we in any way molest any merchant or traveller; but will supply them with labourers and porters, and thus escort them beyond our frontier.† *The owner of the village, within the limits of which a merchant or a traveller may suffer loss, shall be responsible for the same, and if the loss be sustained at the village or on the frontier of a Tálukdár, the Tálukdár shall be responsible.*

ARTICLE IV.

If we have encroached on the frontier of any other (Zamindár) by force, or purchased the land of any one, knowing him to be impoverished, then we agree to resign such land on fair terms, and afterwards to make no claim to it.

ARTICLE V.

According to the above conditions, I have become constant and efficient security and agree to fulfil and cause the (terms of the) same to be observed, from generation to generation; and should the Sarkár's Mohsal come on account of any failure to observe this agreement, then I consent to give such satisfaction of the case in point as the Sarkár may demand, together with the daily expenses and fine imposed by the Mohsal. I make Jhála Rupáji of Mouje Kheráli, the perpetual and efficient Ad Zamin (counter-security) for this, and execute the deed Kártak Sud 12th of Samvat 1864.

Signature.

Signature of VYAS BHAGTI MOGJI (mark).

Written by—

TO WIT.—That I have become perpetual and efficient Ad Zamin (counter-security).

TO WIT.—That I have become fresh and perpetual Ad Zamin to the Sirkár to render the above Articles effective, and to be responsible in regard thereto.

Báhándari of the Honourable Company.

Seal. Signature of * * * *

(Signed) A. WALKER,
Resident.

Perpetual Engagement entered into by the Chiefs of Káthiáwár, in A.D. 1807-08.‡

TO SHRIMAT RÁO SHRI SENA KHASKHEL SHAMSHERE BAHÁDUR writes JHÁLA HARRY SING, of the Táluka of Limbdi, namely:—

I. The armies of the Honorable Company and Gáekwár having come into this country with a view to effect a permanent and equitable adjustment, for the country of Káthiáwár and its Bhumias, Girásias, Káttys, and Rayats, and that their revenues should continue to be paid at Baroda, I have, of my own free will and consent, engaged, and do by this writing engage, for the above Táluka its perpetual Jamábandi, and Kharáját as per bond separately executed, as given when the armies used to arrive in the country. This, however, being attended with great detriment to the country, and disturbing the tranquillity of the Rayats, and being convinced that the above arrangement provides for my benefit, the Jama of the above Táluka and its Kharáját shall, each succeeding year, be settled at Baroda, according to the bond, by sending an Agent for the purpose, nor shall any deviation take place in this respect.

II. I do therefore, for myself, my sons, and grandsons, from generation to generation, and my successors, engage to the above purposes, and for any deviation therein they become responsible to Government.

Báhándari of the Honorable Company.

Seal. Signature of JHÁLA HARRY SING.

(Signed) A. WALKER,
Resident.

* Meaning perhaps Maháls in which these Governments hold an interest such as tribute, &c., as well as their Crown domains.

† The underlined sentence is in addition to the text of the Limbdi Fael Zamin.

‡ NOTE.—This perpetual engagement to pay the amount of revenue then fixed punctually at Baroda was taken with all the Fael Zámin deeds.

Decennial Security Bond; being the writing of * * * on behalf of * * * * to the Shrimant Rájeshri Sena Khásskhel Shamshere Bahádur, viz.*

That for * * * of the Táluka of * * I have engaged for the Jamábandi for ten years to the Sirkár, being for Jamábandi and Kharáját included Rupees , and agreeable thereto are the several instalments given in writing, and agreeable to these instalments are the payments to be made in Baroda, attending at the stated periods, and having made the settlement thereof, then return. Yet if it so happen that any delay shall in this occur, the same delay shall be made good by interest for the number of days beyond the stated period of instalment, as 1 per cent. per month.

The yearly Kist or bond to be rendered will be for Rupees

Particulars of which are Jamábandi, Kharáját, in which will come—

Suba Sukri.
Bene Bárdári.
Nazrána Horse.
Zamindár Sukri.
Diwánji.
Darrackdárs.
Shágred Pesha.
Sut and Channa.

Payable at these instalments, *viz* :—

Mágsur Shudh or 2nd December.
Poush Shudh or 2nd January.
Mágh Shudh or 2nd March.
Fálgun Shudh or 2nd April.

(True Translation),

(Signed) J. R. CARNAC,
Resident.

MEMORANDUM.—Similar engagements to the foregoing were at the same time concluded with the following Tálukas, &c. :—

No.	Names.	No.	Names.	No.	Names.
	Jhálawád.		*Jhálawád*—continued.		*Káthiawár*—continued.
1	Halvad Dhrángadra.	38	Mesaria.	19	Mánawáo.
2	Limbdi.	39	Thán Laktar.	20	Lakápadar.
3	Kanthária.	40	Withalghad.	21	Mánwel Rawáni.
4	Károl.	41	Kesria.	22	Vekria.
5	Kamálpur.	42	Muli.	23	Langia.
6	Kamláo.	43	Munjpur Muli.	24	Wágari.
7	Geri.	44	Sáila.	25	Sikara Halria.
8	Chachána.	45	Chura.	26	Jasdhan.
9	Chalála.	46	Karmar.	27	Bhadli.
10	Jákhan.	47	Dasesra.	28	Samandisla.
11	Khándia.	48	Bajána.	29	Kariána.
12	Talsána.	49	Patri.	30	Anandpur.
13	Tavi.	50	Jhinjuváda.	31	Chotila.
14	Deolia.	51	Wanod.	32	Kambália.
15	Darod.	52	Bhárejra.	33	Páliád.
16	Palali.	53	Bái Sánkli.	34	Bámora.
17	Bhoika.			35	Bámanbor.
18	Bhadsán.		*Káthiáwár.*	36	Mehwásna.
19	Bhalgámra.			37	Mátra Timba.
20	Bhadwána.	1	Amreli.	38	Sanosra.
21	Lálíád.	2	Jetpur Chital.	39	Ilaria Gadhála.
22	Wanála.	3	Bhilka.	40	Chobári.
23	Samla.	4	Babra Chamárdi.	41	Nilowra.
24	Sáuka.	5	Deri Jámbáli.	42	Kamandhia Wáori.
25	Untri.	6	Bagasra.	43	Dándalpur.
26	Ankewália.	7	Kotra Pitha.	44	Sudámra.
27	Wadhwán.	8	Kánpur Eshwaria.	45	Sejakpur.
28	Jhámpodar.	9	Khaner.	46	Rámpanda.
29	Khershi.	10	Káthrota.	47	Wasaswar.
30	Gandiáli.	11	Khijria.	48	Dahiru.
31	Jhamnar.	12	Garauli Moti.	49	Gigisáran.
32	Dudrej.	13	Garauli Náni.	50	Akria.
33	Bálora.	14	Gadhia.	51	Urjansuk.
34	Rájpur.	15	Charka.	52	Wichawar.
35	Warod.	16	Jhánka.	53	Kuha.
36	Wana.	17	Dholarwa.	54	Ándia.
37	Wánkánir.	18	Bhalgám.	55	Khijria.

* This security bond was taken collaterally with the preceding Engagement, but for ten years only, because for a money payment security.

No.	Names.	No.	Names.	No.	Names.
	Machu Kántha.		*Gohelvád*—continued.		*Und Surveya*—continued.
1	Morvi.	3	Wala.	18	Rohisála.
2	Mália.	4	Chamárdi.	19	Samandiála.
		5	Tora.	20	Gandhol.
	Hálár.	6	Kátoria.	21	Kátrori.
		7	Pánchwara.	22	Dátha.
1	Navánagar.	8	Wáori Wacháni	23	Wejánoness.
2	Dhrápha.	9	Sonpari.		
3	Virpur Khareri.	10	Panchegaum.		*Bábriávád.*
4	Mulráderi.	11	Chitráwao.		
5	Sátodar Wáori.	12	Rámanka.	1	Dedan.
6	Sisáng Chándli.	13	Warod.	2	Kundiála.
7	Gondal Dhoráji.	14	Ulampur.	3	Pichri.
8	Mengni.	15	Dhola.	4	Páchrir.
9	Kotra Sángáni.	16	Láthi.	5	Bhundri.
10	Bhádwa.			6	Nágari.
11	Rájpura.	17	Gadháli.	7	Kutardhar.
12	Rájkot Sardár.	18	Gudhula.	8	Kanthária Kysa.
13	Gowridhar.	19	Dedakri.	9	Kotri
14	Kotária.	20	Khijriu.	10	Kagwadar.
15	Lodhika.	21	Bocharwa.	11	Kunthária Culi.
16	Pál.	22	Bhojáwaddar.	12	Timbi.
17	Gatka.	23	Samandiála and Chabhária.	13	Mánsa.
18	Wadáli.	24	Limda.	14	Jíkádri.
19	Virwáo.	25	Wáori.	15	Báláníwáo.
20	Shápur.	26	Wágdra.	16	Bhatwadar.
21	Khanksiáli,	27	Pálitána.	17	Bháda.
22	Mawa.			18	Dodhála.
23	Dhrol Sárapdhar.		*Und Surveya.*	19	Tor.
24	Khirasra.			20	Dholádri.
25	Jállia Dewáni.	1	Eyáwej Virpur	21	Sakria.
26	Kotra Náyáji.	2	Sanála.	22	Warunchya.
		3	Shereda.	23	Dewkáwádur.
	Sorath.	4	Rájpura.	24	Ningála.
		5	Páa.	25	Hindorna.
1	Junágad.	6	Dedarra.	26	Harmantia.
2	Bántva.	7	Jállia Bija.	27	Untiáwadar.
3	Umrápur.	8	Jalliu Umrájinu.	28	Ebhálwar.
		9	Chok.	29	Kowaya.
	Barda.	10	Kanjhurda.	30	Gánjawadar.
		11	Sátanoness.	31	Ghespur.
1	Porbandar.	12	Wadah.	32	Sángana.
		13	Morchopna.	33	Jáfferábad.
	Gohelvád.	14	Bhandária.		
		15	Bodánoness.		*Okhámandal.*
1	Bhávnagar.	16	Junápádar.		
2	Rattanpur Dhámanka.	17	Sewriwadar.	1	Okhámndal.

MEMORANDUM.—The following Explanatory Memorandum was given to the Chiefs, &c., from whom the three preceding agreements were taken, signed by the Gáekwár and by the British Agent:—

*Memorandum of Articles relating to the Chukoti (settlement of the Revenue) of the Táluka of * * **

ARTICLE I.

A Parwána of perpetual Bhándari to be given, that my possessions shall not in any way be molested by troops passing through them.

ARTICLE II.

The Kistbandy and payment of money to be discharged as formerly.

ARTICLE III.

Bandars (safeguards) placed at any villages by troops passing through the Táluka, shall receive the usual allowance of grain and provisions.

ARTICLE IV.

A restitution of (plundered property) to be made after the settlement of the revenues.

ARTICLE V.

The Sirkár will settle separately the Chukoti of my Bháyad as formerly, and are not to consider me responsible on their account.

ARTICLE VI.

The Sirkár will not unjustly interfere with any property I may possess, as stated in writing, in consequence of complaints submitted to them by my Bhayád or partners. I am to

be permitted to retain such. Whatever I may hereafter do, shall be done with the previous approbation of the Sirkár.

ARTICLE VII.

Should I be detected in any malpractices against the Sirkár, a Kossid to be sent to warn me thereof, and, in the event of my declining to answer the accusation, a Mohsal to be sent gainst me.

ARTICLE VIII.

The Sirkár will make allowance for a failure of the seasons, or an irruption of troops into my Táluka.

ARTICLE IX.

The Sirkár to act in conformity to the above Articles, and I agree henceforth to settle in perpetuity the Chukoti at Baroda, in compliance with the declaration made by me in Samvat 1865 to that effect, and will also act up to the tenor of my Fael Zamin and Ad Zamin already given in. In the event of my fulfilling these engagements, Colonel Walker is to grant his Bandar. This is my request.

SIGNATURE OF THE GA'EKWA'R SIRKÁR.

The Sirkár will abide by the foregoing Articles.

(True translation)
(Signed) J. R. CARNAC,
Resident.

MEMORANDUM.—The following further Paper was at the same time passed to the Chiefs, &c., who entered into the foregoing engagements, countersigned by Lieutenant-Colonel Walker, Resident at Baroda :—

*Purwána from Ráo Shri Anand Ráo Gáekwár Sena Kháskhel Shamshere Bahádur to the Tálukdár of * * **

TO WIT

The Agreement respecting the settlement of the Chukoti of your Táluka annually at Baroda from the year * * is accepted ; you are therefore to remain satisfied, and protect the district committed to your charge. You will every year make payment of the amount of the Jamábandi and Kharájat, by kists, according to the annexed statement, the amount of which will be taken into consideration by the Sirkár in case of any accident befalling your Táluka. Major Walker's Bhándari is given for the observance of these Articles. If you abide by the terms specified in your engagements to settle the Chukoti for ten years at Baroda, and after that to continue the same in perpetuity, in addition to those of your Fael and Ad Zamin. The word of the Sirkár is hereby given.

*Dated * * * * * **

(True translation)
(Signed) J. R. CARNAC,
Resident.

MEMORANDUM.—*The following Memorandum was addressed (but on what date cannot be ascertained) by the Resident at Poona to the Peshwa, informing him of the nature of the foregoing Agreements, and providing for the future protection of the Peshwa's tributary rights in Gujarát, consequent on the appointment of a new Sir Subha.*

Formerly both the Shrimant Peshwa Bahádur and Gáekwár used to send troops and collect tribute from Káthiáwár and the Mahi Kántha. Owing to this practice, the amount of tribute was consumed by the expenses of the troops, and the Káttys, who consequently bore ill-will, used to create disturbances in the Gáekwár's and Shrimant Peshwa Bahádur's possessions in Gujarát. In consequence of the plunders which they used to commit, the Rayats could never enjoy prosperity ; therefore when the Gáekwár got the office of Sir Subha of Ahmedabad from the Shrimant Peshwa Bahádur, he thought of adopting measures for the collection of his, as well as the Shrimant Peshwa Bahádur's tribute, without sending troops. The Honorable English Company also thought that if the tribute could be uninterruptedly collected without deputing troops, it would be highly advantageous, as the measure would ensure the prosperity of the territories of their friends, the Peshwa Bahádur and the Gaekwar, and would also relieve the Rayats of their (the Company's Government's) possessions in Gujarát of the disturbances created by the Káttys.

Therefore, in A.D. 1807 (corresponding with Samvat 1863), when the troops of the English Company Bahádur and the Gáekwár went to Káthiáwár, the Gáekwár granted "Kuols" to the Bhumias, under the guarantee of the Company's Government, and took agreements from them. Accordingly the tribute due by the country has hitherto been collected without

any trouble and interruption, and the country is in a prosperous state. Afterwards a similar arrangement was made in regard to the Mahi Kántha. As the Gáekwár has lately been deprived of the office of Sir Subha, and as the Shrimant Peshwa Bahádur has appointed another person to the office, it is necessary to make an arrangement for the future, which is as follows:—

ARTICLE I.

The Honorable English Company Bahádur, having made ten years' settlement with the Bhumias, have taken securities from them for the due payment of the tribute. Therefore, until the expiration of the ten years, the Honorable English Company Bahadur shall make the securities pay the tribute due to the Shrimant Peshwa Bahádur if the Bhumias should fail to pay it. The Shrimant Peshwa Bahádur shall not molest the Bhumias, but shall strictly conform to the agreements which have been entered into with them under the guarantee of the Honorable English Company Bahádur.

ARTICLE II.

The Vakils of the Bhumias shall go to Ahmedabad, and pay there the amount of the Shrimant Peshwa Bahádur's tribute according to the agreement, and the Sir Subha shall not advance any other claim against them, nor shall he exercise any authority over them or their Rayats.

ARTICLE III.

If there should be any old Thánna of the Shrimant Peshwa Bahádur in any part of Káthiáwár or the Mahi Kántha, it shall be made over to the Sir Subha; but he shall employ only such a number of men as may be necessary for the protection of the Thánna, and not greater. Nor shall he molest the Rayats in the neighbourhood.

ARTICLE IV.

Agreeably to the ten years' settlement, the amount of the Shrimant Peshwa Bahádur's tribute shall be paid at Ahmedabad. If it should not be paid, the Honorable English Company Bahádur shall cause it to be paid. After the expiration of the ten years, if any Bhumia should not pay the tribute, the Honorable English Company Bahádur are not to be held responsible for it. But the English Company Bahádur, Shrimant Peshwa Bahádur, and Gáekwár Bahádur, may consult together, and take securities for the payment of the tribute in future, similar to those already taken. By this arrangement the collection will be made without any expense. If this be not done, the Gáekwár and Shrimant Peshwa Bahádur should, after consulting each other, adopt measures for the collection of the tribute; and should bear the expenses thereof proportionately. But if the peace of Káthiáwár be disturbed, it will occasion loss to the Shrimant Peshwa Bahádur, as well as to the Gáekwár and the Honorable English Company Bahádur. Therefore the tribute should be levied according to the existing agreement, and a greater demand should not be made. As long as the tribute can be collected peaceably, no troops should be sent to the country. The ancient usages of the Bhumias, which are detailed in a separate Agreement, should be conformed to.

ARTICLE V.

The Sir Subha shall act according to the communications which may be made to him by the officer of the Honorable English Company Bahádur at Baroda, for the preservation of peace in Káthiáwár, and for the fulfilment of the Agreements with the Bhumias.

(True Translation)
(Signed) C. J. ERSKINE,
Deputy Secretary to Government.

ARÁMRA AND BET.

Agreement executed by Ráwa Shri Sagrámji of Arámra, and Kunwar Bábji of Bét, by the agency of Adhikari Sadáram, renouncing, in future, Piracy and all right to Wrecks.

I, Rana Shri Sagrámji of Arámra, do hereby bind myself to this writing, which includes Bét and Arámra, and what is here written I agree to abide by.

Seal of Kunwar Bábji of Bét.

SAHI (signature) BY RÁNA SAGRÁMJI.

Be it known to all, that I, Kunwar Bábji, of Bét, by the agency of Adhikári Sadáram, in order to afford the fullest testimony of respect and attachment to the Honorable Company, do engage and bind myself, my heirs and successors, to observe the following Articles,

of Agreement, concluded by Adhikári Sadárám on my part, and by Major Alexander Walker on the part of the Honorable Company :—

ARTICLE I.

Whereas the duty of protecting those who travel or trade by land extends equally to those who travel and trade by sea, I do, in like manner, for myself, my heirs and successors, engage not to permit, instigate, or connive at any act of piracy being committed by any person living under my authority, or subject to my control, nor shall those who follow the profession of piracy receive protection or assistance in my ports. I do also bind myself to the relinquishment of the practice of adding to the distress of the unfortunate, and will accordingly afford every possible assistance to vessels in distress, and renounce all claims to wrecks to which an owner, capable of proving his right, may appear.

ARTICLE II.

The Honorable Company's vessels and subjects shall at all times have admission into my ports, for the purpose of carrying on freely trade and commerce; and those merchants and traders who are subject to my authority shall in like manner be allowed to visit and to trade in the countries and harbours of the Honorable Company.

ARTICLE III.

As the Temple of Bét is consecrated to the worship and adoration of the Supreme Being, the Honorable Company will be always disposed to afford the Temple, for those holy purposes, every suitable encouragement and protection.

ARTICLE IV.

It is further agreed to by me, that to prevent all future cause of dispute or of misunderstanding, the Honorable Company may appoint Sunderji Sheoji, or one of his connections, to reside at Bét, and from time to time cause one of their (Company's Sarkár) vessels to visit the port, and make such inspections as may be necessary to ascertain that all these Articles are observed inviolably.

Mágsur Shudh 15th, Samvat 1864, or 14th December A.D. 1807.

Parvána from the Government of the Honorable Company to Bái Káthyáni and Adhikári Sadáramji of Bét; and Rána Sagrámji of Arámra, dated 21st November 1809.

Whereas the States of Bét and Arámra have heretofore encouraged the practice of piracy, but having by engagements entered into with Lieutenant-Colonel Walker, in the year 1865 (1807), relinquished this disreputable practice, and, by an arrangement recently concluded with the same officer at Positra, having afforded restitution for the past; therefore the Honorable the Governor in Council of Bombay being willing to encourage, by every possible means, the abolishment of piracy, and the return to habits of good order and regularity, does by this Parvána grant to you a full and absolute acquittal, in the most unreserved manner, for and on account of all past piracies and aggressions, and hence forward on those accounts the Company's Government have no claim whatever on you, nor will you suffer any kind of molestation.

In full confidence, therefore, of receiving every possible protection and support, your merchant vessels may proceed to sea without fear of molestation and hindrance. And moreover, the temples of Bét and Arámra being places of Hindu religious veneration and worship, they will receive from the Honorable Company's Government every just support and protection.

(Signed) A. WALKER,
Resident.

Confirmed by the Honorable the Governor in Council on the 16th December 1809.

BHÁVNAGAR.

Translate of a Writing passed on the 31st January 1773, *between Dewji Resil and Wágji Dessy, in behalf of Ráwal Brek Sang, Rája of Bhávnagar, to William Andrew Price, Esq., Chief for Affairs of the British Nation, and Governor of the Mogal's Castle and Fleet at Surat.*

The Navváb Momin Khán, of Cambay, having been at Broach, and fully empowered William Andrew Price, Esq., to treat with the Rája of Bhávnagar for the surrender of the Fort of Tuláji to him, we, Dewji Resil and Wágji Dessy, being sent by the same Rája, fully empowered by him to enter into an agreement for the said Fort, have by this writing settled that it shall be delivered to the Rája for the sum of seventy-five thousand rupees, which the said William Andrew Price, on the part of the Navváb, agrees to, and which we, the said Dewji Resil and Wágji Dessy, also agree to; and whereas the Navváb

having made good to the Honorable English East India Company the sum of twenty-five thousand rupees in part payment of the said Fort, we, the said Dewji Resil and Wágji Dessy, on the part of the said Rája, agree, that at the expiration of one month after delivery of the Fort to the Rája with the same guns and stores as the Navab received from the English, to make good to him the sum of twenty-five thousand rupees; and with respect to the balance of Rs. 50,000 due to the Honorable Company, we agree to make it good in annual payments of Rs. 15,000, until the whole is discharged. In this there is not to be any difference.

Dated in Broach, the 7th Zelimdáh, in the year of the Hijri 1186 (or the 31st January 1773).

(Signed) DEWJI RESIL.

(„) WA'GJI DESSY.

Agreement executed on the 27th January 1808, by Jám Jassáji, of Navánagar, renouncing, in future, Piracy and all right to Wrecks.

Be it known to all, that I, Jám Jassáji, in order to afford the fullest testimony of respect and attachment to the Honorable Company, do engage and bind myself, my heirs and successors, to observe the following Articles of Agreement, concluded by me on my part, and by Major Alexander Walker on the part of the Honorable Company.

ARTICLE I.

Whereas the duty of protecting those who travel or trade by land extends equally to those who travel and trade by sea, I, Jám Jassáji of Navánagar, do, in like manner, for myself, my heirs and successors, engage not to permit, instigate, or connive at any act of piracy being committed by any person living under my authority, or subject to my control, nor shall those who follow the profession of piracy receive protection or assistance in my ports. I, Jám Jassáji, do also bind myself to the relinquishment of the practice of adding to the distress of the unfortunate, and will accordingly afford every possible assistance to vessels in distress, and renounce all claim to wrecks, to which an owner, capable of proving his right, may appear.

ARTICLE II.

The Honorable Company's vessels and subjects shall, at all times, have admission into my ports, for the purpose of carrying on freely trade and commerce, and those merchants and traders who are subject to our authority shall, in like manner, be allowed to visit and to trade in the countries and harbours of the Honorable Company.

Dated Poush Vad 30th, Samvat 1864 (or 27th January, A.D. 1808).

(Signed) RUDRAJI RAGHUNA'THJI,
for JA'M JASSA'JI.

Deed passed on the 8th November 1808 to Major Alexander Walker, Resident at Baroda, on behalf of the Honorable Company by Rával Wakhatsing, Thákur of Bhávnagar, and his son Kunwar Wajesing, viz.:—

A bond executed to the Sarkár of the Mahárája Anand Ráo Gáckwár Sena Khákhel Shamshere Bahádur, by which, through the medium, and on the security of Bhárote Umar Jagrope, we became bound to make good the yearly dues of our Táluka, amounting to Rs. 74,500 (Kharájat inclusive), at Baroda, for the period of ten years, and by a separate agreement from us, we also engaged for the perpetual payment of the same.

Now the said revenue of Rs. 74,500, being transferred from the Sirkár of Anand Ráo Gáckwár to the Honorable Company, I do hereby bind myself, and my heirs and successors, from generation to generation, to make good to them or their assignees, in each year, as follows:—

1	Kist	Mágsar	...	...	24,834
1	Do.	Poush	...	...	24,833
1	Do.	Mágh	...	...	24,833
				Rs. ...	74,500

The said instalments being to be paid in the currency of Surat.

This engagement is renewable at the expiration of ten years from the year 1865 (1808-09) inclusive, and, according to the terms of this engagement, I do promise to abide, for myself, my heirs and successors, so long as my present possessions may remain with me; the said 74,500 rupees being in full of all Mulukgiri demands whatever on

my Táluk, either from the Peshwa's or Gáckwár's Government, and in case I do not pay at the stated periods of instalments, I do promise to pay at a rate of interest 1 per cent. per month.

Dated Samvat 1865, 5th Kártik Vad (or A.D. 8th November 1808).

The above is truth.

RÁWAL WAKHAT SING.

Parwána from Major Alexander Walker, on behalf of the Honorable Company, to Rawal Wakhat Sing, Thákor of Bhávnagar, and his son, Kunwar Wajesing, to wit, dated 8th November 1808.

Having under date the 2nd Kártik Shudh 1864 (1st November 1807) executed an agreement to the Sarkár, binding yourself to pay to the Honorable Company the annual amount of your Jamábandi and Kharájaat, and which engagement is renewable in ten years from 1865 inclusive, therefore pursue the cultivation of your district with confidence, and pay your Jamábandi and Kharájaat according to your bond, as the kists become due, being for the following districts:—

1 Umráli Loliána.
2 Táluka Mahwa and Bhánwar.
3 Do. Dehore.
4 Do. Taléja, &c.
5 Do. Jaláipur, Márwa Dhasa Láthia.
6 Do. Ajmer.
7 Do. Wágnagar.
8 Moujé Nily Godran, Ashodar, Sheldy Ambáh, &c., belonging to Kharápat.
9 Táluka Gadhara and Bhimrád.
10 Mouje Rájulla.
11 Táluka Sánbar and Kundalla.
12 Do. Gondalu.

Should in any year any real distress occur, in that year the Sarkár will consider the same. You have afforded perpetual Fáel Zámin, according to which perform your engagement, and be assured of receiving on all just cases the protection of Government.

Neither the Peshwa nor Gáckwár Government will afford any molestation in respect to the above Jamábandi, and should they so do, the Company will answer the same.

(Signed) A. WALKER,
Resident.

Dated 8th November 1808.

The following Agreement, dated the 8th September 1840, between the Honorable East India Company and the Thákor of Bhávnagar, Rawal Waje Singji Wakhat Singji, having been concluded, has been made out in three parts, signed and sealed, whereof one part is to be deposited with the Government of Bombay, one part with the Thákor, and one in the Office of the Collector of Ahmedabad, viz.:—

I.—The Thákor, for and in consideration of the sum of Company's Rupees (4,000) four thousand, being paid to him by the said East India Company, and to be annually paid to him and his hereditary successors, agrees to relinquish all claims to any share in the land or sea customs at Gogha. He also agrees to relinquish all claims to any duties under the name of "Abkári" on tobacco, or any other goods, in that kasba. He further agrees to relinquish all claims to the hak termed "Dalálí" and "Toji Vira" together with the hak "Bhám Vira" in the said kasba. The Thákor, moreover, agrees to relinquish all claims and hereby acknowledges that he has no right to any hak, lavázams, duty, &c., in Gogha Kasba, either from the East India Company or the East India Company's subjects, or to any arrears on account of the above items antecedent to the 1st December 1836.

II.—And whereas an order was issued by the Honorable the Governor in Council of Bombay for stopping the coinage of money at Bhávnagar, now the Thákor, in consideration of the annual payment to him and his hereditary successors, by the East India Company, of the sum of Company's Rupees (2,793-6-5) two thousand seven hundred and ninety-three, six annas, and five pies, hereby agrees to relinquish all and every description of coining of money of every kind, both at Bhávnagar and its dependent villages, as well as in his (the Thákor's) Káthiáwár possessions, hereby binding himself to abstain from coining either copper or any other sort of coin, both in the abovementioned places and everywhere else, and, moreover, hereby renounces all claims on account of the said mint, arising antecedent to 1st December 1836.

Under the above two Articles of Agreement, the East India Company consents to pay the Thákor annually, commencing from the 1st December 1836, the sum of Company's Rupees (6,793-6-5) six thousand seven hundred and ninety-three, six annas, and five pies. In witness whereof we hereunto set our hands and seals, John Hinde Pelly, Collector of Continental Customs and Excise, in behalf of the East India Company, on the one part, and the Thákor Rawal Waje Singji Vakhat Singji on the other part, this eighth day of September, in the year of our Lord one thousand eight hundred and forty (corresponding with Samvat one thousand eight hundred and ninety-six, Bhádarwa Shudh twelfth).

(Signed) J. H. PELLY,
Collector of Continental Customs and Excise.

This Agreement was confirmed by Government on the 30th September 1840.

Engagements entered into, on the 18th January 1846, by the Thákor of Bhávnagar, exempting from payment of duty Vessels putting into his Ports through stress of weather.

Translated Extracts from a letter addressed by the Thákor of Bhávnagar to A. Malet, Esq., Political Agent in Káthiáwár, dated the 18th January 1846.

Your letter, dated the 3rd January 1846, has been received, and its contents have been understood. You state "that there is a difficulty regarding the duties leviable on boats passing to and fro from Bombay to Sind, or elsewhere, which are obliged by stress of weather or other cause to touch at any of my bandars; that injury is thereby done to facility of traffic; that Government has taken the case of such boats under its favourable consideration; and that the Ráo of Cutch, to meet the wishes of Government, framed certain regulations on the subject, dated 1st December 1840; that a copy of these regulations was forwarded to me in a letter dated 17th October 1844, in which I am informed that it is to my credit to make arrangements for preventing obstacles being thrown in the way of persons navigating boats, and that if I could make regulations at my bandars, similar to those which are in force at the bandars of Kutch, it would be pleasing to Government, and beneficial to my own interests." You have asked me to reply to this letter. I am most willing to pay every consideration to the wishes of Government, and anxious to benefit the interests of my country, and I have therefore now sent a copy of the regulations in question to the bandars of Mowa and Talája, that they may be enforced. I have also given a copy to my Mutsadi at this place, with instructions to act accordingly.

Dated 6th Poush Vad 1902 (corresponding with the 18th January 1846).

(True Translation)

Signed) J. T. BARR,
Second Assistant Political Agent.

Vád from the Thákor of Bhávnagar, to Major W. Lang, Political Agent in Káthiáwár, dated the 20th December 1849.

Arrangements having been formerly made for not levying the customs on vessels driven to, and detained in any port, on account of stress of weather, or for any other similar reason, while going from Bombay to Karáchi, or any other bandar, and *vice versâ*, I wrote to you on the subject; but I now beg to add that, according to the said arrangements, I shall not collect the sea customs on vessels belonging to the Sirkár, and to the different ports in Káthiáwár, that may happen to come to my bandars on account of stress of weather: but His Highness the Ráo of Cutch having only agreed to exempt vessels belonging to Karáchi and Bombay from the payment of these customs, and not those belonging to other ports, I shall be obliged to pay to him the duty on such vessels of my bandars as may be driven into ports belonging to Cutch by stress of weather, and for this reason I shall also levy the same on vessels of Cutch, agreeably to my ancient custom.

Dated Samvat 1906, Poush Shudh 6th (corresponding with the 20th December 1849 A. D.).

Written by SAWAILA'L SOMJI.

(True Translation)

(Signed) W. LANG,
Political Agent.

MEMORANDUM.—Similar engagements to the foregoing were entered into by the following additional Chiefs, on the undermentioned dates:—

His Highness the Jám of Navánagar	...	...	On the 20th Dec. 1849.
" Nawáb of Junágad	...	...	
The Rána of Porbandar	...	...	
The Sidi of Jáfferabad	...	...	On the 30th Dec. 1849.

DHINGEY.

Agreement executed by Wágha Mánik of Dhingey, renouncing, in future, Piracy and all right to Wrecks.

Be it known to all, that I, Wágha Mánik, of Dhingey, in order to afford the fullest testimony of respect and attachment to the Honorable Company, do engage and bind myself

my heirs and successors, to observe the following Articles of Agreement, concluded by me on my part, and by Major Alexander Walker on the part of the Honourable Company:—

ARTICLE I.

Whereas the duty * * * * } As with the Jám of Navánagar, given at page 339.

ARTICLE II.

The Honourable Company's vessels and subjects * }

Dated the 20th December 1807.

(Signed) THÁKUR RYA and DEWA, for WÁGHA MÁNIK.
RÁJGAR KESOWJI, Agent of MULU MÁNIK.
JÁDEJA JÍÁJI, of Morvi, by the agency of MEHTA BHÁNJI.
JA'DEJA JASÁJI, of Jettia.

DWA'RKA.

Agreement executed on the 14th December 1807 by Mulu Mánik Sammyáni, of Dwárka renouncing, in future, Piracy and all right to Wrecks.

Be it known to all, that I, Mulu Mánik Sámmyáni, in order to afford the fullest testimony of respect and attachment to the Honourable Company, do engage and bind myself, my heirs and successors, to observe the following Articles of Agreement, concluded by me on my part, and by Major Alexander Walker on the part of the Honourable Company.

ARTICLE I.

Whereas the duty * * * * * }

ARTICLE II.

The Honourable Company's vessels and subjects * * } As in Agreement with the Chief of Arámra and Bét, given at page 338.

ARTICLE III.

As the temple of Dwárka * * * * }

ARTICLE IV.

It is further agreed to by me that * * * * }

Márgshírsh Shudh 15th, Samvat 1864 (or 14th December, A.D. 1807).

Seal of Roydhanji.

Security Bond executed by Diván Hansráj Sha, on the part of Ráo Shri Roydhanji, of Kutch, for the Chief of Bét and Dwárka, dated 1st January 1808.

In consequence of Major Alexander Walker, on account of the Honourable Company, having, through the agency of Khatri Sundarji Sheoji, concluded friendship, and entered into a written agreement with Kunwar Mámanji, of Bét, through the agency of Saddárám, and Mulu Mánik, of Dwárka, I, Mahárája Ráo Shri Roydhanji, by the agency of Hansráj Sha Sámidáss Diván, agree to become guarantee for the due observance of these engagements, and do hereby bind myself as answerable for the least aggression or theft on their part to the Honourable Company. This is true; I have become security with my own free will and consent. I am perfectly bound to cause an adherence to this.

Dated Poush Shudh 4th, Friday, Samvat 1864 (corresponding with A.D. 1st January 1808).

JAFFERÁBÁD.

Articles of Agreement between the Honourable Charles Crommelin, President and Governor in Council of Bombay, on the part of the Honourable English East India Company, and Sidi Hilol, on the part of himself and the inhabitants of Jáfferábad, dated the 3rd January 1761.

Sidi Hilol professes himself a servant of Sidi Yákut Khán, of Janjira, and faithfully promises obedience to all lawful orders of the said Yákut Khán and his successors.

Sidi Hilol having received many favours from the Honourable English Company, and being promoted to the Faúzdári of Jáfferábád by their interest and intercession with his master, Sidi Yákut Khán; to testify his gratitude to them, and to promote the welfare

of the inhabitants of Jáfferábád, has entered into the following Articles, as the foundation of a firm and lasting peace, *viz.* :—

ARTICLE I.

That a strict friendship is now entered into between the English, in all parts of India, and the inhabitants of Jáfferábád *alias* Muzafferábád.

ARTICLE II.

That no boats or vessels with English passes and colours shall be molested, on the high seas or elsewhere, by those of Jáfferábád, and any Jáfferábád trading boats, with Sidi Hilol's pass and colours, be treated as friends by the English.

ARTICLE III.

All boats and vessels of both parties, being in distress, and going into the ports of one or other, shall have all possible assistance afforded them, and liberty given to go away when they please, as is customary between friends.

ARTICLE IV.

That the merchants of Bombay and Jáfferábád have free liberty of trade to those and all other ports under their respective jurisdictions, on paying such duties as are established now, or may hereafter be settled.

ARTICLE V.

That the Honourable Company's cruizers shall not be subject to anchorage, or any other fees of that nature, paid by merchant boats.

ARTICLE VI.

The inhabitants of the adjoining country of Jáfferábád often making use of the name of Jáfferábád merchants, to get the Honourable Company's pass, and afterwards employ their boats in pirating, it is agreed that Sidi Hilol shall give letters to merchants only, and those such as he is well assured are fit to be trusted, and that none but such as produce his letters shall have the Honorable Company's pass granted them.

ARTICLE VII.

Sidi Hilol promises not to give his pass to any of the Jáfferábád cruising boats, nor to those of Sultánpur, or any pirates whatever.

ARTICLE VIII.

In case any Jáfferábád boats are taken or detected in molesting, seizing, or plundering any vessel with English pass and colours, the Honourable Company may treat such boats and their crews in what manner they please.

ARTICLE IX.

That Sidi Hilol will use his best endeavours to supply Bombay with live cattle, whenever occasion may require, they being paid for on delivery.

ARTICLE X.

As Sidi Hilol is desirous of increasing the trade of Jáfferábád, he has requested that the merchants of that place who shall produce his pass may be permitted to trade to Surat with freedom, and enjoy the privileges granted them many years since. It is agreed that the Honourable the President and Council shall recommend to the Chief and Factors at Surat to procure from the Government a full and free permission for their trading thither, and enjoying all their ancient privileges, taking care that they meet with no oppression whatever.

ARTICLE XI.

Sidi Hilol faithfully promises to use his endeavours to bring the Sultánpur Kolis to Articles of Agreement not to molest the ports of Broach, Jambusar, Cambay, Gogha, &c., and in case the said Kolis will not be prevailed upon in this point, Sidi Hilol engages to join with us in an expedition against them, he with his land forces and we with our fleet.

ARTICLE XII.

The city of Surat and the town of Bhávnagar being under the protection of Surat Castle, now in possession of the Honorable Company by virtue of the King's royal Firmán, the merchants and inhabitants of both places are comprehended in this Treaty; therefore should they be treated with violence in their trade or persons by the Jáfferábád boats or forces, the Honorable Company will resent it.

ARTICLE XIII.

In case any vessels or boats shall be wrecked on the coast of Jáfferábád, or anywhere within its jurisdiction, belonging to the English, Sidi Hilol faithfully promises that all assistance shall be given suitable to the occasion, and should the vessels, their cargoes, sails, stores, &c., afterwards be saved, every article shall be restored to the owners, without his detaining or keeping the least part thereof under any pretence whatever; and the Honourable Company engage to do the same by any trading vessels or boats belonging to Jáfferábád, which may have Sidi Hilol's pass and colours, and meet with the like misfortune in any port or place of their jurisdiction.

In confirmation of the foregoing Articles, the Seals of the Honorable Company and Sidi Hilol are affixed to two papers of the same tenor and date, one to remain with the Honorable the President and Council of Bombay, and the other with Sidi Hilol.

Done at Bombay, 3rd January 1761, *(or the 25th of Jamádi-ul-Awal* 1174*).*

(Signed) CHARLES CROMMELIN. Hon'ble Company's Seal.

(Signed) SIDI HILOL. L. S.

Engagement against Satti concluded with the Sidi of Jáfferábád, on the 7th January 1838.

After compliments.

The cause of writing to you is this: A certain Bhátiáni having arrived from Bombay, and committed Satti at Prágrái, and the Sarkár having issued orders preventive of such a practice, a Mohsal is upon me in order to make me answerable; and the particulars of this subject (the Satti) having been reported to Government, and it having been considered as a first instance of the kind, for which reason I have been pardoned, I give this writing to the effect that from henceforward such measures in the Táluka will be taken so that no person will be allowed to become Satti in future. But if such should hereafter occur, I am responsible to any extent the Sirkár may pronounce against me.

SIGNED BY THE SIDI.

JUNAGAD.

Agreement executed in 1808 *(A.D.) by Hámad Khán Bahádur, Navváb of Junágad, renouncing, in future, Piracy and all right to Wrecks.*

Be it known to all, that I, Hámad Khán Bahádur Bábi Fidwi Sha Álam Pádsha Gházi, Governor of the City of Junágad, in order to afford the fullest testimony of respect and attachment to the Honorable Company, do engage and bind myself, my heirs and successors, to observe the following Articles of Agreement concluded by me, and by Major Alexander Walker, Resident, on the part of the Honorable Company.

ARTICLE I.

Whereas the duty * * * * * } As with the Thákur of Návánagar, given at page 339.

ARTICLE II.

The Honourable Company's vessels * * * }

I have agreed to these Articles, that no cause of misunderstanding or dispute may exist between me and the Honorable Company. (Without date; but concluded in January 1808).

The Seal of Hámad Khán Bahádur.

(Signed) A. WALKER, Resident.

Agreement entered into by the Navváb of Junágad, under date the 2nd May 1816.

Large Seal of the Navváb of Junágad.

TO WIT.

Jamádár Umar, and other Arab Sebundi, having become insubordinate, I addressed a petition to the Sarkár, and the Sarkár was pleased to send a force and to make satisfac-

tory arrangements through Captain Ballantine. Having been pleased with this, I enter into an engagement with the Sarkár, the particulars of which are as follows:—

ARTICLE I.

The Sarkár's force having come and afforded assistance, accomplished (my object) and effected arrangements to my satisfaction, the said Captain will therefore make a reference to the Governor in Council of Bombay, and will ascertain the amount of the "Maslahat" expenses. I will admit the amount which he may name, in due faith and agreeably to the orders of the Sarkár.

ARTICLE II.

With regard to the payment of the "Maslahat" expenses referred to in the preceding Article (I beg to state that), the Sarkár of the company Bahádur is to recover them by instalments to be hereafter fixed, out of my "Jamábandi" for Samvat 1872 (A.D. 1815-16) which will be collected by the said officer on behalf of the Company's Sarkár.

ARTICLE III.

My Mulukgiri of Zorttalab shall be annually collected for ever through the Sarkár of the Company Bahádur. My Kárbhári shall be allowed to be present (at the collections) and (the Mulukgiri) shall be levied and paid. If there be occasion, "Sarinjám" shall be sent by my Sarkár.

ARTICLE IV.

Ever since the Dhandhuka, Ránpur, Gogo, and other Parganas have been in the possession of the Company's Sarkár, I have annually received therefrom my Jamábandi, which in consideration of the friendship, I make over to the Sarkár for ever.

ARTICLE V.

A sum of one lakh and one koris shall for ever be annually paid for the expenses of the Agency. In part payment of this sum, I assign for ever the whole of the revenues which I used to receive from my share of the ten villages of Pargana Jetpur, the residence; I am entitled to a half share of these villages, and the Baluch to the other half; you are therefore to receive the revenues. The amount thereof has been estimated at 37,900 koris per annum; and I make it over to you in part payment of the above sum of one lakh (of koris). The remaining koris (63,000) shall for ever be annually paid from the income of my Mulukgiri of Zortalab. The following are the particulars of the ten villages of Pargana Jetpur; my share and the share of the Baluch in the Talia (village itself) of Jetpur:

A half of Moujé Samadhiyálu.—

Do.	do.	Ukálu.
Do.	do.	Dedarvu.
Do.	do.	Khirasru.
Do.	do.	Sánkli.
Do.	do.	Mohanpur.
Do.	do.	Derthi.
Do.	do.	Gudálu, belonging to the Baluch.
Do.	do.	Sirdárpur.
Do.	do.	Pipalyu.

ARTICLE VI.

The Arab Sebandi are not to be continued in the service any longer. As Jamádár Uhia rendered me great service when Jamádár Umar first became insubordinate, I promised to him perpetual service; but as Government is now particularly anxious (for the removal of the Arabs), I will considerately discharge the said Jamádár after twelve months. If he should create any disturbance during the above period, I shall be responsible for it.

ARTICLE VII.

I and Captain Ballantine have satisfied each other that the Engagement which has thus been entered into with the Sarkár, after contracting friendship with it, shall be acted upon in a manner to increase the friendship in every respect.

Dated the 5th Vyshákh Shud, Samvat 1872 *(corresponding with the 4th Jamádi-us-sani* 1231 *Hijri, or 2nd May* 1816*).*

Small Seal of the Navab.

NOTE.—Government declined to accept the cession of territory stipulated in Article V.

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Sanad from the Navâb of Junâgad, ceding certain Revenues to the Honourable Company.

In the fourth Article of the Agreement which I formerly executed in writing to Government (dated the 2nd May 1816), the revenues (Jamabandi which I used annually to derive from Dhandhuka, Ránpur and Gogha, were given up in perpetuity to Government, as a mark of friendship, from the date on which the Honourable Company exercised jurisdiction therein, to which effect a written instrument was executed through the intervention of Captain Ballantine; but as Dholera was not specified therein, I have now, at the suggestion of the same officer, in compliance with the wishes of Government, likewise ceded to Government, in a friendly manner, the revenues accruing to me from the said village.

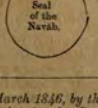
Dated the 12th of Chytra Vad, Samvat 1872 (corresponding with the 13th April 1817).

ENGAGEMENT AGAINST SATTI.

Engagement entered into, on the 3rd January 1838, by the Navâb of Junâgad, for the suppression of Satti within his Jurisdiction.

A. C.

The cause of writing to you is this. A certain Bhátiáni having arrived from Bombay, and committed Satti at Prágrái, and the Sarkár having issued orders preventive of such a practice, a Mohsal is upon me in order to make me answerable, and the particulars of this subject (the Satti) having been reported to Government, and it having been considered as a first instance of the kind, for which reason I have been pardoned, I give this writing, to the effect, that from henceforward, such measures in the Táluka will be taken, so that no person will be allowed to become Satti in future. But if such should hereafter occur, I am reponsible to any extent the Sarkár may pronounce against me.



Engagement entered into, on the 19th March 1846, by the Navâb of Junâgad, exempting for Payment of duty Vessels putting into his Ports through stress of weather.

Letter addressed by the Navâb of Junâgad to A. Malet, Esq., Political Agent in Káthiáwár, under date the 19th March 1846.

Your letter, and His Highness the Gáekwar's Agreement of the 19th Shavál, have been received; His Highness the Ráo made an arrangement relative to the customs on boats, and you, on the abovementioned Yád, wrote your order, requiring me to make a similar engagement.

My reply is, that according to the copies which you sent here, I have sent copies of them to all my Bandars, Verával, Mangrol, &c., with orders to abide by it.

Dated Samvat 1902, Fálgun Vad 7th (March 19th, A.D. 1846).

(True Translation.)
(Signed) A. MALET,
Political Agent.

JURIÁBANDAR.

Agreement executed on the 1st November 1807, by Khawás Sagarám and Prágji, of Juriábandar, renouncing, in future, Piracy and all right to Wrecks.

Be it known to all, that we, Khawás Sagarám and Prágjee, of Juriábandar, in order to afford the fullest testimony of respect and attachment to the Honorable Company, do engage and bind ourselves, our heirs and successors, to observe the following Articles of Agreement, concluded by us on our part, and by Major Alexander Walker on the part of the Honorable Company.

ARTICLE I.

Whereas the duty * * * * * * } As with the Thákúr of Bhávnagar, given at page 512.

ARTICLE II.

The Honourable Company's vessels * * * }

Dated Kártik Shudh 3rd, 1864 (or 1st November A.D. 1807).

(Signed) SEBI.

(Signed) A. WALKER,
Resident.

NAVÁNAGAR.

Agreement entered into, on the 27th January 1808, by Jám Jasvájí, Chief of Navánagar, renouncing, in future, Piracy and all right to Wrecks.

Be it known to all, that I, Jám Jassáji, in order to afford the fullest testimony of respect and attachment to the Honorable Company, do engage and bind myself, my heirs and successors, to observe the following Articles of Agreement, concluded by me on my part, and by Major Alexander Walker on the part of the Honorable Company.

ARTICLE I.

Whereas the duty * * * * * * } As with the Thákúr of Bhávnagar.

ARTICLE II.

The Honourable Company's vessels * * * * }

Dated Poush Vad 30th, Samvat 1864 (January 27th 1808 A.D.).

(Signed) RUDRAJI RAGHUNÁTHJI,
for JÁM JASSÁJI.

Memorandum of Articles, acquiescence in which was demanded from the Jám of Navánagar on the 23rd February 1812, and which was unreservedly given by that Chief on the same day.

ARTICLE I.

The pecuniary demands of His Highness Mirza Ráo Roydhan, of Kutch, must be answered according to an equitable decision.

ARTICLE II.

The whole of the port of Saryáh, with its original boundaries, must be given up to the Gáekwár Government; the produce, whatever it is found to be, will be included in a lákh of Rupees to be added to your annual tribute. The revenue derivable by Khambália to be still realised upon the merchants of that place as formerly, and also upon goods sold by the Saryáh people in Khambália.

ARTICLE III.

The Fort of Morpur must be destroyed.

ARTICLE IV.

The Arab foreign Sibandi must be discharged, and only 300 of the oldest servants retained.

ARTICLE V.

As security for the Kutch Koris, and for the discharge of the Sibandi, and their never being re-entertained, Fakir Mahomed and Karimsháh, the principal Sardárs, must be securities. Should there ever be occasion to entertain Sibandi, the permission of Government must be obtained.

ARTICLE VI.

For the expense of the army fifteen lákhs of Koris are requisite.

ARTICLE VII.

The people who killed a British Officer at Gope, to be given up without reserve, and the gun and horse carried away to be restored.

ARTICLE VIII.

A fine of 5,000 Rupees to be paid for a breach of the Infanticide Engagements, and Bhát Chárun security given to prevent* Infanticide in Nagar and its dependencies.

ARTICLE IX.

The Pargana of Sarapdar must be returned to the Dharol family when the Company's Bhándari has expired; security given to this effect.

ARTICLE X.

The Girás of any Girásia that may have been bought or forced from the owner without the permission of Government, since the year 1864 (1807 A.D.), to be returned.

ARTICLE XI.

The Pargana of Ránpur, fort and town, in all twelve villages, must be given to Kunwar Satáji, and the Jamábandi payable to Government to be decided by the Gáekwár. The expense attendant on Satáji seeking the Gáekwár's protection, reckoned at 8,000 Rupees, with any property of Satáji's mother in the Jam's possession to be returned upon oath, also Kunwar Satáji's property which may have been kept.

ARTICLE XII.

The Nazrána to His Highness Fatteh Sing, amounting to Rs. 25,000, to be paid.

ARTICLE XIII.

Fáel Zámin of Bhát and Chárun to be given to the satisfaction of Government.

ARTICLE XIV.

One village to be given to Náji Jamádár in addition to his former one.

ARTICLE XV.

Any Bhárwatias who may be in Nagar to be sent to Camp, where their business will be settled, never to be protected again.

ARTICLE XVI.

All property stolen from the allied army in the Nagar Táluka to be restored.

ARTICLE XVII.

A fine of one lakh to the Gáekwár Government, for being compelled to erect batteries against Nagar.

SAHI (signature) OF THE JÁM.

(True Copy.)

(Signed) J. MACMURDO, Lieutenant.

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* Vide separate Engagement entered into by the Jám on this subject, page 536.

Engagement entered into, on the 22nd March 1846, *by the Jám of Navánagar, exempting from Payment of duty Vessels putting into his Ports through stress of weather.*

Note from His Highness Jám Raunmalji, of Navánagar, to A. Malet, Esquire, Political Agent in Káthiáwár, dated the 22nd March 1846 (*Fálgun Vad 10th, Samvat* 1902).

Your Yád, with the copy of the Rules for exempting vessels driven into port by stress of weather, was received, and we had some conversation on the subject when you were at Navánagar. I now write in this Yád, that I will abide by these Rules, and will send orders to my Bandars. This is written for your information.

(True Translation)

(Signed) A. Malet,
Political Agent.

PORBANDAR.

Agreement executed, in January 1808, *by Rána Sartánji and Kunwar Hálóji, of Porbandar, renouncing, in future, Piracy and all right to Wrecks.*

Be it known to all, that we, Rana Sartánji and Kunwar Hálóji, of Porbandar, in order to afford the fullest testimony of respect and attachment to the Honorable Company, do engage and bind ourselves, our heirs and successors, to observe the following Articles of Agreement, concluded by us (Rána Sartánji and Kunwar Hálóji, of Porbandar) on our part and by Major Alexander Walker on the part of the Honorable Company.

ARTICLE I.

Whereas the duty * * * * * * * * } As with the Thákur of Bhávnagar.

ARTICLE II.

The Honorable Company's vessels * * * * * * }

ARTICLE III.

It is further agreed to by us, that to prevent all future causes of dispute or of misunderstanding, the Honorable Company may appoint an Agent to reside at Porbandar, and from time to time cause one of their (Company's Sarkár) vessels to visit the port and make such inspections as may be necessary to ascertain that all these Articles are observed inviolably.

(Signed) For RÁNA SARTÁNJI AND KUNWAR HÁLÓJI,
by MEHTA BHAWÁNIDÁS.

Articles of Engagement from Rána Sartánji and Kunwar Hálóji, of Porbandar, to the Honorable Company, dated the 5th December 1809.

ARTICLE I.

Rána Sartánji and Kunwar Hálóji agree to cede to the Honorable Company one-half of the Port of Porbándar, with a full participation in all its rights.

ARTICLE II.

In consideration of the above cession, the Honorable Company engage to take upon themselves the satisfaction of a part of the claims of the Gáekwár Government on Porbandar, equal to the amount of Rs. (50,000) fifty thousand.

ARTICLE III.

For the amount so advanced, Rána Sartánji and Kunwar Hálóji engage, and do hereby transfer to the Honorable Company, a mortgage, until the said Rs. 50,000, with its interest at 9 per cent. per annum, be fully paid.

ARTICLE IV.

The above arrangement places the State of Porbandar under the Bhándari and protection of the Honorable Company, who will assist and protect the rights and interests of Rána Sartánji and Kunwar Hálóji in all just cases, and for this purpose they will station a Captain and 100 men in Porbandar.

ARTICLE V.

The demands of the Rána of Porbandar on the Kámdárs and others, and the demands of other places on Porbandar, will be decided by the Honorable Company in conformity to justice. The Rána Sartánji and Kunwar Hálájí engage to abide by the Company's arbitration.

ARTICLE VI.

The above Engagement is permanent between the Rána Sartánji, Kunwar Hálájí, Kunwar Prathi Rájí, and their heirs and descendants for ever, on one part, and the Government of the Honorable Company on the other.

Done at Porbandar, 6th December 1809, A.D. (*corresponding with the* 13*th Kártik Vad*, 1866, *Samvat*).

"Sahi" in the handwriting of

SARTÁNJI, Rána of Porbandar.

MEMORANDUM.—The foregoing Engagement was, in the year 1853, modified to the effect authorised in the following extract from a despatch from the Honorable the Court of Directors to the Bombay Government, dated the 9th February, No. 6 of 1853:—

"The detachment stationed at Porbandar under the Engagement of 1809, having, at the Rána's desire, been removed, you have referred to us the question, whether the British Government should relinquish the half share of the customs of Porbandar made over to us by the same engagement, and afterwards farmed to the Rána himself for a fixed sum of 26,000 Ahmedabad Rupees or 24,083 Company's Rupees per annum. This amount he still pays, though stated to be a great loser by the arrangement.

"Major Long thinks, that 'the cession having been made expressly for the purpose of paying for the expenses of the detachment,' the share of the customs should now be given up; but proposes, that if Government 'is still of opinion that the Rána has no just claim to have the Treaty of 8th December 1809 cancelled altogether,' our tribute from Porbandar should be increased from Rs. 21,260 to Rs. 36,000, thus retaining to ourselves a little more than half the real value of our share of the customs, which is considered to average Rs. 16,650 per annum.

"By the terms of the engagement of 1809, the cession to us of half the customs of Porbandar is not conditional on the maintenance of the detachment. The words are: 'The above arrangement places the State of Porbandar under the Bhándari and protection of the Honorable Company, who will assist and protect the rights and interests of Rána Sartánji and Kunwar Hálájí in all just cases, and for this purpose they will station a Captain and 100 men in Porbandar.' The presence of a Captain and 100 men is, in the Rána's opinion, no longer required for this purpose, but the Rána still enjoys our Bhándari and protection, and we are still bound to 'assist and protect his rights and interests in all just cases.' It appears to us, therefore, that we are not obliged by any change in the machinery by which our protection is afforded, to give up the payment made in consideration of that protection. At the same time, the Rána is entitled to the annulment of the arrangement under which he pays what has turned out to be an unreasonable sum in commutation of the half share of the customs duties ceded in 1809 to the British Government.

"We are of opinion that that amount ought to be considerably reduced, and we would fix it at Rs. 14,000 a year, which seems to be sufficiently within the actual produce.

"By this arrangement, the revenues of the Rána will be relieved to the extent of Rs. 9,000 a year."

The foregoing extract was furnished by Government to the Political Agent in Káthiáwár on the 21st April 1853, with instructions to give effect to the decision of the Honorable the Court of Directors contained in the penultimate paragraph. The Political Agent was at the same time reminded that the annual payment of Rs. 15,000 therein determined on, was to be Company's Rupees or its equivalent in the Ahmedabad Rupee.—*Editor.*

POSITRA.

Agreement executed, on the 28*th December* 1807, *by Kunwar Meghráji, of Positra, renouncing, in future, Piracy and all right to Wrecks.*

Be it known to all that I, Kunwar Meghráji, of Positra, in order to afford the fullest testimony of respect and attachment to the Honorable Company, do engage and bind myself, my heirs and successors, to observe the following Articles of Agreement, concluded by me (Kunwar Meghráji) on my part, and by Major Alexander Walker on the part of the Honorable Company.

ARTICLE I.

Whereas the duty * * * * * * * * * } As with the Thákur of Bhávnagar.

ARTICLE II.

The Honorable Company's vessels * * * * * * * }

ARTICLE III.

It is further agreed to by me, that to prevent all future causes of dispute or of misunderstanding, the Honorable Company may appoint Sundarji Sheoji, or one of his connexions, to reside at Positra, and from time to time cause one of their (Company's Sarkár) vessels to

visit the port and make such inspections as may be necessary to ascertain that all these Articles are observed inviolably.

Mágsur Vud 14*th*, *Samvat* 1864, (*December* 28*th*, *A.D.* 1807).

"Sahi" in the handwriting of
KUNWAR MEGHRÁJJI, of Positra.

Seal of Mánsanj, son of Bábji.

Security Bond, executed on the 30*th December* 1807, *by Kunwar Bábji of Bet, and Mulu Mánik of Dwárka, for the Chief of Positra, for the due performance of the foregoing Engagement.*

I, Kunwar Shri Bábji, by the agency of Sadáram Adhikári, and I, Mulu Mánik Sammyáni, in consequence of Positra having concluded arrangements with the Honorable English Company similar to those of Bet and Dwárka, with a view to cause a due observance of these Engagements, hereby become security; and if the Chief of Positra commit any aggression or theft, we are responsible for the same.

Should the Positra Wála in any way commit aggressions, the whole of them (are on our necks) we are answerable for.

Dated Poush Shudh 2*nd*, *Samvat* 1864 (*or the* 30*th December* 1807).

"Sahi" in the handwriting of
KUNWAR BÁBJI and MULU MÁNIK.

Fáel Zámin Engagement entered into on the 12*th November* 1809, *by Bhái Kátti Wáni, Adhikári Sadáramji, Áramrá Rána, Sagáramji Hanaráj of Mándvi, Mánik Mulu Sammyáni, of Dwárka, and Wágar Desáni of Dhingi, providing for the future good conduct of the Chief of Positra.*

Of our own free will and consent, we do hereby become perpetual Fáel Zámin for Positra, that the piracies and thefts of the place shall cease by land and sea. Should any disturbance be committed by the people of Positra, we do hereby engage, for ourselves and descendants, to become responsible to the Sarkár.* This security extends to future piracies without retrospect for the past.

Dated Kártik Shudh 5*th*, 1865 (*November* 12*th*, 1809).

(Signed) By the above parties.

(A True Translate)

(Signed) SAMUEL A. GREENWOOD,
Assistant.

ENGAGEMENTS, &c., AGAINST INFANTICIDE.

Engagement passed by Jhádeja Hathiji and Kunwar Bajráji, of Táluka Kotra Sángáni, to Shrimant Ráo Shri Sena Khákhel Shamsher Bahádur, and the Honorable Company, dated Poush Shudh 5*th*, *Samvat* 1864 (*A.D.* 4*th January* 1808).

From the commencement it was a custom in our Jádeja caste not to preserve the lives of daughters. On this both Governments, after expounding the Shástar on this subject, and pointing out to us the way of the Hindu religion, stated that it is written in the "Bramha Vywartak Purán" (a sacred work), that whoever commits this act, his sin is great; that is, it is equal to "Garbha Hatya" (the killing of an infant in the womb), and "Brandha Hatya" (the killing of a Brahman), so that the killing of 100 Brahmans is equal to killing one woman, and the killing of 100 women is equal to that of one child; but in this two sins are committed, *viz.*, the killing of woman and child. The punishment written for this sin is, that he who commits it will remain in "Ravrawádik Kath Suthal Nark" (a particular place in hell) for as many years as there are hairs on the person of the said woman; and afterwards, when he is born again, he would become a "Koria" (leprous), and be subject to "Paksh Ghát" (paralytic stroke). In this manner the Sarkár expounded the Shástar to us. In order for our own good, and out of deference to the Hindu religion, we and our posterity, *viz.*, our sons and grandsons, and our brothers and nephews, and all, have given this writing, binding ourselves

for perpetuity that from henceforward we shall not do such a thing. If we do, we shall be considered offenders against the Sarkár. If, in future, any one of our caste people be guilty of this act, and it shall come to our knowledge, we shall, after expelling him out of caste, punish him as an atonement for the deed done, according to the Shástar and the will of the Sarkár.

(Signed) JHÁREJA HÁTHIJI, and
KUVAR BOJRÁJJI.

MEMORANDUM.—The foregoing Engagement was at the same time subscribed to by the following Jhareja and Jetwa Chiefs in Káthiáwár :—

No.	Names.	Tálukas or Villages.
1.	Jháreja Dosáji and Kuvar Satáji	Mállia.
2.	Jháreja Jiáji, &c.	Morvi.
3.	Jháreja Ranmalji and Kuvar Sákáji	Rájkot.
4.	Jám Jassáji	Navánagar.
5.	Jháreja Ranmalji, by the agency of Kuvar Viráji ...	Sardhár.
6.	Jháreja Dewáji and Kuvar Nathuji	Gondal.
7.	Jháreja Bhopat Sing	Dhrol.
	Jháreja Hotheji	Kerasra.
	Jháreja Jassáji	Jállia.
8.	Jháreja Khengárji	Harmattia.
	Jháreja Jiáji	Kotra.
	Jháreja Rámsingji	Trimba.
	Jháreja Khimáji	Ludiká.
	Jháreja Dhewáji	Páil.
	Jháreja Morji	Gowridhar.
9.	Jháreja Dosáji	Kotária.
	Jháreja Khánji	Waddáli.
	Jháreja Tegmalji	Wirwa.
	Jháreja Khánja and Bhánji	Gadka.
	Jháreja Ráisingji	Sháhpur.
	Jháreja Rowji and Haduji	Hácksiálli.
	Jháreja Phalji	Drápha.
	Jháreja Sattersálji	
10.	Jháreja Ráebji	
	Jháreja Rásangji	
	Jháreja Rámsingji	
	Jháreja Jiji Varsáni	
11.	Jháreja Myroji and Kuvar Assáji	Rájpura. The Bháyad of Kotara Saugáni.
12.	Jháreja Bhánáji	Bárwa.
13.	Jháreja Sámatji	Mengni.
	Jháreja Phaláji	Sisáng.
14.	Jháreja Dádáji	
	Jháreja Sajáji	
	háreja Makanji	
15.	Jháreja Meghji and Wágji, &c.	Dedi Molila.
16.	Jháreja Suraji, &c.	Khareri and Virpur.
	Jháreja Kána Mulu	Satodar Wáori.
	Jháreja Kána Mota	
17.	Jháreja Kána Kakáji	
	Jháreja Kána Rokáji	
	Jháreja Kána Pahándji	
	Jháreja Kána Náthájí	
18.	Kuvar Satáji	The brother of the Jám.
19.	Rána Sartánji and Kuvar Hálláji, Jáitwás	Porbandar.

MEMORANDUM.—*The following renewed Engagement against Infanticide was entered into by the Jám of Navánagar on the 25th February* 1812.

Engagement passed by Jám Jassáji, of Navánagar, to Shrimant Ráo Shri Sena Khásekhel Shamsher Bahádur and the Honorable East India Company Bahádur. Fálgun Shudh 13*th, Samvat* 1868 (*A.D.* 25*th February* 1812).

From the commencement it was the custom in our Jháreja caste not to preserve the lives of daughters. On this both Governments, after expounding the Shástar on this subject, and pointing out to us the way of the Hindu religion, stated that it is written in the "Bramha Vywartak Purán" (a sacred work), that whoever commits this act, his sin is great, equal to "Garbh Hatya" (killing an infant in the womb), and "Bramha Hatya" (killing a Bráman), so that killing a child is equal to killing 100 Brámans; but in this act two sins are committed, *viz.*, that of killing woman and child. The punishment written for this sin is, that the person who commits it will remain in "Ravravádik Kath Suthal Nark" (name of a particular place

in hell) for as many years as there are hairs on the person of the said woman, after which, when he is born again, he would become a "Koria" (leprous), and be subject to "Paksh Ghát," (paralytic stroke). Both Governments said this to us according to the Shástar; in which, the year Samvat $\frac{1868}{1869}$ I, my brothers, nephews, &c., all the Jhárejas of my Táluka passed a writing to the Sarkár, binding ourselves not to kill daughters. To inquire about this, a person lately came to us from the Sarkar and we wrote a reply and sent with him. The Sarkár again, in the year Samvat $\frac{1882}{1883}$ required me to pass this Agreement: and I do hereby state that out of deference to the Hindu religion, I and my posterity, viz., sons and grandsons, and my brothers and nephews, and all, bind ourselves in perpetuity, that henceforward we shall not do this act; if we do, we shall be considered offenders against the Sarkár. If, in future, any one of our caste people commit this act, and if it shall come to our knowledge, we shall, after expelling him out of caste, make him answer for his sin, according to the will of the Sarkár. Perpetual securities, given for the fulfilment of the above writing, are Bárote Mehru Mita of Viramgám, and Bárote Rámdás Nathu of Jalsam, who shall be answerable for it. This is a true writing.

Dated Samvat 1868, *Fálgun Shudh* 13*th (corresponding with the* 25*th February* 1812 A.D.).

(Signed) JA'M SHRI JASSA'JI.

We, Bárote Mehru Mita of Viramgám, and Bárote Rámdás Nathu of Jalsam, Pargana Petlád, do hereby state, that we shall abide and cause them to abide also by the above writing, and we ourselves shall be answerable for it.

Mark [ ] of BA'ROTE MEHRU MITA.

Mark [ ] of BA'ROTE RA'MDA'S NATHU.

Proclamation issued by Government, under date the 22*nd November* 1834, *on the subject of Female Infanticide in Káthiáwár.*

I. The British Government having recently had under consideration the prevalence of Female Infanticide in Western India, is pleased to declare it to be its fixed determination to put an end to so revolting and barbarous a practice.

II. From returns lately received from the Political Agent stationed in Káthiáwár, it appears that although a considerable degree of success has attended the measures adopted in that Province for the suppression of infanticide, the crime is proved to be still committed, by the great disproportion observable in the number of male and female Jhárejas. This melancholy fact, therefore, pressing itself upon the attention of Government, the Right Honorable the Governor in Council considers it requisite to call upon the chiefs of the Jhareja tribe to adhere to and maintain within their respective districts the Engagement they voluntarily and unconditionally entered into with Government, twenty-five years ago, through the medium of their friend and benefactor the late lamented Colonel Alexander Walker, to abandon the detestable and heinous custom of murdering their own offspring.

III. His Lordship in Council further requires the active co-operation of the whole community of Káthiáwár, in giving increased efficiency to the measures adopted for the extinction of Infanticide, the grossest stain that ever disgraced the human race; and hereby declares that whoever shall afford information sufficient to convict any Jháreja of so inhuman a proceeding, shall receive the protection of Government, and be rewarded in proportion to the rank and consequence of the party convicted. Humanity and a due regard to the precepts of their religion should induce the Hindu part of the community in particular, to aid by every means in their power the efforts of Government completely to suppress the crime. The Hindu Shástars declare that he who commits Infanticide is guilty of a grievous sin.

IV. With the view of enabling Government to ascertain how far the measures for the suppression of Infanticide are adhered to, the Political Agent has been instructed to make a full and complete census of the Jháreja population of Káthiáwár, and the Chiefs of the tribe are hereby called upon to aid in the framing of this return, which, when completed, will at once enable Government to detect where the crime is still committed. The Political Agent has also been directed to require from the Chiefs half-yearly, and himself to furnish annually, a statement exhibiting the number of births, deaths, marriages and betrothals occurring within their respective jurisdictions, and those who neglect to furnish this statement, or who may furnish an incorrect return, will be severely punished.

V. As a measure of prevention against Infanticide, Government considers it expedient to suggest to the whole of the other Rajput tribes of Káthiáwár, that they should refuse to give their own daughters in marriage to the Jhárejas, except under a stipulation that the female issue of such marriage shall be cherished and preserved.

VI. The returns recently received from Káthiáwár show, in the undermentioned districts, such a great disparity between the number of male and female Jhárejas, as can only be accounted for by the continued prevalence of the dreadful crime in those places.

1	Dráphá	Males alive	67	Females alive ...	10	Excess of Males ... 57
2	Morvi	Do.	61	Do. ...	7	Do. ... 54
3	Virpur Khareri	Do.	52	Do. ...	10	Do. ... 42
4	Mulhádera...	Do.	63	Do. ...	14	Do. ... 49
5	Seeking Chándli	Do.	37	Do. ...	13	Do. ... 24
6	Kotra Nyáji	Do.	24	Do. ...	2	Do. ... 22
7	Jhállia	Do.	28	Do. ...	11	Do. ... 17
8	Rajpara	Do.	30	Do. ...	2	Do. ... 28
9	Wadádi	Do.	8	Do. ...	1	Do. ... 7
10	Rájkot	Do. ...	15	Do.	3	Do. ... 12

The Chiefs of these districts are hereby warned that should similar results be shown from the periodical returns hereafter to be furnished, they will be severely punished for not adhering to their engagements to renounce the crime. It will not be deemed sufficient by Government that they themselves shall adhere to their engagements to preserve their female children, but they are equally bound to secure that those engagements are observed by every member of their tribe, subject to their authority. Should they neglect this warning, it will become requisite for the Government to take into consideration whether any relations can be maintained with Chiefs who act in such a manner as to prove themselves utterly regardless of the precepts of their religion and of the best feelings of mankind. In seeking to abolish Infanticide, the British Government is not actuated by any motive of ambition or self-interest, but simply by an anxious desire to erase the foulest stain that ever attached to the name of man. The possessions of the Chiefs of Káthiáwár are guaranteed to them, and protection is extended to them on certain conditions, and it is the sincere wish of Government that they should continue to enjoy them and all their privileges and immunities free from molestation. The compact is, however, reciprocal and mutual, and the Chiefs have stipulated that they will cease to disgrace humanity by destroying their own helpless offspring at the moment of its birth. Should they not adhere to this condition, the compact is broken—the favour and protection of Government will be withdrawn, and the severest penalties be imposed, until the inhuman custom is completely eradicated.

VII. It is more gratifying to Government to be able to notice some of the Jháreja Chiefs in whose districts the crime has been wholly or in a great measure suppressed. The Jám of Navánagar is entitled to praise for the progress which has been made towards its complete extinction within his jurisdiction, which is to be attributed to the care taken by that Chief in enforcing a due observance of the engagement he entered into for its suppression. The British Government confidently relies on his continued exertions and co-operation in ensuring success to the measures it has adopted for the abolition of a custom which, owing its origin to avarice and a mistaken pride, reflects most seriously on the character of the tribe, of which the Jám of Navánagar is in Káthiáwár the acknowledged head.

VIII. Among the other Tálukas, Government is pleased to notice, in terms of high approbation, the following Chiefs as having ensured to themselves the favour and protection of Government for having adhered to their engagements :—

No.	Districts.	Males of and under 30.	Females.					Excess of Males.	Excess of Females.
			Married.	Betrothed.	Unbetrothed.	Deceased.	Total.		
1	Khirasra...	12	3	2	11	1	17	...	5
2	Mangni	6	...	1	5	...	6	...	...
3	Satodar Wárgi ...	58	6	5	13	8	32	6	...

And at the same time to hold up to the tribe in general, as an example for imitation, the undermentioned Jhárejas, who have preserved four and three daughters each :—

No.	Names.	Residence in		No. of Daughters.
		District.	Village.	
1	Jhareja Khanji	Navánagar	Lálpur	Four.
2	,, Bávji	Do.	Bálwa	
3	,, Rájji	Do.	Mánchanda	
4	,, Dosáji	Do.	Pimpardi	
5	,, Khántarji	Do.	Pipáliyu	
6	,, Dudáji	Do.	Sájach	Three.
7	,, Rálaji	Do.	Dánthána	
8	,, Bávji	Do.	Pánsáiyu	
9	,, Magráji	Do.	Asna	
10	,, Harlonji	Do.	Chákri	
11	,, Sagáji	Dhrol	Rádhan	
12	,, Jusáji	Do.	Lálla	Four.
13	,, Vasáji	Gondal Dhoráji ...	Jasgaure	
14	Khimoji Rupáráji	Virpur Khareri ...	Motha	Three.
15	Jhareja Lákháji	Khirasra	Warra	

Government have also derived the greatest satisfaction from observing that the returns show as many as eighty instances of Jhárejas having preserved two daughters each. His Lordship in Council, with the view of testifying the sense he entertains of the meritorious conduct of the Chiefs and inferior Jhárejas above alluded to, has instructed the Political Agent at Rájkot to grant remissions of tribute and honorary presents to them.

IX. The British Government is pleased further to declare, that although it will always be more satisfactory to Government, and more creditable to the Jhárejas themselves, for them to perform the first of the parental duties without seeking pecuniary aid from Government in defraying the expenses of the marriage of their children, nevertheless that the local Agent is authorised to receive and attend to applications, when circumstances render such aid indispensable.

X. In conclusion, the Right Honourable the Governor in Council is pleased to annex to this proclamation a copy of the engagement* by which every Jhárejá Chief of Káthiáwár bound himself, twenty-five years ago, to discontinue the dreadful custom of Female Infanticide, and at the same time to declare it to be the fixed resolution of the British Government to maintain the same, and that any person charged with having violated it, will be dealt with in such mode as may be deemed most expedient and conducive towards the complete suppression of the practice.

By order of the Right Honourable the Governor in Council,

(Signed) C. Norris,
Chief Secretary.

Bombay Castle, 22nd November 1834.

* Vide pages 534 to 536.

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LISTS OF FORTIFIED PLACES

IN THE

PROVINCE OF KÁTHIÁWÁR,

PREPARED BY

LIEUTENANT-COLONEL W. LANG,

POLITICAL AGENT.

Submitted to Government on the 1st September 1849.

B 263—48

LIST OF FORTIFIED PLACES IN THE PROVINCE OF KA'THIA'WA'R.

Division.	Táluka.	Town.	On Plain or Hill.	Direction and Distance from Rájkot in Miles.	Remarks.
District of Jhálávád ...	Halvad Dhrángadra	Halvad ...	Plain ...	64 N.E. ...	Has an inner fortlet.
Do. ...	Do. ...	Dhrángadra ...	Do. ...	72 N.E. ...	Do.
Do. ...	Do. ...	Sita	Do. ...	76 N.E. ...	Do.
Do' ...	Do. ...	Sarla	Do. ...	80 N.E. ...	Do.
Do. ...	Do. ...	Gujarvadi ...	Do. ...	80 N.E.	
Do. ...	Do. ...	Talla	Do. ...	90 N.E. ...	Has an inner fortlet.
Do. ...	Do. ...	Kurwo... ...	Do. ...	80 N.E. ...	Do.
Do. ...	Do. ...	Butvaru ...	Do. ...	80 N.E. ...	Do.
Do. ...	Do. ...	Tikar	Do. ...	72 N. ...	Do.
Do. ...	Do. ...	Charrárwu ...	Do. ...	65 N. ...	Do.
Do. ...	Do. ...	Káhatrori ...	Do. ...	60 N. ...	Do.
Do. ...	Do. ...	Umardu ...	Do. ...	55 N.E. ...	Do.
Do. ...	Limbdi	Limbdi ...	Do. ...	84 N.E. ...	Do.
Do. ...	Do.	Shiáni ...	Do. ...	92 N.E. ...	Do.
Do. ...	Do.	Barvála ...	Do. ...	90 E. ...	Do.
Do. ...	Wadhwán	Wadhwán ...	Do. ...	80 N.E.	
Do. ...	Do.	Nágnes ...	Do. ...	58 E.	
Do. ...	Do.	Khodu ...	Do. ...	80 N.E. ...	Has an inner fortlet.
Do. ...	Vana	Vana ...	Do. ...	92 N.E. ...	Do.
Do. ...	Vánkáner	Vánkáner ...	Do. ...	24 N. ...	Do.
Do. ...	Thán Lakhtar ...	Thán	Do. ...	40 N.E. ...	Do.
Do. ...	Do.	Lakhtar ...	Do. ...	94 N.E. ...	Do.
Do. ...	Máli	Máli	Do. ...	60 N.E.	
Do. ...	Do.	Tedána ...	Do. ...	56 N.E.	
Do. ...	Sáyla	Sáyla... ...	Do. ...	60 N.E. ...	Has an inner fortlet.
Do. ...	Do.	Sarra ...	Do. ...	50 N.E. ...	Do.
Do. ...	Chura	Chura ...	Do. ...	56 E.N.E.	Do.
Do. ...	Pátri	Pátri	Do. ...	95 N.E. ...	Do.
Do. ...	Jhinjuváda ...	Jhinjhuváda ...	Do. ...	103 N.E.	
District of Káthiáwár ...	Amreli	Amreli ...	Do. ...	60 S.S.E...	Has an inner fortlet.
Do. ...	Jetpur	Jetpur ...	Do. ...	40 S.	
Do. ...	Bilka	Bilka	Do. ...	66 S. ...	Has an inner fortlet.
Do. ...	Bábra	Bábra	Rising ground.	48 S.E. ...	Contains a fortlet. Town not fortified.
Do. ...	Kotra Pitha ...	Kotra... ...	Do. ...	36 S.E. ...	A detached hill fortlet. Town not fortified.
Do. ...	Jasdan	Jasdan ...	Plain ...	36 S.E. ...	Darbár fortlet. Town not fortified.
Do. ...	Do.	Bhoera ...	Rising ground.	45 S.E. ...	Detached hill fortlet. Town not fortified.
Do. ...	Anandpur	Anandpur ...	Plain ...	24 E. ...	Surrounded by low hills.
Do. ...	Dándalpur ...	Dándalpur ...	Do ...	42 E.N.E.	
District of Machu Kántha ...	Morvi	Morvi	Do. ...	40 N.W....	Has an inner fortlet.
Do. ...	Do.	Sajanpur ...	Do. ...	30 N.W....	Darbár fortlet. Town not fortified.
District of Hálár ...	Navánagar ...	Navánagar ...	Do. ..	56 W.	
Do. ...	Do.	Kambália ...	Do. ...	100 W.S.W.	Has an inner fortlet.
Do. ...	Do.	Joria	Do. ...	46 W.	
Do. ...	Do.	Bálamba ...	Do. ...	48 N.W. ...	Darbár fortlet. Town not fortified.
Do. ...	Do.	Kandorna ...	Do. ...	40 S.S.W.	Has an inner fortlet.
Do. ...	Do.	Mevássa ...	Do. ...	40 S.S.W.	
Do. ...	Do.	Sárodar ...	Rising ground.	40 S.W. ...	Darbár fortlet. Town not fortified.
Do. ...	Dráppa	Dráppa ...	Plain ...	50 S.W. ...	Darbár fortlet.
Do. ...	Virpur Kareri ...	Virpur ...	Do. ...	34 S.W.	
Do. ...	Gondal	Gondal ...	Do. ...	25 S.	
Do. ...	Do.	Kándádár ...	Rising ground.	26 S.	
Do. ...	Do.	Dhoráji ...	Plain ...	48 S.	
Do. ...	Do.	Dhánk ...	Do. ..	44 S.S.W.	
Do. ...	Do.	Jaitalsar ...	Do. ...	46 S. ...	Darbár fortlet. Town not fortified.
Do. ...	Do.	Upleta ...	Do. ...	52 S.S.W..	Do.
Do. ...	Do.	Gannode ...	Do. ...	58 S.S.W..	Do.
Do. ...	Kotra Sángáni ...	Kotra... ...	Do. ...	20 S. ...	Has an inner fort.
Do. ...	Rájparra	Rájparra ...	Rising ground.	16 S. ...	Darbár fortlet.

LIST OF FORTIFIED PLACES IN THE PROVINCE OF KÁTHIÁWÁR—*contd.*

Division.	Táluka.	Town.	On Plain or Hill.	Direction and Distance from Rájkot in Miles.	Remarks.
District of Hálár ...	Rájkot	Rájkot ...	Plain ...	.....	
Do. ...	Do.	Sardár ...	Rising ground.	16 S.S.E.	
Do. ...	Vadáli	Vadáli ...	Do. ...	8 S. ...	Darbár fortlet. Town not fortified.
Do. ...	Kirsarra	Kirsarra ...	Do. ...	14 W. ...	Do.
Do. ...	Mengni	Mengni ...	Do. ...	18 S.S.W. ..	Do.
Do. ...	Gondal	Analgad ...	Do. ...	28 S. by W.	Do.
Do. ...	Kotárya	Kotárya ...	Plain ...	4 S. ...	Do.
Do. ...	Dhrol	Dhrol ...	Do. ...	32 W. ...	Do.
District of Sorath ...	Junágad	Junágad ...	Do. ...	60 S. ...	Upper fortlet on rising ground.
Do. ...	Do.	Dilwarra ...	Do. ...	120 S. ...	Also a Darbár fortlet.
Do. ...	Do.	Pattan ...	Do. ...	120 S.	
Do. ...	Do.	Verával ...	Do. ...	120 S.	
Do. ...	Do.	Chorwar ...	Do. ...	110 S. ...	Also a Darbár fortlet.
Do. ...	Do.	Dewássa ...	Do. ...	90 S.W. ...	Part of the fortlet standing.
Do. ...	Do.	Vanthali ...	Do. ...	64 S.	
Do. ...	Do.	Kothiána ...	Do. ...	80 S.W. ...	Inner fort.
Do. ...	Do.	Ránpur ...	Do. ...	60 S. ...	Also a Darbár fortlet.
Do. ...	Do.	Mángrol ...	Do. ...	100 S. ...	Outer and inner fortlet and residence of the Chief.
Do. ...	Do.	Una	Do. ...	120 S. ...	Outer wall broken. Inner fortlet entire.
Do. ...	Bántva	Bántva ...	Do. ...	68 S.S.W.	
Do. ...	Do.	Mánávadar ...	Do. ...	80 S.S.W. .	Darbár fortlet.
District of Barda ...	Porbandar ...	Porbandar ...	Do. ...	120 S.W.	
Do. ...	Do.	Cháya	Do. ...	118 S.W. ...	Darbár fortlet. Town not fortified.
Do. ...	Do.	Kandorna ...	Do. ...	90 S.W. ...	Do.
Do. ...	Do.	Mádhavpur ...	Do. ...	110 S.W. ...	Also an inner fortlet.
Do. ...	Do.	Navibandar ...	Do. ...	110 S.W.	
District of Gohelvád ...	Bhávnagar ...	Bhávnagar ...	Do. ...	110 S.E.	
Do. ...	Do.	Sihor	Do. ...	90 S.E. ...	Also an inner fortlet surrounded by hills.
Do. ...	Do.	Umrála ...	Do. ...	84 S.E.	
Do. ...	Do.	Tallája ...	Do. ...	105 S.E.	
Do. ...	Do.	Mowa ...	Do. ...	120 S.E. ...	Inner fortlet.
Do. ...	Do.	Kundla ...	Do. ...	80 S.E. ...	Inner fortlet. Town not fortified.
Do. ...	Do.	Botád	Do ...	100 E.	
Do. ...	Láthi	Láthi	Do. ...	60 S.E.	
Do. ...	Pálitána	Pálitána ...	Do. ...	90 S.E.	
District of Bábriávád ...	Jáffaráb ád	Jáffaráb ád ...	Do. ...	120 S. ...	Also an inner fortlet.
District of Okhámandal ...	Okhámandal ...	Dwárka ...	Do. ...	150 W. by S.	Inner fortlet.
Do. ...	Do.	Vadvála ...	Do. ...	154 W. by S.	

FORTIFIED PLACES IN THE PRANT OR DIVISION OF JHALAVAD.

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Forts etc outside villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	No. 1.—Táluka Halvad Dhrángadra.						
1	Halvad	1	1	...	...	...	...
2	Dhángadra	1	1	...	..	...	...
3	Sita	1	1	...	...	...	...
4	Sarla	1	1	...	...	...	...
5	Ankevália (great) ...	...	1	...	...	...	1
6	Karmad	...	1	...	...	...	1
7	Rávaliyávadar ...	...	1	...	...	...	1
8	Rakhál	...	...	...	...	...	1
9	Náricháuu	...	1	...	...	...	1
10	Jesápar	...	1	...	...	...	1
11	Lákajikágaum ...	...	1	...	...	...	1
12	Dholi	...	1	...	...	...	1
13	Bhad	...	1	...	...	...	1
14	Jáhlidar	...	...	...	...	...	1
15	Khámbhda	...	1	...	...	...	1
16	Gujarvádi	1	...	...	...	...	...
17	Nágran	...	...	...	...	...	1
18	Adheli	...	...	...	...	...	1
19	Dev Charádi	...	1	...	...	...	1
20	Bhadreshi	...	1	...	...	...	1
21	Domáhuu	...	...	...	...	...	1
22	Ganjela	...	1	...	...	1	1
23	Bhárad	...	...	...	...	...	1
24	Rájchurrári	...	1	...	...	...	1
25	Ahmpar	...	...	...	...	...	1
26	Lunánu	...	...	...	...	...	1
27	Jegadvu	...	1	...	...	...	1
28	Gáhláh	...	1	...	...	...	1
29	Dudáhpur	...	1	...	...	...	1
30	Melthán	1	1	...	...	1	...
31	Ankevália (little) ...	...	1	...	...	...	1
32	Sokráh	...	...	...	...	...	1
33	Sarvál	...	1	...	...	...	1
34	Dhrumat	...	1	...	...	...	1
35	Barrádáh	...	1	...	...	...	1
36	Wassárwu	...	1	...	...	...	1
37	Esadru	...	1	...	...	...	1
38	Wáhwari	...	1	...	...	...	1
39	Talia	1	1	...	...	2	...
40	Máhlwan	...	1	...	...	...	1
41	Jehsaráh	...	1	...	...	...	1
42	Satápar	...	1	...	...	...	1
43	Naráli	...	1	...	...	...	1
44	Kuráh	...	1	...	...	...	1
45	Ebjáhl	...	1	...	...	...	1
46	Koparni	...	1	...	...	...	1
47	Kuwáh	1	1	1	...	...	...
48	Ghanád	...	1	...	...	...	1
49	Máhlanyár	...	1	...	...	...	1
50	Butvadu	1	1	...	...	...	...
51	Vegadváv	...	1	...	...	...	1
52	Páhnandra	...	1	...	...	...	1
53	Pipla	...	...	...	...	...	1
54	Shoálri	...	1	...	...	...	1
55	Chuli	...	...	...	1	...	1
56	Kubária	...	1	...	...	...	1
57	Ishampar	...	1	...	...	...	...
	Carried forward ...	9	45	1	1	4	47

FORTIFIED PLACES IN THE PRANT OR DIVISION OF JHALAVÁD—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residencies of the Darbar.	Towns having other fortified places within them.	Forlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	No. 1. Tálaka Halvad. Dráingadra—continued.						
	Brought over ...	9	45	1	1	4	47
58	Kiri	...	...	...	...	1	1
59	Ingurálu	...	1	...	...	...	1
60	Amrápar	...	...	...	...	...	1
61	Ráhshangpar ...	...	...	...	...	1	1
62	Máini	...	...	...	...	...	1
63	Khod	...	...	...	...	...	1
64	Jhogad	...	...	...	...	...	1
65	Tiker	1	1	...	...	...	...
66	Ghántila	...	...	...	...	...	1
67	Dhankote	...	1	...	...	...	1
68	Survadar	...	1	...	...	...	1
69	Wáhatávadar ...	...	1	...	...	...	1
70	Chárdarráh	...	...	...	...	...	1
71	Khedáriu	...	...	...	...	...	1
72	Shuswáu	...	1	...	...	...	1
73	Dhanálu	...	...	...	...	...	1
74	Devalia	...	1	...	...	...	1
75	Charrárwu	1	1	...	...	...	...
76	Karriánu	...	1	...	...	...	1
77	Siroi	...	1	...	...	...	1
78	Máhasar	...	...	...	...	1	1
79	Ránikpur	...	1	...	...	...	1
80	Goli	...	1	...	...	...	1
81	Golásan	...	...	...	...	...	1
82	Palásan	...	1	...	...	...	1
83	Páhadátirát	...	...	...	...	...	1
84	Sarindáh	...	1	...	...	...	1
85	Shamli	...	1	...	...	...	1
86	Máhtak	...	1	...	...	...	1
87	Wánkia	...	...	...	...	...	1
88	Ráhtábey	...	...	...	...	...	1
89	Dungarpur	...	1	...	...	...	1
90	Chumpani	...	...	...	...	...	1
91	Khetalri	...	...	...	...	...	1
92	Bháte	...	...	...	...	...	1
93	Dadholiu	...	1	...	...	...	1
94	Shágadráh	...	1	...	...	...	1
95	Shundri	...	...	...	...	...	1
96	Dhegadriu	...	1	...	...	...	1
97	Chitrodi	...	1	...	...	...	1
98	Balgámra	...	...	...	...	...	1
99	Sáhpakru	...	1	...	...	...	1
100	Koibu	...	1	...	...	...	1
101	Dhawánu	...	1	...	...	...	1
102	Jiwáh	...	1	...	...	...	1
103	Bávali	...	1	...	...	...	1
104	Gáhjanwáu	...	...	...	...	...	1
105	Khond	...	1	...	...	...	1
106	Rámpara	...	1	...	...	...	1
107	Káhatrodi	1	1	...	...	...	...
108	Wardráh	...	...	...	...	...	1
109	Wehláliu	...	1	...	...	...	1
110	Ráhshangpar Panchálka ...	...	1	...	...	...	1
111	Ahsodari	...	...	...	...	...	1
	Carried forward ...	12	76	1	1	7	98

FORTIFIED PLACES IN THE PRÁNT OR DIVISION OF JHA'LA'VA'D—*continued.*

No.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Fortlets outside villages.	Towers inside villages.	Villages having walls without ramparts or bastions.
	Brought over ...	12	76	1	1	7	98
	Táluka Halvad Dhrángadra—concluded.						
112	Jhoukráh	...	1	...	...	...	1
113	Dholiu	...	1	...	...	...	1
114	Dudhye	...	1	...	...	...	1
115	Kampáhliu	...	1	...	...	...	1
116	Káhkráhlu	...	1	...	...	...	1
117	Rámpardu	...	1	...	...	...	1
118	Paláhsva	...	1	...	...	...	1
119	Umardu	1	1	...	...	...	...
120	Wehjalpur	...	...	...	...	...	1
121	Navugaum	...	...	...	...	...	1
122	Ahmardi	...	...	...	...	...	1
	Total ...	13	84	1	1	7	108
1	*No. 2. Táluka Limbdi.*						
2	Limbdi	1	1	...	...	...	...
3	Shiáni	1	1	...	...	...	...
4	Bávali	...	1	...	...	...	...
5	Rarrole	...	...	...	...	...	1
6	Deopur	...	...	...	...	1	...
7	Pancham	...	1	...	...	...	...
8	Borálı	...	...	...	...	1	1
9	Ráshkáh	...	...	...	...	...	1
10	Lád	...	...	...	...	...	1
11	Rangpur	...	1	...	...	...	1
12	Gujár	...	...	...	...	...	1
13	Mojidar	...	...	...	...	...	1
14	Chóki	...	...	...	...	...	1
15	Bochánman	...	...	...	...	...	1
16	Uchárda	...	...	...	...	...	1
17	Bálálu	...	...	...	...	...	1
18	Barváhlah	1	1	...	...	...	...
19	Rojid	...	...	...	...	1	1
20	Chanderváh	...	...	...	...	...	1
21	Wehjalkáh	...	...	...	...	...	1
22	Jhálhlah	...	...	...	...	...	1
23	Gundáh	...	...	...	...	...	1
24	Behláh	...	...	...	...	...	1
25	Khambadáh	...	...	...	...	...	1
26	Pipal	...	...	...	...	...	1
27	Unchari	...	...	...	...	...	1
28	Kundal	...	...	...	...	...	1
29	Repráh	...	...	...	...	...	1
30	Chácharyu	...	...	...	...	...	1
31	Godáhvatu	...	...	...	...	...	1
32	Rámparo	...	...	...	...	...	1
33	Wáhchelah	...	...	...	...	...	1
34	Rámparri	...	...	...	...	...	1
35	Sahhangpur	...	...	...	...	...	1
36	Ulán	...	...	...	...	...	1
37	Páhnvi	...	...	...	...	...	1
38	Wáhvari	...	...	...	...	...	1
39	Ahkru	...	...	...	...	...	1
40	Shundreáhnu	...	...	...	...	...	1
41	Wyáh	...	...	...	...	...	1
42	Mitáhpur	...	...	...	...	2	...
43	Sharwáhl	...	...	...	...	...	1
	Wáhshnu	...	...	...	...	...	1
	Total ...	3	6	...	...	5	36

Under Ahmedabad.

FORTIFIED PLACES IN THE PRA'NT OR DIVISION OF JHA'LA'VA'D—*continued.*

No.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Fortlets outside Villages.	Towers inside villages.	Villages having walls without ramparts or bastions.
	No. 3. Táluka Kantháría.						
1	Kantháría	...	1	...	...	2	...
2	Shortha	...	1	...	...	1	1
	Total ...	...	2	...	...	3	1
	No. 4.						
1	Táluka Károle	Have reported none.					
	No. 5.						
1	Táluka Kamálpur						
	No. 6.						
1	Táluka Kamláo						
	No. 7.						
1	Táluka Geri...	...	...	...	...	2	...
	No. 8.						
1	Táluka Chachúno	Have reported none.					
	No. 9.						
1	Táluka Chalála						
	No. 10.						
1	Táluka Jáckan						
	No. 11.						
1	Táluka Kándia	...	...	...	...	...	1
	No. 12.						
1	Táluka Talsána	Has reported none.					
	No. 13.						
1	Táluka Távi	...	...	...	...	...	1
	No. 14. Táluka Deolia.						
1	Deolia	...	...	...	...	...	1
2	Uneála	...	...	...	...	...	1
	No. 15.						
1	Táluka Darod	Has reported none.					
	No. 16. Táluka Paláli.						
1	Paláli	...	...	...	...	...	1
2	Rupávatty	...	...	...	...	...	1
	No. 17.						
1	Táluka Bhoeka	Has reported none.					
	No. 18. Táluka Bhattán.						
1	Bhattán	...	...	...	...	...	1
2	Rangpur	...	...	...	...	...	1

FORTFIED PLACES IN THE PRA'NT OR DIVISION OF JHA'LA'VA'D—*continued.*

No.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Forlets outside villages.	Towers inside villages.	Villages having walls without ramparts or bastions.
	No. 19.						
1	Táluka Lálliád	...	...	...	...	...	1
	No. 20.						
1	Táluka Bhalgámra	Have	reported	none.			
	No. 21.						
1	Táluka Bhadwána						
	No. 22.						
1	Táluka Wanála	...	...	...	...	...	1
	No. 23. Táluka Samla.						
1	Samla	...	...	...	...	...	1
2	Jansáli	...	...	...	...	...	1
	No. 24						
1	Táluka Sánka	Has	reported	none.			
	No. 25.						
1	Táluka Untri	...	...	...	...	...	1
	No 26. Táluka Ankevália.						
1	Ankeválía	...	...	...	...	2	1
2	Barreád	...	...	...	...	...	1
	No. 27. Táluka Wadhwán.						
1	Wadhwán	1	...	...	...	...	...
2	Nágnáis	1	...	...	...	...	...
3	Khodu	1	1	...	...	...	...
4	Rámpura	...	1	...	...	...	1
5	Málode	...	...	...	...	1	1
6	Kattuda	...	1	...	...	1	1
7	Kholreád	...	...	...	...	...	1
8	Mojpur	...	...	...	...	...	1
9	Sammandiálla	...	...	...	...	...	1
10	Kerálla	...	...	...	...	...	1
11	Wastari	...	...	...	...	...	1
12	Timba	...	...	...	...	...	1
13	Wágela	...	...	...	...	...	1
14	Kárva	...	...	...	...	...	1
15	Baldána	...	...	...	...	...	1
16	Kehrálla (Bhija)	...	...	...	...	...	1
17	Kordáh	...	...	...	...	...	1
18	Meruka	...	...	...	...	...	1
19	Dedádra	...	...	...	...	...	1
20	Kothária	...	...	...	...	...	1
21	Bápodra	...	...	...	...	...	1
22	Gomta	...	...	...	...	...	1
23	Mulechand	...	...	...	...	...	1
24	Chatnárad	...	...	...	...	...	1
25	Welávadar	...	1	...	...	...	1
26	Rupávatty	...	...	...	...	1	1
27	Latura	...	...	...	...	...	1
28	Warsháni	...	...	...	...	...	1
	Total ...	3	4	...	...	3	25

FORTIFIED PLACES IN THE PRA'NT OR DIVISION OF JHA'LA'VA'D—*continued.*

No.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbar.	Towns having other fortified places within them.	Forts in outside villages.	Towers inside villages.	Villages having walls without ramparts or bastions.
	No. 28.						
1	Táluka Jámpoder	...	...	...	...	...	1
	No. 29. Táluka Kherálí.						
1	Kherálí	...	...	...	...	...	1
2	Wádla	...	...	...	...	...	1
	No. 30. Táluka Gudeálí.						
1	Gudeálí	...	...	...	...	1	1
2	Bálla	...	...	...	...	...	1
	No. 31.						
1	Táluka Jhummar	Have reported none.					
	No. 32.						
1	Dudroj						
	No. 33.						
1	Táluka Bálora	...	...	...	...	...	1
	No. 34. Táluka Rájpur.						
1	Rájpur	...	...	...	...	...	1
2	Ulandra	...	...	...	...	...	1
	No. 35. Táluka Warode.						
1	Warode	...	1	...	...	1	1
2	Ugal	...	...	...	...	...	1
3	Kárenni	...	...	...	...	...	1
	Total ...	...	1	...	...	1	3
	No. 36. Táluka Wanna.						
1	Wanna	1	1	...	...	1	...
2	Ganád	...	...	...	...	1	1
3	Bákerthali	...	...	...	...	...	1
	Total ...	1	1	...	...	2	2
	No. 37. Táluka Wánkáner.						
1	Wánkáner	1	1	...	...	...	...
2	Titwáh	...	1	...	...	...	1
3	Pipaliáh	...	...	...	...	...	1
4	Ponchdwárkán	...	...	...	...	...	1
5	Wálásan	...	1	...	...	...	1
6	Sindáhvadar	...	...	...	...	1	...
7	Jáhlsikáh	...	...	...	...	1	...
8	Rupávatty	...	1	...	...	...	1
9	Timbadi	...	...	...	...	1	...
10	Rangpur	...	1	...	...	...	...
11	Bhálodeáh	...	1	...	...	...	...
12	Rátareáh	...	...	...	...	1	1
13	Gáhridáh	...	...	...	...	...	...
14	Myekáh	...	1	...	...	...	1
15	Gahdia	...	1	...	...	...	1
	Carried forward ...	1	8	...	...	4	8

FORTIFIED PLACES IN THE PRANT OR DIVISION OF JHALAVAD—*continued.*

No.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Fortlets outside villages.	Towers inside villages.	Villages having walls without ramparts or bastions.
	Brought over ...	1	8	...	...	4	8
	No. 37. Táluka Wánkáner—continued.						
16	Jodepur	...	...	...	...	1	...
17	Holemad	...	...	...	...	...	...
18	Shehkardi	...	1	...	...	...	...
19	Dadli	...	...	...	...	1	1
20	Kácheágállah	...	...	...	...	1	...
21	Gángeávadar	...	...	...	...	...	1
22	Lunsar	...	1	...	...	...	1
23	Pallás	...	...	...	...	1	...
24	Wardusar	...	1	...	...	...	...
25	Ole	...	1	...	...	...	...
26	Pádráh	...	1	...	...	...	...
27	Jábli	...	1	...	...	...	...
28	Ránekpur	...	...	...	...	1	1
29	Panchásheo	...	1	...	...	...	...
30	Arnitimbáh...	...	1	...	...	...	1
31	Khotáreáh	...	...	...	...	1	1
32	Dhuáh	...	1	...	...	...	...
33	Waggáseáh...	...	1	...	...	...	...
34	Kehrálla	...	1	...	...	...	1
35	Khijreáh	...	1	...	...	...	...
36	Lonsureáh	...	...	...	...	1	...
37	Kherváh	...	1	...	...	...	...
	Total ...	1	21	...	...	11	15
	No. 38. Táluka Meshria.						
1	Meshria	...	...	...	...	1	...
2	Búri...	...	...	...	...	1	...
	Total ...	...	...	...	...	2	...
	No. 39. Táluka Thán Lakhtar.						
1	Thán	1	1	...	...	...	...
2	Sarrori	...	...	...	...	...	1
3	Navughaum	...	...	...	...	1	1
4	Mandrásar	...	...	...	...	1	1
5	Lákhámáchi	...	...	...	...	1	1
6	Mortallun	...	...	...	...	1	1
7	Nágalpur	...	...	...	...	...	1
8	Tárnetár	...	...	...	...	1	1
9	Sarsáun	...	...	1	...	4	1
10	Abhepur	...	...	...	...	...	1
11	Varmádhar... ...	...	...	...	...	...	1
12	Songhad	...	...	...	...	...	1
13	Vijleu	...	...	...	...	...	1
14	Doosar	...	...	...	...	...	1
15	Mándav	...	...	...	...	...	1
16	Rávalúni	...	...	...	...	...	1
17	Logter	1	1	...	...	...	...
18	Adalsar	...	...	...	...	...	1
19	Nágalku	...	...	...	...	...	1
20	Lilápur	...	...	...	...	...	1
	Carried forward ...	2	2	1	...	9	18

FORTIFIED PLACES IN THE PRA'NT OR DIVISION OF JHA'LA'VA'D—*continued.*

No.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Fortlets outside villages.	Towers inside villages.	Villages having walls without ramparts or bastions.
	Brought over ...	2	2	1	...	9	18
	No. 39. Táluka Thán Lakhtar—continued.						
21	Chárad	...	...	...	...	...	1
22	Gánghad	...	...	...	...	...	1
23	Warlu	...	...	...	...	...	1
24	Jálimparu	...	...	...	...	...	1
25	Wánswa	...	...	...	...	...	1
26	Wásna	...	...	...	...	...	1
27	Karrackthal	...	...	...	...	...	1
28	Pedra	...	...	...	...	...	1
29	Modvánu	...	...	...	...	...	1
30	Savlánu	...	...	...	...	...	1
31	Sadád	...	...	...	...	...	1
32	Larkria	...	...	...	...	...	1
33	Karru	...	...	...	...	...	1
34	Olack	...	...	...	...	...	1
35	Engrori	...	...	...	...	...	1
36	Dánchi	...	...	...	...	...	1
37	Talvanni	...	...	...	...	...	1
38	Máleka	...	...	...	...	...	1
	Total ...	2	2	1	...	9	36
	No. 40.						
1	Táluka Vithalgad	...	1	...	...	...	1
	No. 41.						
1	Táluka Kesria	...	...	...	...	...	1
	No. 42. Táluka Muli.						
1	Muli...	1	...	...	...	...	...
2	Jessápur	...	1	...	...	...	1
3	Sidsar	...	...	...	...	...	1
4	Tidána	1	...	...	...	...	...
5	Gadád	...	1	...	...	...	1
6	Tekar	...	1	...	...	...	1
7	Pánderva	...	1	...	...	...	1
8	Digsar	...	1	...	...	...	1
9	Dánávára	...	1	...	...	...	...
10	Godávari	...	1	...	...	...	...
11	Sheikpur	...	1	...	...	...	...
12	Limli	...	...	...	...	...	1
13	Chánpur	...	1	...	...	...	1
14	Nallia	...	1	...	...	...	1
15	Novánia	...	1	...	...	...	1
16	Kukra	...	1	...	...	...	1
17	Náika	...	1	...	...	...	1
18	Somásar	...	1	...	...	...	1
19	Madád	...	1	...	...	...	1
	Total ...	2	15	...	...	...	14
	No. 43.						
1	Táluka Munjpur	...	...	...	...	...	1

FORTIFIED PLACES IN THE PRA'NT OR SUB-DIVISION OF JHA'LA'VA'D—*contd.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Forts in outside villages.	Towers inside villages.	Villages having walls without rampart or bastions.
	No. 44. Táluka Sáyla.						
1	Sáyla	1	1	...	...	...	...
2	Sarra	1	1	...	...	...	...
3	Bárruka	...	1	...	...	...	...
4	Ayo Derivála	...	1	...	...	...	...
5	Dedhoki	...	...	...	...	2	...
6	Sháhpur	...	...	...	...	1	...
7	Haddála	...	...	...	...	1	...
8	Ayo Ghadvála	...	1	...	...	...	...
9	Bhassoi	...	1	...	...	...	...
10	Chorvera	...	1	...	...	...	...
11	Waggadea	...	...	...	...	1	...
12	Khaddo	...	1	...	...	...	...
13	Chitrálánk	...	1	...	...	...	...
14	Chándrelia	...	1	...	...	...	...
15	Kákráthal	...	1	...	...	...	...
16	Nalkhamba	...	1	...	...	...	...
17	Ránipát	...	1	...	...	...	...
18	Amerdi	...	1	...	...	...	...
19	Khandori	...	1	...	...	...	...
20	Chitrori	...	1	...	...	...	...
21	Káshmir	...	1	...	...	...	...
22	Khántri	...	1	...	...	...	...
23	Náldari	...	1	...	...	...	...
24	Nárrichána	...	1	...	...	...	...
25	Lia	...	1	...	...	...	...
	Total ...	2	21	...	...	5	...
	No. 45. Táluka Chura.						
1	Chura	1	1	...	...	...	...
2	Chokri	...	...	...	...	...	1
3	Chatresála	...	...	...	...	...	1
4	Vejalka	...	...	...	...	...	1
5	Gokarvála	...	...	...	...	...	1
6	Wániávadar	...	...	...	...	...	1
7	Kudla	...	...	...	...	...	1
8	Minápur	...	...	...	...	...	1
9	Barkva	...	...	...	...	...	1
10	Bheinsjál	...	...	...	...	...	1
11	Chánchka	...	...	...	...	...	1
	Total ...	1	1	...	...	...	10
	No. 46.						
1	Táluka Karmar	...	...	...	...	...	1
	No. 47.						
1	Táluka Dásáda	...	1	...	...	...	...
	No. 48. Táluka Bajána.						
1	Bajána	...	1	...	...	1	...
2	Achiána	...	1	...	...	...	...
3	Málvan	...	1	...	...	...	...
4	Shedla	...	1	...	...	...	...
	Carried forward ...	...	4	...	...	1	...

FORTIFIED PLACES IN THE PRA'NT OR SUB-DIVISION OF JHA'LA'VA'D—*concluded.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Forts outside villages.	Towers inside villages.	Villages having walls without ramparts or bastions.
	Brought over ...	...	5	...	...	1	1
	No. 48. Táluka Bajána —continued.						
5	Pimpli	...	1	...	...	1	...
6	Nágarka	...	1	...	...	...	...
7	Kacholia	...	...	...	...	...	1
8	Uferyásra	...	1	...	...	...	...
9	Poera	...	...	...	...	1	...
	Total ...	...	7	...	...	3	1
	No. 49. Táluka Pátri.						
1	Pátri	1	1	...	...	...	...
2	Gorea	...	...	...	...	1	1
	Total ...	1	1	...	...	1	1
	No. 50. Táluka Jhinjhúváda.						
1	Jhinjhúvála	...	1	...	...	2	...
2	Nágvára	...	...	...	...	4	1
3	Muláda	...	...	...	...	2	1
4	Futtehpur	...	1	...	...	...	...
5	Surel	...	...	...	...	1	1
6	Mitágora	...	...	...	...	1	...
7	Adriána	...	...	...	...	...	1
	Total ...	...	2	...	...	10	4
	No. 51.						
1	Táluka Wanod	Has reported none.					
	No. 52.						
1	Táluka Bhárejada	...	...	...	...	...	1
	No. 53. Táluka Ráe Sánkli.						
1	Ráe	...	1	...	...	...	...
2	Sánkli	...	1	...	...	...	...
	Total ...	...	2	...	...	...	...

FORTIFIED PLACES IN THE PRA'NT OR DIVISION OF KA'THIA'WA'R.

	No. 1. Táluka Amreli.						
1	Amreli	1	1	...	...	...	...
2	Amarpura	...	...	...	...	1	...
3	Gorea	...	...	...	...	1	...
4	Eeshvarria	...	...	...	...	1	...
5	Chakarghad	...	...	...	...	1	...
6	Chámpáthal	...	...	...	...	1	...
	Carried forward ...	1	1	...	...	5	...

FORTIFIED PLACES IN THE PRA'NT OR DIVISION OF KA'THIA'WAR—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Forlieis outside villages.	Towers inside villages.	Villages having walls without ramparts or bastions.
	Brought over ...	1	1	...	...	5	...
	No. 1. Táluka Amreli —continued.						
7	Pitvájál	...	...	...	...	1	...
8	Bábápurra	...	...	...	...	1	...
9	Vitalpura	...	...	...	...	1	...
10	Gávárka	...	...	...	...	1	...
11	Varasra	...	...	...	...	1	...
12	Keria	...	...	...	...	1	...
13	Khijria	...	...	...	...	1	...
14	Máchiála (great)	...	...	...	...	1	...
15	Akria (great)	...	...	...	...	1	...
16	Do. (small)	...	...	...	...	1	...
17	Jháleámodura	...	...	...	...	1	...
18	Kammighad	...	...	...	...	1	...
19	Kehrála	...	...	...	...	1	...
20	Khijária by the Kári ...	...	...	...	...	1	...
21	Dholevra	...	...	...	...	1	...
22	Mándavra Bheláni ...	...	...	...	...	1	...
23	Thordi	...	...	...	...	1	...
24	Bandária (great)	...	...	...	...	1	...
25	Káthma	...	...	...	...	1	...
26	Wánkia (great)	...	1	...	...	...	...
27	Meri	...	...	...	...	1	...
28	Trowra	...	...	...	...	1	...
29	Sájiávadar	...	...	...	...	1	...
30	Tarracktalláo	...	...	...	...	1	...
31	Keria Chárválla	...	...	...	...	1	...
32	Dewlia	...	...	...	...	1	...
33	Lámpália	...	...	...	...	1	...
34	Sonária	...	...	...	...	1	...
35	Lállávadar	...	...	...	...	1	...
36	Chándghad	...	...	...	...	1	...
37	Mángvápál	...	...	...	...	1	...
38	Rájthalli	...	...	...	...	1	...
39	Rángpur	...	...	...	...	1	...
40	Pimpallag	...	...	...	...	1	...
41	Khambália Nájáni	...	...	...	...	1	...
42	Dámnagar	...	1	...	...	...	...
43	Pándersinga	...	...	...	...	1	...
44	Khijária Málji	...	...	...	...	1	...
45	Darrufnia	...	...	...	...	1	...
46	Dahitra	...	...	...	...	1	...
47	Shákpur	...	...	...	...	1	...
48	Chávand	...	...	...	...	1	...
49	Challála	...	...	...	...	1	...
50	Timbla	...	1	...	...	1	...
51	Dhári	...	1	...	...	...	...
52	Khocha (great)	...	...	...	...	1	...
53	Jira	...	...	...	...	1	...
54	Sarraahia	...	...	...	...	1	...
55	Nágpur	...	...	...	...	1	...
56	Dhilkhánia	...	...	...	...	1	...
57	Dhárgani	...	...	...	...	1	...
58	Khambália	...	...	...	...	1	...
59	Kotra	...	...	...	...	1	...
60	Jhinkiáli	...	...	...	...	1	...
61	Wárrea	...	...	...	...	1	...
62	Virpur	...	1	...	...	...	...
63	Govindpura	...	...	...	...	1	...
	Carried forward ...	1	6	...	...	58	...

FORTIFIED PLACES IN THE TRANT OR DIVISION OF KATHIAWAR—*continued*.

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Forts outside villages.	Towers inside villages.	Villages having walls without ramparts or bastions.
	Brought over ...	1	6	...	...	58	...
	No. 1 Tálu a Amreli —concluded.						
64	Nágdra	...	...	...	...	1	...
65	Bhalgám	...	...	...	...	1	...
66	Bháder	...	...	...	...	1	...
67	Sarrambra	...	...	...	...	1	...
68	Mevása	...	1	...	...	...	...
69	Kubra	...	...	...	...	1	...
70	Kákhári	...	...	...	...	1	...
71	Khiari	...	...	...	...	1	...
72	Cheché	...	...	...	...	1	...
73	Deola	...	1	...	...	...	...
74	Samrandiála (great) ...	...	1	...	...	...	...
75	Ingeçála	...	...	...	...	1	...
76	Bhád	...	...	...	...	1	...
77	Wánkia	...	...	...	...	1	...
78	Samrandiála (small) ...	...	...	...	...	1	...
79	Kusmba	...	...	...	...	1	...
80	Jhári Jaggáni	...	1	...	...	...	...
81	Mándavra Nájáni	...	...	...	...	1	...
82	Metápur Meri	...	...	...	...	1	...
83	Korinár	...	1	...	...	...	...
84	Deoli	...	...	...	...	1	...
85	Dámli	...	...	...	...	1	...
86	Karrodra	...	...	...	...	1	...
87	Chrrackri	...	1	...	...	...	...
88	Chárra	...	...	...	...	1	...
89	Pimpli	...	...	...	...	1	...
90	Miráp ur	...	...	...	...	1	...
91	Choánnikhán	...	...	...	...	1	...
92	Goelnikhán	...	...	...	...	1	...
93	Khadvosan	...	...	...	...	1	...
94	Pedávára	...	...	...	...	1	...
95	Wadnagar	...	...	...	...	1	...
96	Sindáj	...	...	...	...	1	...
97	Gántvad	...	1	...	...	...	...
98	Saggála (great)	...	...	...	...	1	...
99	Do. (small)	...	...	...	...	1	...
100	Bandária	...	...	...	...	1	...
101	Ronáj	...	...	...	...	1	...
102	Metiáj	...	...	...	...	1	...
103	Veilva	...	...	...	...	1	...
104	Dolása	...	...	...	...	1	...
105	Alidar	...	1	...	...	...	...
106	Pinchva	...	...	...	...	1	...
107	Armadia	...	...	...	...	1	...
108	Arnej	...	...	...	...	1	...
109	Vehlun	...	...	...	...	1	...
110	Sakpur	...	...	...	...	1	...
111	Gaduda (waste)	...	...	...	...	1	...
112	Chácbar	...	1	...	...	...	...
113	Advála	...	...	...	...	1	...
114	Koj	...	...	...	...	1	...
115	Málsarram	...	...	...	...	1	...
116	Barda	...	...	...	...	1	...
117	Kantála	...	...	...	...	1	...
118	Náhnávára	...	...	...	...	1	...
119	Chadeva	...	...	...	...	1	...
120	Sheáungar	...	...	...	...	1	...
	Total ...	1	15	...	...	106	...

FORTIFIED PLACES IN THE PRANT OR DIVISION OF KATHIAWAR—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbar.	Towns having other fortified places within them.	Forlets outside villages.	Towers inside villages.	Villages having walls without ramparts or bastions.
	No. 2. Táluka Jaitpur Chital.						
1	Jaitpur	1	...	...	1	...	...
2	Serora	...	...	...	...	1	1
3	Garni	...	...	...	...	1	1
4	Novánia	...	...	...	...	...	1
5	Wadhera	...	...	...	...	2	1
6	Wándalia	...	...	...	...	...	1
7	Piplia	...	...	...	...	...	1
8	Rikria	...	...	...	...	...	1
9	Welárdi	...	...	...	...	...	1
10	Ambála	...	...	...	...	1	...
11	Rájesar	...	...	...	...	1	...
12	Venivadar	...	...	...	...	1	1
13	Pipria Shetna	...	...	...	...	1	1
14	Háddála	...	...	...	...	...	1
15	Dudála	...	...	...	...	1	1
16	Artála	...	...	...	...	1	1
17	Wávari	...	...	...	...	1	1
18	Jinjora	...	...	...	...	1	1
19	Sherubár	...	...	...	...	1	1
20	Deolia	...	...	...	...	1	1
21	Mendarda	...	1	...	...	...	1
22	Gugrála	...	...	...	...	1	...
23	Matirála	...	...	...	...	...	1
24	Koriár	...	...	...	...	1	1
25	Khijria	...	...	...	...	1	1
26	Bávartirat	...	...	...	...	1	1
27	Loánkotra	...	...	...	...	1	1
28	Thori	...	...	...	...	1	...
29	Kunkáváo	...	...	...	...	1	1
30	Chital	...	1	...	...	...	...
31	Dángervadar	...	...	...	...	...	1
32	Lunia	...	...	...	...	...	1
33	Bhila	...	...	...	...	...	1
34	Bhilri	...	...	...	...	...	1
35	Pánchpipla	...	...	...	...	1	1
36	Pindákái	...	...	...	...	1	...
37	Thanágálol	...	1	...	...	...	1
38	Sirdárpur	...	...	...	...	1	...
39	Wadál	...	...	...	...	1	...
40	Wágnia	...	...	...	...	1	1
41	Gundála	...	...	...	...	1	...
42	Wadia	...	...	...	...	1	...
43	Jhálansir	...	...	...	...	1	...
44	Khijria	...	...	...	...	1	...
45	Negri	...	1	...	...	...	...
46	Bagru	...	...	...	...	1	...
47	Annála	...	...	...	...	1	...
48	Ambála	...	...	...	...	1	...
49	Ráindánvár	...	...	...	...	1	...
50	Khimpádar	...	...	...	...	1	...
51	Korása	...	1	...	...	1	...
52	Limadra	...	1	...	...	...	...
53	Chura	...	...	...	...	...	...
54	Jhangar	...	...	...	...	...	1
55	Balliávar	...	...	...	...	...	...
56	Bádenpur	...	...	...	...	1	...
57	Drakhávad	...	...	...	...	...	1
58	Thanádevli	...	1	...	...	1	...
	Total	1	7	...	1	38	34

FORTIFIED PLACES IN THE PRANT OR DIVISION OF KATHIAWAR—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbar.	Towns having other fortified places within them.	Fortlets outside villages.	Towers inside villages.	Villages having walls without ramparts or bastions.
	No. 3. Táluka Bhilka.						
1	Bilka	1	1	...	...	...	...
2	Virpur	...	...	...	...	1	...
3	Amrála	...	...	...	...	1	...
4	Harmantia	...	...	...	...	1	...
5	Kanseváo	...	1	...	...	...	...
6	Thambála	...	...	...	...	1	...
7	Pansanna	...	...	...	...	1	...
8	Charkha	...	...	...	...	1	...
	Total ...	1	2	...	...	6	...
	No. 4. Táluka Bábra.						
1	Bábra	...	2	...	...	...	1
2	Chamárdi	...	...	...	...	...	1
3	Drái	...	...	...	...	...	1
4	Rasnál	...	...	...	...	...	1
5	Darráli	...	...	...	...	1	...
6	Kotra	...	...	...	...	...	1
7	Pipalva	...	...	...	...	...	1
	Total ...	...	2	...	...	1	6
	No. 5.						
1	Táluka Derdi Jánbái ...	...	...	...	...	...	1
	No. 6. Táluka Bagasra.						
1	Bagasra	...	1	...	...	1	...
2	Káddáya	...	...	...	...	1	...
3	Háddála	...	...	...	...	1	...
4	Dáregundáli	...	...	...	1	...	...
5	Movjinjva	...	...	...	...	...	1
6	Khári	...	...	...	...	...	1
	Total ...	...	1	...	1	3	2
	No. 7. Táluka Kotra Pitha.						
1	Kotra	...	1	...	...	...	...
2	Wávra	...	...	...	...	1	...
3	Jangvar	...	...	...	...	1	...
4	Kalludio	...	...	...	...	1	...
5	Khánpur	...	...	...	...	1	...
	Total ...	...	1	...	...	4	...
	No. 8.						
1	Táluka Eshvaria	...	...	...	...	1	...
	No. 9.						
1	Táluka Kaner	...	...	...	...	...	1

FORTIFIED PLACES IN THE PRA'NT OR DIVISION OF KATHIA'WAR—*continued*.

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Fortlets outside villages.	Towers inside villages.	Villages having walls without ramparts or bastions.
	No. 10.						
1	Táluka Káthrota	Have reported none.					
	No. 11.						
1	Táluka Khijria Nájáni ...						
	No. 12.						
1	Táluka Garramli Moti ...						
	No. 13.						
1	Táluka Garramli Náni ...						
	No. 14.						
1	Táluka Gadhia	...	1	...	...	2	...
	No. 15.						
1	Táluka Charkha	...	...	...	...	1	...
	No. 16.						
1	Táluka Jhánka	Have reported none.					
	No. 17.						
1	Táluka Dholarva						
	No. 18.						
1	Táluka Balgamm (waste) ...	...	...	..	...	1	...
	No. 19.						
1	Táluka Mánávádo	Have reported none.					
	No. 20.						
1	Táluka Lákhápádar ...						
	No. 21.						
1	Táluka Moanwell Sháhpur...	...	...	...	...	4	...
	No. 22.						
1	Táluka Vekria	...	...	...	...	1	...
	No. 23.						
1	Táluka Lungia	...	1	...	...	...	...
	No. 24.						
1	Táluka Wágavri	...	...	...	...	1	...

FORTIFIED PLACES IN THE PRANT OF DIVISION OF KATHIAWAR—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residence of the Darbár.	Towns having other fortified places within them.	Forts in outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	No. 25. Táluka Halvia.						
1	Hálvia	...	1	...	...	...	...
2	Hairia	...	...	...	...	...	1
3	Sanáliia	...	...	...	...	...	1
4	Kanasár	...	...	...	...	...	1
5	Bhat	...	...	...	...	...	1
6	Sikára	...	...	...	...	...	1
	Total ...	...	1	...	...	...	5
	No. 26. Táluka Jasdan.						
1	Jasdan	...	1	...	...	...	...
2	Pimplia	...	...	...	...	1	...
3	Rámparra	...	...	...	...	...	1
4	Varjátirat	...	...	...	...	...	1
5	Jessápur	...	...	...	...	1	1
6	Kálisar	...	...	...	...	...	1
7	Ingoldád	...	1	...	...	...	...
8	Anidli (great)	...	1	...	...	...	...
9	Bákhalvad	...	...	...	1	...	...
10	Kuthi	...	...	...	1	...	...
11	Kundni	...	1	...	...	...	...
12	Barvala	...	1	...	...	...	1
13	Khadkána	...	1	...	...	...	...
14	Gundála	...	...	...	...	...	1
15	Harmantia	...	...	...	...	...	1
16	Lákhawár	...	1	...	...	...	1
17	Sálwora	...	...	...	...	...	1
18	Vinchia	...	...	...	...	...	1
19	Rupáwati	...	...	...	...	...	1
20	Thoriáli	...	...	...	...	...	1
21	Wágadra	...	...	...	...	...	1
22	Badráwari	...	...	...	...	...	1
23	Ashalpur	...	...	...	...	...	1
24	Pimpardi	...	...	...	...	...	1
25	Khandewália	...	...	...	...	...	1
26	Janra...	...	...	...	...	...	1
27	Moduka	...	...	...	...	...	1
28	Dewdari	...	...	...	...	...	1
29	Sanála	...	...	...	...	...	1
30	Gokláua	...	...	...	...	...	1
31	Pátua	...	1	...	...	...	1
32	Eshwaria	...	...	...	...	1	1
33	Bhoera	...	...	...	1	...	...
	Total ...	...	8	...	3	3	24
	No. 27. Táluka Bhadli.						
1	Bhadli	...	...	...	1	2	...
2	Rámparra	...	...	...	...	1	...
3	Kerálla	...	...	...	...	...	1
4	Kándha	...	...	...	...	1	...
5	Limbálla	...	...	...	...	1	...
6	Pátiálli	...	...	...	...	1	1
	Total ...	...	...	...	1	6	2
	No. 28.						
1	Táluka Sammandiálla ...	...	...	...	...	1	...

FORTIFIED PLACES IN THE PRANT OR DIVISION OF KATHIAWAR—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Forts in outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	No. 29.						
1	Táluka Karreána	...	1	...	1	...	1
	No. 30. Táluka A'nandpur.						
1	Ánandpur	1	...	...	...	...	...
2	Dhári	...	...	...	...	1	1
3	Piplia	...	...	...	...	...	1
4	Bográvadar	...	1	...	...	...	1
	Total ...	1	1	...	...	1	3
	No. 31. Táluka Chotila.						
1	Chotila	...	1	...	...	...	...
2	Jániwadla	...	...	...	...	1	...
3	Morwád	...	...	...	...	...	1
4	Wassantli	...	...	...	...	...	1
5	Vehláru	...	1	...	...	...	...
6	Molri	...	...	...	...	...	1
7	Tikriálla	...	...	...	1	...	...
8	Molri (Náni)	...	1	...	...	...	...
9	Rátarki	...	...	...	...	...	1
10	Bálawaru	...	...	...	...	...	1
11	Deosar	...	1	...	...	...	...
12	Ánalghad	...	1	...	...	...	...
13	Mándughad	...	1	...	...	...	...
	Total ...	...	6	...	1	1	5
	No. 32. Táluka Khambála.						
1	Khambála	...	1	...	...	...	...
2	Shekha	...	...	...	...	1	...
3	Wánkia	...	1	...	...	...	1
	Total ...	...	2	...	...	1	1
	No. 33. Táluka Páliád.						
1	Páliád	...	1	...	...	...	...
2	Sharwa	...	1	...	...	...	...
3	Tátatu	...	...	...	1	...	...
	Total ...	...	2	...	1	...	...
	No. 34. Táluka Bhimora.						
1	Bhimora	...	1	...	...	...	...
2	Chobári	...	...	...	...	...	3
	Total ...	...	1	...	...	...	1
	No. 35.						
1	Táluka Bámanbor	...	1	...	...	...	...
	No. 36. Táluka Mevássa.						
1	Mevássa	...	1	...	...	...	1
2	Sugsar	...	...	...	...	...	1
	Total ...	...	1	...	...	...	2

FORTIFIED PLACES IN THE PRÁNT OR DIVISION OF KATHIÁWAR—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Forlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	No. 37. Táluka Mátra Timba.						
1	Mátra	...	1	...	...	...	...
2	Chota Mátra	...	1	...	...	...	...
3	Gangájala	...	...	...	...	2	...
	Total ...	...	2	...	...	2	...
	No. 38. Táluka Sanosra.						
1	Sanosra	...	...	...	...	...	1
2	Piprálí	...	...	...	...	1	...
	Total ...	...	...	...	...	1	1
	No. 39.						
1	Táluka Eetria Gadala ...	Has reported none.					
	No. 40.						
1	Táluka Chobári	Under Bhimora.					
	No. 41.						
1	Táluka Nilwra	Has reported none.					
	No. 42.						
1	Táluka Kamandia	...	...	...	...	1	1
	No. 43. Táluka Dhándalpur.						
1	Dhándalpur	1	...	...	...	...	...
2	Karrári	...	...	...	...	1	...
3	Rátarki	...	...	...	...	...	...
	Total ...	1	...	...	...	1	...
	No. 44. Táluka Sudámra.						
1	Sudámra	...	1	...	...	...	1
2	Jessápur	...	...	...	...	1	1
3	Limbála	...	...	...	...	1	1
4	Khitla	...	...	...	...	1	1
5	Wántáwass	...	1	...	...	...	1
6	Gundivara	...	...	...	...	...	1
7	Sirwánia	...	...	...	...	...	1
8	Warrea	...	...	...	...	...	1
9	Lákháwád	...	...	...	...	...	1
10	Nháua Sirwánia	...	...	...	...	...	1
11	Kundla	...	...	...	...	...	1
	Total ...	...	2	...	...	3	11
	No. 45.						
1	Táluka Sejakpur	...	1	...	...	...	1
	No. 46.						
1	Táluka Rámparda	...	1	...	...	...	1

FORTIFIED PLACES IN THE PRÁNT OR DIVISION OF KATHIÁWÁR—*concluded.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences for the Darbár.	Towns having other fortified places within them.	Fortlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	No. 47. Táluka Wassávad.						
1	Wassávad	...	...	1	...	...	1
2	Darwa	...	...	...	...	...	1
3	Rádhanpur	...	...	...	...	...	1
	Total ...	...	...	1	...	...	3
	No. 48.						
1	Táluka Dáhira Dassa ...	Has reported none.					
	No. 49. Táluka Gigiárdan.						
1	Kátawri	...	1	...	...	...	...
2	Shackpur	...	1	...	...	1	...
	Total ...	...	2	...	...	1	...
	No. 50.						
1	Táluka Akria	Has reported none.					
	No. 51.						
1	Táluka Uriánsuk	Under Amreli.					
	No. 52.						
1	Táluka Winháwár						
	No. 53.						
1	Táluka Kuba						
	No. 54.						
1	Táluka Rándia	Has reported none.					
	No. 55.						
1	Táluka Kijria						

FORTIFIED PLACES IN THE PRA'NT OR DIVISION OF MACHU KA'NTHA.

	No. 1. Táluka Morvi, Tankára.						
1	Morvi	1	1	...	...	...	...
2	Tankára	...	1	...	...	...	1
3	Khánpur	...	1	...	...	...	...
4	Neknám	...	1	...	...	...	...
5	Nhánibarár...	...	1	...	...	...	...
6	Náisra Surjena	...	1	...	...	...	...
7	Venásar	...	1	...	...	...	...
8	Gántelu	...	1	...	...	...	...
9	Khijrio Motu	...	1	...	...	...	...
10	Ujunir	...	...	...	1	...	...
11	Wavánia	...	1	...	...	...	...
12	Páneli	...	1	...	...	...	...
	Carried forward ...	1	11	...	1	..	1

FORTIFIED PLACES IN THE PRÁNT OR DIVISION OR MACHU KANTHA—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Forts in Villages.	Towns inside Villages.	Villages having walls without ramparts or bastions.
	Brought over ...	1	11	...	1	...	1
	No. 1. Táluka Morvi Tenkara—continued.						
13	Jinkisly	...	1	...	...	...	...
14	Mandal Moti	...	...	...	...	1	...
15	Wánkra	...	...	...	...	1	...
16	Jaitpur	...	...	...	...	1	...
17	Dysarda	...	...	...	...	1	...
18	Jéjásar	...	...	...	...	1	...
19	Gunta	...	...	...	...	1	...
20	Harmantia	...	1	...	...	...	...
21	Butkotra	...	1	...	...	...	...
22	Kharrera	...	...	...	...	...	1
23	Baggatla	...	...	...	...	1	...
24	Mánekwáda	...	1	...	...	...	...
25	Sádulka Juna	...	1	...	...	...	...
26	Dysarda Tankárino ...	...	...	...	...	1	...
27	Virparda	...	...	...	...	...	1
28	Gunra (1st)	...	...	...	...	1	...
29	Sajanpur	...	1	...	...	...	1
30	Gunra (2nd)	...	...	...	...	...	1
31	Lajsi	...	1	...	...	...	...
32	Mitána	...	1	...	...	...	...
33	Sarwad	...	1	...	...	...	...
34	Nágrawás Nawu	...	...	...	...	...	1
35	Sáwari	...	1	...	...	...	1
36	Anderda	...	...	...	...	...	1
37	Morpur	...	...	...	...	...	1
38	Pilury	...	...	...	...	1	...
39	Megpur	...	...	...	...	1	...
40	Jodpur	...	1	...	...	...	...
41	Chatter	...	...	...	...	1	...
42	Rámpur (Great)	...	1	...	...	...	...
43	Rangpur	...	1	...	...	...	...
44	Deolia	...	...	...	...	1	...
45	Adhoi	1	1	1	...	...	...
46	Gambrow	...	1	...	...	...	...
47	Wassatwa	...	...	...	...	1	...
48	Amerdy	...	1	...	...	...	...
	Total ...	2	27	1	1	14	9
	No. 2. Táluka Mállia.						
1	Mállia	...	1	...	...	...	1
2	Kheri	...	...	...	...	1	1
3	Kájarda	...	...	...	...	...	1
4	Nawugnam	...	1	...	...	1	...
5	Wáderwa	...	1	...	...	1	...
6	Kumbária	...	...	...	...	1	...
	Total ...	...	3	...	...	4	3

FORTIFIED PLACES IN THE PRÁNT OR DIVISION OF HALAR.

	No. 1. Táluka Navánagar.						
1	Navánagar	1	1	1	...	1	...
2	Pithar	...	1	...	...	...	...
3	Visúman	...	1	...	...	...	...
4	Nikáwa	...	1	...	...	...	...
5	Dángorwára	...	1	...	...	...	...
	Carried forward ...	1	5	1	...	1	...

FORTIFIED PLACES IN THE PRANT OR DIVISION OF HALAR—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbar.	Towns having other fortified places within them.	Forlicts outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	Brought over ..	1	5	1	...	1	...
	No. 1. Táluka Navánagar—continued.						
6	Pípar	...	...	...	...	1	...
7	Khandora	...	...	...	...	1	...
8	Máchardi	...	...	...	...	1	...
9	Wanthali	...	...	...	...	1	...
10	Ráfuder	...	...	...	...	1	...
11	Shápur	...	...	...	...	1	...
12	Morpur	...	1	...	...	...	...
13	Tangi	...	1	...	...	...	...
14	Kokri	...	1	...	...	...	...
15	Bandária	...	1	...	...	...	...
16	Kharba Nhána	...	1	...	...	...	...
17	Myátra	...	...	...	1	...	...
18	Wadála Shetwála	...	1	...	...	...	...
19	Nánduly Deráwály ...	...	1	...	...	...	...
20	Khilos	...	...	...	...	1	...
21	Beri Bandar	...	...	...	1	...	...
22	Rámpur	...	...	...	...	1	...
23	Kambália	1	1	1	...	...	...
24	Warratra	...	...	...	...	1	...
25	Berája	...	...	...	...	1	...
26	Dátrána	...	...	...	...	...	1
27	Ráo	...	1	...	...	...	...
28	Jánkassia	...	1	...	...	...	...
29	Ashota	...	1	...	...	...	...
30	Gurghad	...	1	...	...	...	...
31	Gágra	...	1	...	...	...	...
32	Nándána	...	1	...	...	...	...
33	Bhátia	...	...	1	...	1	1
34	Bogád	...	1	...	...	...	...
35	Lámba	...	1	...	...	...	...
36	Satápur	...	1	...	...	...	...
37	Deolia	...	1	...	...	...	...
38	Sanosri	...	1	...	...	...	...
39	Kalliánpur	...	...	...	...	1	...
40	Bánkori	1	...	...	...	...	...
41	Pátelka	1	...	...	...	...	...
42	Kelwa	...	...	...	...	1	...
43	Bhinda	1	...	...	...	...	...
44	Lákhásar	...	...	...	...	1	...
45	Hanathal	1	...	...	...	...	...
46	Garámbri Shetwála ...	1	...	...	...	...	...
47	Dudia	1	...	...	...	...	...
48	Saláya	1	...	...	...	...	...
49	Dumthal	1	...	...	...	...	...
50	Máleta	...	...	...	...	1	...
51	Urriána	1	...	...	...	...	...
52	Joria	1	...	1	...	...	...
53	Anda	1	...	...	...	...	...
54	Lattipur	1	...	...	...	...	...
55	Bángáwary	1	...	...	...	...	...
56	Borká	...	...	...	...	1	...
57	Balámba	1	...	...	...	...	...
58	Pardari	1	...	...	...	...	1
59	Otála	1	...	...	...	...	...
60	Virwán	1	...	...	...	...	...
61	Ukarda	1	...	...	...	...	...
62	Dungarka	...	...	...	...	1	...
	Carried forward ...	3	41	4	2	18	3

FORTIFIED PLACES IN THE PRANT OR DIVISION OF HALA'R—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Forlets Outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	Brought over ...	3	41	4	2	13	3
	No. 1. Táluka Navánagar —continued.						
63	Tárgari	...	...	...	...	1	...
64	Káláwár	...	...	...	...	2	...
65	Kandorna	1	1	...	...	...	...
66	Jesápur	...	...	...	...	1	...
67	Bhádra	...	...	...	...	1	...
68	Mevásan	1	...	...	...	1	...
69	Kheráli	...	...	...	...	1	...
70	Dholedár	...	...	...	...	1	...
71	Umráli	...	...	...	...	1	...
72	Garnára	...	...	...	...	1	...
73	Wantli	...	...	...	...	1	...
74	Megawad	...	...	...	...	1	...
75	Bardia	...	...	...	...	1	...
76	Deolia	...	...	...	...	1	...
77	Sogty	...	...	...	1	...	...
78	Timbry	...	...	...	...	1	...
79	Kajurda	...	...	...	...	1	...
80	Solvadar	...	1	...	...	...	...
81	Rogál	...	...	...	1	...	...
82	Ráery	...	...	...	...	1	...
83	Eshwaria	...	...	...	...	1	...
84	Jodpur	...	1	...	...	...	...
85	Jámwálly	...	...	...	...	1	...
86	Verár	...	1	...	...	1	...
87	Gope	...	1	...	...	...	...
88	Kétkola	...	1	...	...	...	...
89	Ishwaria	...	1	...	...	...	...
90	Rabárika	...	...	...	...	1	...
91	Gope Bhíji	...	1	...	...	...	...
92	Bálwa	...	...	...	...	1	...
93	Warria	...	...	...	...	1	...
94	Kotra	...	...	...	...	1	...
95	Warria Souna	...	...	...	...	1	...
96	Morpur	...	1	...	...	...	...
97	Banty	...	...	...	...	2	...
98	Satápur	...	1	...	...	...	...
99	Wánsjália	...	...	...	...	2	...
100	Mándparra	...	...	...	...	1	...
101	Sakpur	...	1	...	...	...	...
102	Gunga	...	...	...	...	1	...
103	Tarsái	...	...	...	...	...	...
104	Shewa	...	...	...	...	2	...
105	Wanáwar	...	...	...	...	1	...
106	Bhánwár	...	1	...	...	...	1
107	Deolia	...	...	...	...	1	...
108	Sárangpur	...	...	...	...	1	...
109	Káláwar	...	...	...	...	2	...
110	Gunda	...	1	...	...	...	...
111	Satária	...	...	...	...	1	...
112	Chokhanda	...	1	...	...	...	...
113	Ránpur	...	1	...	...	...	...
114	Hátla	...	1	...	...	...	...
115	Gavra	...	...	...	...	1	...
116	Dhobar	...	...	...	...	1	...
117	Jhálera	...	1	...	...	...	...
118	Sánakla	...	1	...	...	2	...
119	Golansarvi	...	...	...	...	2	...
	Carried forward ...	5	69	4	4	63	4

FORTIFIED PLACES IN THE PRANT OR DIVISION OF HALAR—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Fortlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	Brought over ...	5	59	4	4	63	4
	No. 1. Táluka Navánagar—continued.						
120	Bimsareri	...	...	...	...	1	...
121	Rával	...	1	...	...	...	...
122	Gorána	...	...	...	...	1	...
123	Ránparda	...	1	...	...	...	...
124	Ashiávadar	...	1	...	...	1	...
125	Lálpur	...	1	...	...	1	...
126	Mabbána	...	...	...	...	1	...
127	Khirsara	...	...	...	...	1	...
128	Radepur	...	...	...	...	2	...
129	Átkote	...	1	...	...	...	...
130	Narmána	...	1	...	...	...	...
131	Kálawar	...	1	...	...	...	...
132	Sarroder	...	1	...	...	...	...
133	Báoledár	...	1	...	...	...	...
134	Dabáságng	...	1	...	...	...	...
135	Bajána	...	1	...	...	1	...
136	Chorberi	...	1	...	...	...	...
137	Kharba Mota	...	1	...	...	...	...
138	Memána	...	1	...	...	...	...
139	Gowána	...	1	...	...	1	...
140	Umráda	...	1	...	...	...	...
141	Harmantia Mulwáni ...	...	1	...	...	...	...
142	Kokri	...	...	...	...	2	...
143	Nagria	...	1	...	...	...	...
144	Chandráwára	...	1	...	...	...	...
145	Bhátgl	...	...	...	...	1	...
146	Jhánkar	...	...	...	...	1	...
147	Bopalka	...	1	...	...	...	...
148	Chapper	...	1	...	...	...	...
149	Khejdar	...	1	...	...	...	...
150	Sidsarra	...	1	...	...	...	...
151	Ghadka	...	...	...	...	1	...
152	Mánglia	...	...	...	...	1	...
153	Kákra Bela	...	1	...	...	...	...
154	Piplia	...	...	...	...	1	...
155	Tora	...	...	...	1	...	...
156	Thoráda	...	...	...	...	2	...
157	Nánápánchdewla	...	...	...	...	1	...
158	Sazála	...	...	...	...	1	...
159	Adwal	...	...	...	...	1	...
160	Karbla	...	...	...	1	...	...
161	Chur	...	...	...	...	1	...
162	Motápanchdewla	...	1	...	...	...	...
163	Pitria	...	...	...	...	1	...
164	Rámpur	...	...	...	...	1	...
165	Bhádtar	...	1	...	...	...	...
166	Visotry	...	...	...	...	1	...
167	Gundásry	...	...	...	...	1	...
168	Rájwar	...	...	...	...	1	...
169	Pimpartora	...	1	...	...	...	...
170	Báir	...	...	...	...	2	...
171	Lontia	...	...	...	...	1	...
172	Dánta	...	...	...	...	1	...
173	Sanosra	...	...	...	...	1	...
174	Rásingpur	...	...	...	...	1	...
175	Mota Mánda	...	...	...	...	1	...
	Carried forward ...	5	86	4	6	98	4

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FORTIFIED PLACES IN THE PRANT OR DIVISION OF HALAR—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbar.	Towns having other fortified places within them.	Fortlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	Brought over ...	5	86	4	6	98	4
	No. 1. Táluka Navánagar —concluded.						
176	Rangpur Juna	...	...	...	...	1	...
177	Jessápur	...	...	...	...	1	...
178	Badána	...	...	...	...	1	...
179	Bagári Mor	...	...	...	...	1	...
180	Kákria	...	...	...	...	1	...
181	Anandpur	...	...	...	...	1	...
182	Rákender	...	...	...	...	1	...
183	Mowán	...	1	...	...	...	...
184	Khirsra	...	1	...	...	...	...
185	Bádla	...	...	...	...	1	...
186	Bálácherry	...	...	...	...	1	...
187	Jungy Chárons	...	1	...	...	...	...
188	Gundla	...	1	...	...	...	...
189	Borája	...	...	...	...	1	...
190	Phot	...	1	...	...	...	...
191	Lálka	...	1	...	...	...	...
192	Tathára	...	1	...	...	...	...
193	Tharderi	...	...	...	...	1	...
194	Amerdi	...	...	...	...	1	...
195	Amran	...	1	...	...	...	...
196	Keráli	...	1	...	...	...	...
197	Dudey	...	1	...	...	...	...
198	Bangol	...	1	...	...	...	...
199	Chándwad	...	1	...	...	...	...
200	Kabbarka	...	...	...	...	1	...
201	Mindoi	...	...	...	...	1	...
202	Megpur Mukájino	...	...	...	...	1	...
203	Sántly	...	1	...	...	1	1
204	Bandária	...	1	...	...	...	...
205	Panchawra	...	...	...	...	1	...
206	Sammandiálla	...	...	...	...	2	1
207	Bhádla	...	...	...	...	...	1
208	Beria	...	...	...	...	1	...
209	Ránickpur	...	...	...	...	1	...
210	Ujmir	...	...	...	...	2	...
211	Nágra	...	...	...	...	1	...
212	Khimrána	...	...	...	...	1	...
213	Báwlia	...	1	...	...	...	...
214	Drunia	...	...	...	...	1	...
215	Hápa	...	...	...	...	1	...
216	Sólsalla	...	...	...	...	1	...
217	Gándvi	...	...	...	...	1	...
218	Garámbry	...	1	...	...	...	...
219	Tunkária	...	1	...	...	...	...
220	Chur	...	1	...	...	...	...
221	Mátrawad	...	...	...	...	1	...
222	Bámnássa	...	...	...	...	1	...
223	Vájpla	...	...	...	...	1	...
224	Galpáder	...	...	...	...	1	...
225	Sargwálla	...	...	...	...	1	...
226	Páneli	...	...	...	...	1	...
227	Gumly (waste)	1	...	...	...	...	...
228	Négmandia	...	1	...	...	...	...
229	Chitrávar	...	1	...	...	...	...
230	Jogalsarery	...	1	...	...	...	...
231	Rájpara	...	1	...	...	...	...
	Total ...	6	108	4		133	7

FORTIFIED PLACES IN THE PRÁNT OR DIVISION OF HÁLÁR—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Fortlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	No. 2. Táluka Dróppa.						
1	Dróppa	1	1	...	...	...	...
2	Mándásan	...	1	...	...	...	1
3	Rutávadar	...	1	...	...	...	1
4	Bagádra	...	...	...	...	1	...
5	Sherora	...	...	...	...	1	...
6	Methána	...	...	...	...	1	...
7	Barer	...	...	...	...	1	...
8	Urla	...	...	...	...	1	...
9	Leársár	...	...	...	...	1	...
10	Lalloi	...	...	...	...	1	...
11	Shakpur	...	...	...	...	1	...
12	Amardi	...	...	...	...	1	...
13	Nandána	...	...	...	...	1	...
14	Wannána	...	...	...	...	1	...
15	Karbál	...	...	...	...	1	...
16	Melán	...	...	...	...	1	...
17	Virpur	...	...	...	...	1	...
18	Gaddakra	...	...	...	...	1	...
19	Bojáberi	...	...	...	...	1	...
	Total ...	1	3	...	...	16	2
	No. 3. Táluka Virpur Kháreri.						
1	Virpur	1	...	...	...	...	...
2	Khareri	...	1	...	...	...	...
3	Kálmegra	...	...	...	...	1	...
4	Harmarria	...	1	...	...	...	...
5	Paggás	...	...	...	1	1	...
6	Bangra	...	...	...	...	1	...
	Total ...	1	2	...	1	3	...
	No. 4. Táluka Mulira Deri.						
1	Mulira	...	...	...	...	1	...
2	Dori	...	...	...	...	1	...
3	Muchliwad	...	...	...	...	1	...
	Total ...	...	...	...	...	3	...
	No. 5. Táluka Sátoder Wáori.						
1	Sátoder	...	...	...	...	1	...
2	Wáori	...	...	...	...	1	...
3	Wádála	...	...	...	...	1	...
	Total ...	...	...	...	...	3	...
	No. 6. Táluka Sosáng Chándli.						
1	Sosáng	...	...	...	...	1	...
2	Chándli	...	...	...	...	1	...
3	Bhádukia	...	...	...	...	1	...
4	Khijúria	...	...	...	...	1	...
5	Beria	...	...	...	...	1	...
	Total ...	...	...	...	...	5	...

FORTIFIED PLACES IN THE PRANT OR DIVISION OF HÁLÁR—*continued*.

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Fortlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	No. 7. Tálaka Goodal Dhoríji.						
1	Goodal	1	...	...	...	...	...
2	Kándádár	...	1	...	...	...	1
3	Karmál Kotra	...	...	...	...	1	...
4	Rojri	...	...	...	...	1	...
5	Sulánpur	...	...	...	...	1	...
6	Dya	...	...	...	...	1	...
7	Trácura	...	...	...	...	1	...
8	Koletar	...	...	...	...	1	...
9	Louewár	...	...	...	...	1	...
10	Anandghad	...	1	...	...	...	...
11	Belidla	...	...	...	1	...	...
12	Ardoi	...	1	...	...	...	...
13	Ribra	...	...	...	...	1	...
14	Wáwari	...	...	...	...	1	...
15	Deocherry	...	...	...	...	1	...
16	Kochri	...	1	...	...	...	...
17	Gomtáh	...	1	...	...	...	...
18	Mashetálla	...	1	...	...	...	...
19	Bhánk	1	...	...	...	...	...
20	Urni	...	...	...	...	1	...
21	Amardi	...	1	...	...	...	...
22	Máispur	...	...	...	...	1	...
23	Khijria	...	...	...	...	1	...
24	Beria	...	...	...	...	1	...
25	Bádúkia	...	...	...	...	1	...
26	Bandia	...	1	...	...	...	...
27	Botáwar	...	...	...	...	1	...
28	Dudivadar	...	...	...	...	1	...
29	Naggerpiplia	...	...	...	...	1	...
30	Dhoríji	1	...	1	...	...	...
31	Báyávadar	...	1	...	...	...	...
32	Sidsar	...	...	...	...	1	...
33	Máirvadar	...	1	...	...	...	...
34	Kundaj	...	...	...	...	1	...
35	Tallágna	...	1	...	...	...	...
36	Sátawri	...	...	...	...	1	...
37	Charráil	...	...	...	...	1	...
38	Wálisan	...	...	...	...	1	...
39	Dánk	...	1	...	...	1	...
40	Harrásan	...	...	...	...	1	...
41	Gaddethal	...	1	...	...	...	...
42	Chattrása	...	1	...	...	...	...
43	Gannod	...	1	...	...	...	1
44	Bemora	...	...	...	...	1	...
45	Lát	...	...	...	...	1	...
46	Jállia	...	1	...	...	...	...
47	Parreni	...	...	...	...	1	...
48	Tananswa	...	...	...	...	1	...
49	Samudála	...	...	...	...	1	...
50	Chikhia	...	...	...	...	1	...
51	Náni Márd	...	...	...	...	1	...
52	Chichor	...	...	...	...	1	...
53	Parwri Moti	...	...	...	...	1	...
54	Tornia	...	...	...	...	1	...
55	Seperi	...	...	...	...	1	1
56	Nilákа	...	1	...	...	1	...
57	Kalria	...	...	...	...	1	...
58	Moti Márd	...	1	...	...	1	1
59	Kallána	...	...	...	...	1	1
	Carried forward ...	...	...	...	...	...	...

FORTIFIED PLACES IN THE PRANT OR DIVISION OF HALÁR—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Forlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	Brought over ...	...	...	...	...	...	...
	No. 7. Táluka Gondal Dhoráji—continued.						
60	Pátanwáo	...	...	...	...	1	1
61	Jetalsir	...	1	...	...	...	...
62	Dumiáni	...	...	...	...	...	1
63	Jánjmir	...	...	...	...	1	...
64	Páneli	...	...	...	...	1	...
65	Bulgámra	...	...	...	...	1	...
66	Upleta	...	1	...	...	...	...
67	Kolki	...	...	...	...	2	1
68	Khirsra	...	...	...	...	1	...
69	Wáori Moti	...	...	...	...	1	1
70	Mojera	...	...	...	...	1	...
71	Nowa Parra	...	...	...	...	1	...
72	Nágvaddar	...	1	...	...	...	...
73	Rájparra	...	...	...	...	1	...
74	Waddáli	...	...	...	...	1	...
75	Sájriálli	...	...	...	...	1	...
76	Shevetra	...	...	...	...	1	1
77	Mekhátimbi	...	...	...	...	1	...
78	Jállia	...	1	...	...	1	...
79	Gádha	...	...	...	...	1	...
80	Sursye	...	...	...	...	...	1
81	Jammanáwár	...	1	...	...	...	...
	Total ...	3	23	1	1	57	11
	No. 8. Táluka Mengni.						
1	Mengni	...	1	...	...	...	...
2	Unera	...	...	...	...	1	...
	Total ...	...	1	...	...	1	...
	No. 9. Táluka Kotra Sángáni.						
1	Kotra	1	1	...	...	...	...
2	Rámod	...	1	...	...	...	1
3	Suttápur	...	1	...	...	...	1
4	Rámpur	...	...	...	...	...	1
5	Bagdarria	...	...	...	...	1	1
6	Piplia	...	...	...	...	1	1
7	Mándwa	...	...	...	...	1	1
8	Warrea	...	...	...	...	1	1
9	Rájpipla	...	...	...	...	1	1
10	Pánchtaláora	...	...	...	...	1	1
11	Kokri	...	...	...	...	1	1
12	Náráinka	...	...	...	...	...	1
13	Deroi	...	...	...	...	...	1
14	Mackanpur	...	...	...	...	...	1
15	Uniálla	...	1	...	...	...	1
16	Karrora	...	...	...	...	...	1
17	Harmantalla	...	...	...	...	1	1
18	Sándwáya	...	...	...	...	...	1
19	Karmál Kotra	...	1	...	...	...	1
	Total ...	1	5	...	...	8	18

FORTIFIED PLACES IN THE PRANT OR DIVISION OF HALAR—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Fortlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	No. 10. Táluka Bhádwa.						
1	Bhádwa	...	1	...	...	...	...
2	Sheshak	...	...	...	...	1	...
3	Harmantalla	...	...	...	...	1	...
	Total ..	...	1	...	...	2	...
	No. 11. Táluka Rájparra.						
1	Rájparra	...	1	...	...	...	1
2	Mánikwárra	...	...	...	...	1	1
3	Sulia	...	...	...	...	1	1
4	Mándwa	...	1	...	...	...	1
5	Wádeparra	...	1	...	...	...	1
6	Bhádoi	...	...	...	...	...	1
	Total ...	...	3	...	...	2	6
	No. 12. Táluka Rájkot Sardhár.						
1	Rájkot	1	...	...	...	...	...
2	Kuárwa	...	...	...	...	...	1
3	Kherri	...	...	...	...	...	1
4	Maggerwára	...	1	...	...	...	...
5	Raffála	...	...	...	...	1	...
6	Gunda	...	...	...	...	1	...
7	Joána	...	1	...	...	...	...
8	Kunchiádar Juna ...	...	...	...	...	...	1
9	Sátára	...	...	...	...	...	1
10	Thoríla	...	...	...	...	...	1
11	Myka	...	...	...	...	...	1
12	Piplia Mota	...	...	...	...	1	...
13	Beri	...	1	...	...	...	...
14	Sárpur	...	...	...	...	...	1
15	Sanosra	...	1	...	...	...	...
16	Sindhár	1	...	...	...	...	...
17	Sájriálli	...	1	...	...	...	...
18	Bárpur	...	...	...	...	1	...
19	Harrepur	...	...	...	...	1	...
20	Hallenda	...	1	...	...	...	...
21	Phárdang	...	...	...	1	...	...
22	Hurtalli	...	1	...	...	...	...
23	Pádásan	...	...	...	...	1	...
24	Trámba	...	...	...	...	1	1
25	Málliásan	...	...	...	...	...	1
26	Wájri	...	1	...	...	...	...
	Total ...	2	8	...	1	7	9
	No. 13. Táluka Gowridhar.						
1	Gowridhar	...	1	...	...	...	...
2	Khijria	...	1	...	...	...	...
3	Sánganwa	...	...	...	...	1	...
	Total ..	...	2	...	...	1	...

FORTIFIED PLACES IN THE PRANT OR DIVISION OF HÁLÁR—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residencies of the Darbár.	Towns having other fortified places within them.	Forts‑lets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	No. 14. Táluka Kothária.						
1	Kothária	...	1	...	...	...	...
2	Koránа	...	1	...	...	1	...
3	Vipria	...	...	...	1	...	...
	Total ...	...	2	...	1	1	...
	No. 15. Táluka Lodhika.						
1	Lodhika	...	1	...	...	...	...
2	Tebajra	...	...	...	...	1	...
	Total ...	...	1	...	...	1	...
1	*No. 16.* Táluka Pál ...	...	...	...	...	1	...
	No. 17. Táluka Gadka.						
1	Gadka	...	1	...	...	...	...
2	Mánkáwad	...	1	...	...	2	...
	Total ...	...	2	...	...	2	...
1	*No. 18.* Táluka Waldli ...	...	1	...	...	...	...
1	*No. 19.* Táluka Virwa ...	Has reported none.					
	No. 20. Táluka Shápur.						
1	Shápur	...	1	...	...	...	...
2	Damalpur	...	...	...	...	1	...
	Total ...	...	1	...	...	1	...
1	*No. 21.* Táluka Kánkasdli ...	Have reported none	...	...	...	...	...
1	*No. 22.* Táluka Mawa ...						
	No. 23. Táluka Dhrol Sarapdar.						
1	Dhrol	...	1	...	...	...	1
2	Garrári	...	...	...	...	...	1
3	Benedar	...	1	...	...	...	...
4	Sarapdar	...	1	...	...	...	1
5	Jálila	...	1	...	...	...	1
6	Etála	...	1	...	...	...	...
7	Ajamchora	...	1	...	...	...	...
8	Pimplia	...	1	...	...	...	...
9	Hádátora	...	...	...	...	2	...
10	Garrádia	...	1	...	...	...	...
11	Kákra	...	1	...	...	...	...
12	Sudáguna	...	...	...	...	1	...
13	Dhunklia	...	1	...	...	...	...
14	Sagália	...	1	...	...	...	...
15	Gaddra	...	1	...	...	...	...
	Total ...	...	12	...	...	3	4

FORTIFIED PLACES IN THE PRÁNT OR DIVISION OF HÁLÁR—*concluded.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbar.	Towns having other fortified places within them.	Fortlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	No. 24. Táluka Khirsra.						
1	Khirsra	...	1	...	...	...	1
2	Khijria	...	1	...	...	...	...
3	Rátia	...	...	...	...	...	1
4	Wájri	...	...	...	...	...	1
	Total ...	...	2	...	...	...	3
	No. 25. Táluka Jália Dewáni.						
1	Jália	...	1	...	...	...	...
2	Hajthal	...	...	...	...	1	...
	Total ...	...	1	...	...	1	...
	No. 26. Táluka Kotra Náyáji	...	...	...	...	2	...

FORTIFIED PLACES IN THE PRÁNT OR DIVISION OF SORATH.

	No. 1. Táluka Junágad.						
1	Junágad	1	1	1	1	...	...
2	Una	...	1	...	...	...	...
3	Dáilwárra	1	...	...	...	...	...
4	Khán	...	...	...	...	1	...
5	Garál	...	...	...	...	1	...
6	Moda	...	...	...	...	1	...
7	Chitrásir	...	...	...	...	1	...
8	Yázpur	...	...	...	...	1	...
9	Untawla	...	...	...	...	1	...
10	Panda	...	...	...	...	1	...
11	Kándhi	...	...	...	...	1	...
12	Wáwarda	...	1	...	...	1	...
13	Kánsári	...	...	...	...	1	...
14	Bámácha	...	...	...	...	1	...
15	Dokarwa	...	1	...	...	...	...
16	Shápur	...	1	...	...	1	...
17	Warwiálla...	...	1	...	...	...	...
18	Doán	...	1	...	...	...	...
19	Gaddra	...	1	...	...	...	...
20	Sanwáo	...	1	...	...	...	...
21	Phulka	...	1	...	...	...	...
22	Kánákia	...	...	...	...	1	...
23	Náthal	...	...	...	...	1	...
24	Sonári	...	1	...	...	...	...
25	Desar	...	...	...	...	1	...
26	Thad	...	...	...	...	1	...
27	Pálri	...	1	...	...	...	...
28	Oiwán	...	...	...	...	1	...
29	Gádakra	...	1	...	...	...	...
30	Junámotta	...	...	...	...	1	...
31	Kháskote	...	1	...	...	...	...
32	Bhinchásri	...	...	...	...	1	...
33	Navábandar	...	...	...	...	1	...
34	Máin	...	...	...	...	1	...
35	Dundála	...	...	...	...	1	...
	Carried forward ...	2	14	1	1	22	...

FORTIFIED PLACES ON THE PRANT OR DIVISION IN SORATH—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Forlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	Brought over ...	2	14	1	1	22	...
	No. 1. Táluka Junágad—continued.						
36	Pánderi	...	1	...	...	...	...
37	Boreder	...	1	...	...	...	...
38	Shoákra	...	1	...	...	...	...
39	Kóáb	...	1	...	...	...	...
40	Bingrár	...	...	...	...	1	...
41	Desrav	...	...	...	...	1	...
42	Sutrápáda	...	1	...	...	...	...
43	Warrodra	...	1	...	...	...	...
44	Peshnáwara	...	1	...	...	...	...
45	Lodwu	...	1	...	...	...	...
46	Dámloj	...	1	...	...	...	...
47	Rákhoj	...	1	...	...	...	...
48	Báberwára	...	...	...	...	1	...
49	Pátan	1	1	...	...	...	...
50	Megpur	...	1	...	...	...	...
51	Bij	...	1	...	...	...	...
52	Láti	...	1	...	...	...	...
53	Harnájru	...	1	...	...	...	...
54	Pánkuwo	...	1	...	...	...	...
55	Koridra	...	1	...	...	...	...
56	Kunkásra	...	1	...	...	...	...
57	Gábha	...	...	...	...	1	...
58	Goraekmaddy	...	1	...	...	...	...
59	Verawal Bandar	1	...	...	...	...	...
60	Dári	...	1	...	...	...	...
61	Warrodra	...	...	...	...	1	...
62	Addri	...	1	...	...	...	...
63	Sárawa	...	...	...	...	1	...
64	Shimar	...	...	...	...	1	...
65	Chorwár	1	1	...	...	...	...
66	Visanwáil	...	1	...	...	...	...
67	Kukaswárra	...	1	...	...	...	...
68	Mállia	...	1	...	...	...	...
69	Kesod	...	1	...	...	1	...
70	Kewadra	...	1	...	...	...	...
71	Agatrái	...	...	...	...	1	1
72	Noána	...	...	...	...	1	1
73	Chándegal	...	...	...	...	1	1
74	Dátrána	...	...	...	...	1	...
75	Palláswa	...	...	...	...	1	...
76	Shil	...	1	...	...	...	...
77	Diwássa	1	1	...	...	...	...
78	Panchálla	...	1	...	...	...	...
79	Charr	...	...	...	...	1	...
80	Pankhán	...	...	...	...	1	...
81	Mánickwárra	...	1	...	...	...	...
82	Maktanpur	...	1	...	...	...	...
83	Pinkor	...	...	...	...	1	...
84	Kallatpur	...	...	...	...	1	...
85	Godái	...	...	...	...	1	...
86	Tallodra	...	...	...	...	1	...
87	Sarsálly	...	...	...	...	1	...
88	Virolo	...	...	...	...	1	...
89	Chandwána	...	...	...	...	1	...
90	Chogáder	...	...	...	...	1	...
	Carried forward	6	48	1	1	45	3

FORTIFIED PLACES IN THE PRANT OR DIVISION OF SORATH—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Fortlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	Brought over ...	6	46	1	1	45	3
	No. 1. Tálnka Junágad—continued.						
91	Nunára	...	...	...	...	1	...
92	Chákwa	...	...	...	...	1	...
93	Sángáwárra	...	...	...	...	1	...
94	Gorádor	...	...	...	...	1	...
95	Bargasra	...	1	...	...	...	...
96	Chattráwa	...	...	...	...	1	...
97	Rowadra	...	...	...	...	1	...
98	Jámla	...	...	...	...	1	...
99	Kásábarda	...	...	...	...	1	...
100	Bogsir	...	...	...	...	1	...
101	Sirma	...	...	...	...	1	...
102	Chandráí	...	...	...	...	1	...
103	Kambállia	...	...	...	...	1	...
104	Tájpur	...	...	...	...	1	...
105	Barí	...	...	...	...	1	...
106	Myári	...	1	...	...	...	...
107	Shareghad	...	1	...	...	...	...
108	Awánia	...	...	...	...	1	...
109	Ghelána	...	...	...	...	1	...
110	Mití	...	...	...	...	1	...
111	Khadegi	...	...	...	...	1	...
112	Khorássa	...	...	...	...	1	...
113	Pipli	...	...	...	...	1	...
114	Allána	...	...	...	...	1	...
115	Pároder	...	...	...	...	1	...
116	Chátápur	...	...	...	...	1	...
117	Wantly	1	1	...	...	...	...
118	Kanjáh	...	1	...	...	...	...
119	Kokarda	...	...	...	...	1	...
120	Shedarda	...	...	...	...	1	...
121	Analghad	...	...	...	...	1	...
122	Shápur	...	1	...	...	...	1
123	Adry	...	1	...	...	...	1
124	Kammodána	...	...	...	...	1	...
125	Chitry	...	...	...	...	1	...
126	Ságersola	...	...	...	...	1	...
127	Pipalwa	...	...	...	...	1	...
128	Mángla	...	...	...	...	1	...
129	Choki	...	...	...	...	1	...
130	Khaddia	...	...	...	...	1	...
131	Kotiána	1	1	...	...	...	...
132	Gokerpa	...	...	...	...	1	...
133	Helábeli	...	...	...	...	1	...
134	Mánickwárra	...	...	...	...	1	...
135	Dúria	...	...	...	...	1	...
136	Gaddoka	...	...	...	...	1	...
137	Kánsábarda	...	...	...	...	1	...
138	Málánkuber	...	...	...	...	1	...
139	Paswáli	...	...	...	...	1	...
140	Kotra	...	1	...	...	...	...
141	Baroder	...	...	...	...	1	...
142	Jábu	...	...	...	...	1	...
143	Deshanga	...	...	...	...	1	...
144	Márnáj	...	...	...	...	1	...
145	Mitrálla	...	...	...	...	1	...
	Carried forward ...	8	55	1	1	91	5

FORTIFIED PLACES IN THE PRANT OR DIVISION IN SORATH—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residence of the Darbar.	Towns having other fortified places within them.	Forlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	Brought over ...	8	55	1	1	91	5
	No. 1. Tálúka Junágad.—continued.						
146	Thoyána	...	...	...	...	1	...
147	Dalloder	...	...	...	...	1	...
148	Abber	...	...	...	...	1	...
149	Dáduka	...	...	...	...	1	...
150	Mál...	...	...	...	...	1	...
151	Neudána	...	...	...	...	1	...
152	Myra	...	...	...	...	1	...
153	Thepda (1st)	...	...	...	...	1	...
154	Thepda (2nd)	...	...	...	...	1	...
155	Drusálla	...	...	...	...	1	...
156	Rogra	...	1	...	...	1	...
157	Soláns	...	...	...	...	1	...
158	Bácla vadar	...	...	...	...	1	...
159	Báloch	...	...	...	...	1	...
160	Kágasri	...	1	...	...	1	...
161	Eshwarria	...	...	...	...	1	...
162	Wárrására	...	...	...	...	1	...
163	Máisván	...	...	...	...	1	...
164	Mewássa	...	...	...	...	1	...
165	Amrápur	...	...	...	...	1	...
166	Pardwa	...	...	...	...	1	...
167	Choliána	...	...	...	...	1	...
168	Bunpur	...	...	...	...	1	...
169	Teri	...	...	...	...	1	...
170	Katwána	...	...	...	...	1	...
171	Adpur	...	...	...	...	1	...
172	Megpur	...	1	...	...	1	...
173	Surrária	...	1	...	...	...	...
174	Shegrass	...	...	...	...	1	...
175	Garej	...	...	...	...	1	...
176	Chiklodra	...	...	...	...	1	...
177	Pátanbarda	...	...	...	...	1	...
178	Khijdar	...	...	...	...	1	...
179	Thanaswa	...	...	...	...	1	...
180	Duna	...	...	...	...	1	...
181	Majewari	...	1	...	...	...	...
182	Wisávádar	...	1	...	...	...	...
183	Kalásri	...	1	...	...	...	...
184	Kálawad	...	...	...	...	1	...
185	Jetalsir	...	...	...	...	1	...
186	Gorásáran	...	...	...	...	1	...
187	Eshwária	...	...	...	...	1	...
188	Piplia Hájáni	...	...	...	...	1	...
189	Ambála	...	...	...	...	1	...
190	Mándáwad	...	...	...	...	1	...
191	Jamin	...	1	...	...	...	...
192	Kokhi Mokhi	...	1	...	...	...	...
193	Champarda	...	...	...	...	1	...
194	Piplia Kántnu	...	...	...	...	1	...
195	Chéwaud	...	1	...	...	...	...
196	Leria	...	...	...	...	1	...
197	Moánia	...	...	...	...	1	...
198	Azáb	...	1	...	...	1	...
199	Dámanwarra	...	...	...	...	1	...
200	Tikori	...	...	...	...	1	...
201	Kájúára	...	...	...	...	1	...
	Carried forward ...	8	66	1	1	140	5

FORTIFIED PLACES IN THE PRANT OR DIVISION OF SORATH—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbar.	Towns having other fortified places within them.	Forttets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	Brought over ...	8	66	1	1	140	5
	No. 1. Táluka Junágad—continued.						
202	Wálandia	...	...	...	...	1	...
203	Jálansir	...	...	...	...	1	...
204	Wadál	...	...	...	...	1	...
205	Ráwni	...	...	...	...	1	...
206	Bheinsán	...	...	...	...	1	...
207	Thánápipli...	...	...	...	...	1	...
208	Sámarda	...	...	...	...	1	...
209	Atroli	...	...	...	...	1	...
210	Uniálla	...	...	...	...	1	...
211	Derwán	...	...	...	...	1	...
212	Nojanwáo	...	...	...	...	1	...
213	Chárnia	...	...	...	...	1	...
214	Shakpur Timbi	...	...	...	...	1	...
215	Galliawárra	...	1	...	...	...	...
216	Sonárdi	...	1	...	...	1	...
217	Nagrea	...	...	...	...	1	...
218	Jámpoder	...	...	...	...	1	...
219	Dandussar	...	...	...	...	...	1
220	Ransewáo	...	...	...	...	1	...
221	Ajack	...	...	...	...	1	...
222	Amipur	...	...	...	...	1	...
223	Tarkái	...	...	...	...	1	...
224	Rewadra	...	...	...	...	1	...
225	Eklera	...	...	...	...	1	...
226	Bandury	...	1	...	...	...	...
227	Shemáshi	...	...	...	...	1	...
228	Sarror	...	...	...	...	1	...
229	Rahárcka	...	...	...	...	1	...
230	Bálágnum	...	1	...	...	...	...
231	Koilána	...	...	...	...	1	...
232	Nándrakhi	...	...	...	...	1	...
233	Mákiálla	...	...	...	...	1	...
234	Gángecha	...	...	...	...	1	...
235	Sodha	...	...	...	...	1	...
236	Sutrej	...	...	...	...	1	...
237	Maggerwárra	...	...	...	...	1	...
238	Mokri	...	...	...	...	1	...
239	Kewalka	...	...	...	...	1	...
240	Ghassári	...	...	...	...	1	...
241	Kájiára	...	...	...	...	1	...
242	Singroli	...	...	...	...	1	...
243	Akhu	...	...	...	...	1	...
244	Nágri	...	...	...	...	1	...
245	Bhátrote	...	...	...	...	1	...
246	Bhitána	...	...	...	...	1	...
247	Lángad	...	...	...	...	1	...
248	Bálot	...	...	...	...	1	...
249	Bandra	...	...	...	...	1	...
250	Nagechána	...	...	...	...	1	...
251	Koeli	...	1	...	...	...	...
252	Lusála	...	...	...	...	1	...
253	Unchera	...	...	...	...	1	...
254	Borka	...	...	...	...	1	...
255	Narreri	...	...	...	...	1	...
256	Osa	...	...	...	...	1	...
257	Waddála	...	...	...	...	1	...
258	Shokra	...	...	...	...	1	...
	Carried forward ...	8	7	1	1	192	6

FORTIFIED PLACES IN THE PRÁNT OR DIVISION OF SORATH—*continued.*

Number	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Forts in or outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	Brought over ...	8	71	1	1	192	6
	No. I. Táluka Junágad—continued.						
259	Barroder	...	...	...	...	1	...
260	Byáll	...	...	...	...	1	...
261	Barroder	...	...	...	...	1	...
262	Pipli	...	1	...	...	...	...
263	Goláder	...	1	...	...	...	...
264	Wájri	...	...	...	...	1	...
265	Bagra	...	...	...	...	1	...
266	Koriár	...	...	...	...	1	...
267	Dánda Wárra	...	...	...	...	1	...
268	Trambora	...	...	...	...	1	...
269	Majeti	...	...	...	...	1	...
270	Warria	...	...	...	...	1	...
271	Bhátgaum	...	...	...	...	1	...
272	Ambála	...	...	...	...	1	...
273	Pánkhán	...	...	...	...	1	...
274	Tímbry	...	1	...	...	...	...
275	Pipria	...	...	...	...	1	...
276	Unkhel	...	...	...	...	1	...
277	Jamnáwar	...	...	...	...	1	...
278	Drábáwar	...	...	...	...	1	...
279	Shegrass	...	...	...	...	1	...
280	Sonárdi	...	...	...	...	1	...
281	Mándwa	...	...	...	...	1	...
282	Máljinjwa	...	...	...	...	1	...
283	Náthátha	...	1	...	...	...	...
284	Charrelia	...	1	...	...	...	...
285	Harriásáran	...	1	...	...	...	...
286	Somiávadar	...	...	...	...	1	...
287	Harmantia	...	...	...	...	1	...
288	Kárachia	...	...	...	...	1	...
289	Kámbália	...	...	...	...	1	...
290	Sákrola	...	...	...	...	1	...
291	Gallat	...	...	...	...	1	...
292	Shakpur	...	...	...	...	1	...
293	Sholvadar	...	...	...	...	1	...
294	Kheswálla	...	1	...	...	...	1
295	Wáwari	...	...	...	...	1	...
296	Jánjarda	...	...	...	...	1	...
297	Nándraki	...	...	...	...	1	...
298	Gorwálly	...	...	...	...	1	...
299	Moánpur	...	...	...	...	1	...
300	Khaddia	...	1	...	...	...	1
301	Danphulia	...	1	...	...	...	...
302	Virpur	...	...	...	...	1	...
303	Harmantia	...	...	...	...	1	...
304	Wádla	...	...	...	...	1	...
305	Káthrota	...	...	...	...	1	...
306	Sheluka	...	...	...	...	1	...
307	Páthápur	...	...	...	...	1	...
308	Karpiply	...	...	...	...	1	...
309	Gundáli	...	...	...	...	1	...
310	Mandlikpur	...	...	...	...	1	...
311	Loárs ár	...	...	...	...	1	...
312	Kimpáder	...	...	...	...	1	...
313	Vejápur	...	...	...	...	1	...
314	Umrála	...	...	...	...	1	...
315	Harmantwar	...	...	...	...	1	...
316	Odrália	...	...	...	...	1	...
	Carried forward ...	8	80	1	1	241	8

FORTIFIED PLACES IN THE PRA'NT OR DIVISION OF SORATH—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Fortlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	Brought over ...	8	80	1	1	24	8
	No. 1. Táluka of Jundgad—continued.						
317	Bela	...	...	...	...	1	...
318	Ránpur	1	1	...	...	...	...
319	Dheber	...	...	...	...	1	...
320	Niláka	...	1	...	...	...	...
321	Balgánm	...	...	...	...	1	...
322	Mángrole	1	1	...	...	...	...
323	Shepa	...	1	...	...	...	...
324	Lárodra	...	1	...	...	...	...
325	Loj	...	1	...	...	...	...
326	Ryes	...	1	...	...	...	...
327	Shápur	...	...	...	...	1	...
328	Urrena	...	...	...	...	1	...
329	Kálej	...	...	...	...	1	...
330	Bároder	...	...	...	...	1	...
331	Rudálpur	...	...	...	...	1	...
332	Mánketra	...	...	...	...	1	...
333	Sultánpur	...	...	...	...	1	...
334	Járej	...	...	...	...	1	...
335	Ghelána	...	...	...	...	1	...
336	Surriákán	...	...	...	...	1	...
337	Jámváli	...	...	...	...	1	...
338	Kotra	...	...	...	...	1	...
339	Kálváni	...	...	...	...	1	...
340	Morki	...	...	...	...	1	...
341	Kantole	...	...	...	...	1	...
342	Rándhia	...	...	...	...	1	...
343	Ráeri	...	...	...	...	1	...
344	Rághej	...	...	...	...	1	...
345	Surriáj	...	...	...	...	1	...
346	Khadia	...	...	...	...	1	...
347	Sikodar	...	...	...	...	1	...
348	Mándva	...	...	...	...	1	...
	Total ...	10	87	1	1	266	8
	No. 2. Táluka Bántea.						
1	Bántva	1	3	...	...	...	...
2	Mánávadar	1	1	...	...	...	...
3	Sanosra	...	...	...	...	1	...
4	Piplána	...	...	...	...	1	...
5	Nánaria	...	...	...	...	2	...
6	Marmat	...	...	...	...	1	...
7	Ganna	...	...	...	...	1	...
8	Wárásarn	...	1	...	...	...	...
9	Jinjri	...	...	...	...	1	...
10	Thánián	...	...	...	...	1	...
11	Velva	...	...	...	...	1	...
12	Churva	...	1	...	...	...	...
13	Sárreri	...	...	...	...	1	...
14	Undra	...	...	...	...	1	...
15	Jeláno	...	...	...	...	1	...
16	Rakávi	...	...	...	...	1	...
17	Limbora	...	1	...	...	...	...
18	Korváo	...	...	...	...	1	...
19	Thápla	...	...	...	...	1	...
20	Doshinga	...	...	...	...	1	...
21	Chovta	...	...	...	...	2	...
	Carried forward ...	2	7	...	...	18	...

FORTIFIED PLACES IN THE PRANT OR DIVISION OF SORATH—*concluded.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Fortlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	Brought over ...	2	7	...	...	18	...
	No. 2. Táluka Bántva —continued.						
22	Gidar	...	1	...	...	...	...
23	Khadia	...	...	...	...	1	...
24	Chiklodra	...	...	...	...	1	...
25	Vekri	...	1	...	...	...	1
26	Bindora	...	...	...	...	...	1
27	Warra	...	...	...	...	...	1
28	Pájod	...	...	...	...	1	...
29	Shitána	...	...	...	...	1	...
	Total ...	2	9	...	...	22	3
	No. 3. Táluka Amrápur.						
1	Amrápur	...	...	...	...	...	1
2	Paradva	...	...	...	...	...	1
	Total ...	...	...	...	...	...	2

FORTIFIED PLACES IN THE PRANT OR DIVISION OF BARDA.

	No. 1. Táluka Porbandar.						
1	Porbandar	1	...	...	...	...	...
2	Cháya	...	1	...	...	...	1
3	Virpur	...	...	...	...	...	1
4	Pándávadar	...	1	...	...	...	...
5	Rúnáváo	...	1	...	...	...	1
6	Shakpur	...	...	...	...	...	1
7	Bhod	...	...	...	...	...	1
8	Mokal	...	...	...	...	...	1
9	Bápoder	...	...	...	...	1	...
10	Kandorna	...	1	...	...	...	...
11	Warvála	...	...	...	...	...	1
12	Khirsra	...	1	...	...	...	1
13	Válotra	...	...	...	...	1	...
14	Sultánpur	...	...	...	...	1	...
15	Untálli	...	...	...	...	1	1
16	Ashiápát	...	1	...	...	...	...
17	Udvána	...	1	...	...	...	...
18	Sodána	...	...	...	...	...	1
19	Phatána	...	...	...	...	...	1
20	Bhárvárra	...	1	...	...	...	...
21	Májávárra	...	...	...	...	1	...
22	Godhána	...	1	...	...	...	...
23	Kasteri	...	...	...	...	...	1
24	Nágku	...	...	...	...	...	1
25	Pálavára	...	1	...	...	...	...
26	Bomiávadar	...	...	...	...	1	...
27	Shemar	...	...	...	...	1	...
28	Meáni	...	1	...	...	...	...
29	Tukra	...	...	...	...	1	...
30	Wadála	...	1	...	...	...	...
31	Modvána	...	1	...	...	...	...
32	Vesávára	...	1	...	...	...	...
33	Navibandar	1	...	...	...	...	...
34	Peygáum	...	...	...	1	...	1
	Carried forward ...	2	14	...	1	8	14

FORTIFIED PLACES IN THE PRA'NT OR DIVISION OF BARDA—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Forlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	Brought over ...	2	14	...	1	8	14
	No. 1. Táluka Porbandar—continued.						
35	Balej	...	...	...	...	1	...
36	Gosa	...	...	...	...	1	...
37	Mádhapur	1	1	...	...	...	...
38	Chigrea	...	...	...	...	1	...
39	Mánder	...	...	...	...	1	...
	Total ...	3	15	...	1	12	14

FORTIFIED PLACES IN THE PRÁNT OR DIVISION OF GOHELVA'D.

	No. 1. Táluka Bháv-nagar.						
1	Bhávnagar	1	1	...	...	...	Under Ahmedabad
2	Sihor	1	1	...	1	1	
3	Umrála	1	1	...	...	...	
4	Chogat	...	1	...	...	...	1
5	Pálri	...	1	...	...	...	...
6	Pimpalva	...	1	...	...	...	...
7	Baddeli	...	1	...	...	1	...
8	Nhána Surka	...	1	...	...	...	...
9	Navágám	...	...	...	...	1	...
10	Chorvadla	...	1	...	...	...	...
11	Hanol	...	1	...	...	...	1
12	Ramdari	...	1	...	...	...	...
13	Bajar	...	1	...	...	...	...
14	Wáo	...	1	...	...	...	...
15	Sodarda	...	1	...	...	...	...
16	Ambla	...	1	...	...	...	1
17	Jintri	...	1	...	...	...	...
18	Anira	...	...	...	...	...	1
19	Budna	...	1	...	...	...	...
20	Mádra	...	1	...	...	...	1
21	Lavarda	...	1	...	...	...	...
22	Pálíád	...	1	...	...	...	...
23	Darva	...	1	...	...	...	...
24	Ujalvão	...	1	...	...	...	...
25	Tarpála	...	1	...	...	...	...
26	Adelye	...	1	...	...	...	...
27	Piperia	...	1	...	...	...	...
28	Jallálpur	...	1	...	...	...	...
29	Dassa	...	1	...	...	...	...
30	Mándva	...	1	...	...	1	...
31	Anira	...	1	...	...	...	...
32	Parvála	...	1	...	...	...	...
33	Batvadar	...	1	...	...	...	...
34	Viklia	...	1	...	...	...	...
35	Rangola	...	1	...	...	...	...
36	Butia	...	1	...	...	...	1
37	Lákhávád	...	1	...	...	...	1
38	Gángávárra	...	1	...	...	...	...
39	Amerda	...	1	...	...	...	...
40	Pimperdi	...	1	...	...	...	...
41	Jasra	...	1	...	...	...	...
42	Sarkria	...	1	...	...	...	...
43	Sarveri	...	1	...	...	...	...
44	Sanosra	...	1	...	...	...	...
	Carried forward ...	3	42	...	1	4	7

FORTIFIED PLACES IN THE PRA'NT OR DIVISION OF GOHELVA'D—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Fortlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	Brought over ...	3	42	....	1	4	7
	No. 1. Túluka Bháe-nagar—continued.						
45	Deolia	...	1	...	...	1	...
46	Langála	...	1	...	...	...	...
47	Reva	...	1	...	...	...	...
48	Golráma	...	1	...	...	...	...
49	Pimperli	...	1	...	...	1	...
50	Timbi	...	1	...	...	...	...
51	Kería	...	1	...	...	...	...
52	Málparra	...	1	...	...	...	...
53	Sámadiálla	...	1	...	...	...	...
54	Dáraka	...	1	...	...	...	...
55	Kumban	...	1	...	...	...	...
56	Noganvadar	...	1	...	...	...	...
57	Kákria	...	...	...	...	1	...
58	Dhola	1	...	...	...	...	...
59	Harnattalla	...	1	...	...	...	...
60	Umarda	...	1	...	...	...	...
61	Khijria	...	1	...	...	...	...
62	Tallája	1	1	...	1	...	...
63	Talserra	...	...	...	...	1	...
64	Pádri	...	1	...	...	...	...
65	Deoli	...	1	...	...	...	...
66	Rohel	...	1	...	...	...	...
67	Dántrer	...	...	...	...	1	...
68	Deolia	...	1	...	...	1	...
69	Píoti	...	...	...	...	1	...
70	Thallia	...	1	...	...	1	1
71	Kundra	...	...	...	...	1	...
72	Sákrásar	...	1	...	...	...	1
73	Sathra	...	1	...	...	...	...
74	Pimparla	...	1	...	...	2	...
75	Gadra	...	...	...	1	...	...
76	Mannor	1	...	...	...	1	...
77	Ullag	1	...	...	...	...	...
78	Bárráparra	1	...	...	...	...	...
79	Shakvadar	...	...	...	...	2	...
80	Jánjmir Bandar	1	...	...	1	...	1
81	Madduan	...	...	...	1	1	1
82	Máitla	...	...	...	...	2	...
83	Vejodri	1	...	...	...	1	1
84	Kebrálla	...	...	...	...	1	...
85	Partáparra	...	...	...	...	1	...
86	Pithalpur	1	...	...	...	1	...
87	Ambla	...	...	...	...	1	1
88	Rájparra	...	...	...	...	1	1
89	Phulsir	...	...	...	...	1	1
90	Wáori	...	...	...	...	1	...
91	Mangia	...	...	...	...	1	...
92	Bhangar	...	...	...	...	1	...
93	Mádeoparra	...	...	...	...	1	...
94	Rájes	...	...	...	...	1	1
95	Shekávadar	...	1	...	...	1	1
96	Unchri	...	1	...	...	...	...
97	Gaddala	...	...	...	1	...	1
98	Deor	...	1	...	1	...	1
99	Timána	...	...	...	1	...	1
100	Sammandiála	...	1	...	...	...	1
101	Násia	...	1	...	...	1	...
102	Baddrával	...	1	...	...	...	...
103	Hubakval	...	1	...	...	...	...
	Carried forward ...	5	80	...	8	85	21

FORTIFIED PLACES IN THE PRA'NT OR DIVISION OF GOHELVA'D—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Forts in outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	Brought over ...	4	80	...	8	35	21
	No. 1. Táluka Bháv-nagar—continued.						
104	Bálar	...	1	...	...	...	1
105	Mánsi	...	1	...	...	...	...
106	Warral	...	1	...	...	4	1
107	Gundála	...	...	...	...	1	...
108	Bhánkal	...	1	...	...	1	...
109	Sarrákrea	...	...	...	...	1	...
110	Dunsir	...	1	...	...	...	...
111	Pingli	...	1	...	...	...	...
112	Mándvéli	...	1	...	...	1	...
113	Bákalka	...	1	...	...	1	1
114	Nilia	...	1	...	...	...	...
115	Salri	...	1	...	...	...	...
116	Amba	...	1	...	...	...	...
117	Asonder	...	...	...	...	1	...
118	Gundran	...	1	...	...	1	...
119	Kára	...	1	...	...	...	...
120	Rájkot	...	1	...	...	1	1
121	Pánchtallávra	...	1	...	...	1	1
122	Eklera	...	...	...	...	1	...
123	Untália	...	1	...	1	1	...
124	Bhálvão	...	1	...	...	1	1
125	Kankote	...	...	...	...	1	...
126	Gaddra	...	1	...	...	...	...
127	Ugámeri	...	1	...	...	...	...
128	Jéjávadar	...	1	...	...	...	...
129	Lákhanka	...	1	...	...	...	...
130	Kopála	...	1	...	...	1	...
131	Urtálla	...	...	...	...	1	...
132	Waunáli	...	1	...	...	2	...
133	Borki	...	1	...	...	...	...
134	Bimrád	...	1	...	1	1	1
135	Drumpnia	...	1	...	...	...	...
136	Derálla	...	1	...	...	...	...
137	Gálla	...	1	...	...	...	...
138	Megvárria	...	1	...	...	...	...
139	Shakpur	...	1	...	...	...	...
140	Tátam	...	...	...	1	1	...
141	Pimpalva	...	1	...	...	...	...
142	Sálangpur	...	1	...	...	...	...
143	Lákheni	...	1	...	...	...	...
144	Ingorálla	...	1	...	...	...	...
145	Ningálla	...	1	...	...	1	...
146	Mánade	...	1	...	...	1	1
147	Rohisálla	...	1	...	...	...	...
148	Bojparra	...	1	...	...	...	...
149	Gorika	...	1	...	...	1	...
150	Jamorra	...	...	...	...	1	...
151	Gundála	...	1	...	...	...	...
152	Junvadar	...	...	...	...	1	1
153	Holáya	...	1	...	...	...	...
154	Pándapán	...	...	...	...	1	...
155	Rattanpur	...	1	...	...	...	...
156	Movábandar	1	1	...	...	2	...
157	Kadpur	...	...	...	...	1	...
158	Gaddra	...	...	...	...	...	1
159	Karrer	...	...	...	...	1	...
160	Gújarda	...	...	...	...	1	1
161	Ducéri	...	1	...	...	...	...
162	Parriárka	...	...	...	...	...	1
	Carried forward ...	5	124	...	11	69	33

FORTIFIED PLACES IN THE PRÁNT OR DIVISION OF GOHELVÁD—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbar.	Towns having other fortified places within them.	Fortlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	Brought over ...	5	124	...	11	69	33
	No. 1. Táluka Bhávnagar—continued.						
163	Sajnadiálla	...	...	...	...	1	...
164	Chánch	...	...	...	...	1	...
165	Wánger	...	1	...	...	...	...
166	Módhia	...	...	...	...	1	...
167	Búri	...	1	...	...	...	...
168	Dátardi	...	1	...	...	...	...
169	Jolápur	...	1	...	...	...	...
170	Kumbária	...	1	...	...	...	...
171	Rájparda	...	...	...	...	1	...
172	Sájanváo	...	1	...	...	...	...
173	Jinjka	...	1	...	...	...	...
174	Dudás	...	...	...	...	1	...
175	Bánvad	...	1	...	...	...	...
176	Dolia	...	1	...	...	...	...
177	Mándal	...	1	...	...	...	...
178	Bámbania	...	1	...	...	...	...
179	Lushri	...	1	...	...	...	...
180	Náishri	...	...	...	...	1	...
181	Tábira	...	1	...	...	...	...
182	Jádra	...	1	...	...	...	...
183	Sángánia	...	1	...	...	1	...
184	Bhádra	...	1	...	...	...	...
185	Dudálla	...	1	...	...	...	...
186	Kikria	...	1	...	...	...	...
187	Chárdika	...	1	...	...	1	...
188	Wadál	...	1	...	1	...	...
189	Karla	...	...	...	...	1	...
190	Moda	...	1	...	...	1	...
191	Kobália	...	1	...	...	1	...
192	Tántania	...	1	...	...	1	...
193	Bhila	...	1	...	...	...	...
194	Sharrera	...	1	...	...	...	...
195	Ugalvan	...	1	...	...	...	...
196	Kantavra	...	1	...	...	...	...
197	Goras	...	...	...	...	1	...
198	Kumban	...	1	...	...	...	...
199	Dunger	...	1	...	...	...	...
200	Asrána Jona	...	1	...	...	...	...
201	Ditto Nava	...	1	...	...	...	...
202	Jádra Panchálivála ...	...	1	...	...	...	...
203	Morangi	...	...	...	...	...	1
204	Mobiánna Jona	...	1	...	...	...	...
205	Gundarni	...	...	...	...	1	...
206	Dudhála	...	1	...	...	...	...
207	Patva	...	1	...	...	...	1
208	Dáresar	...	...	...	...	1	...
209	Wágnagar	...	1	...	...	...	...
210	Bhádror	...	1	...	...	...	1
211	Talgájarda	...	1	...	...	...	...
212	Umniávadar	...	1	...	...	...	...
213	Bordi	...	...	...	...	1	...
214	Belampur	...	1	...	...	...	...
215	Rájávadar	...	...	...	...	1	...
216	Bhánvarria	...	...	...	...	1	...
217	Thoráli	...	1	...	...	...	...
218	Chápriálli	...	...	...	...	1	...
219	Jámbora	...	1	...	...	...	...
220	Kharsallia	...	...	...	...	1	...
221	Khomária	...	1	...	...	...	...
	Carried forward ...	5	167	...	12	89	36

FORTIFIED PLACES IN THE PRA'NT OR DIVISION OF GOHELVA'D—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Fortlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	Brought over ...	5	167	...	12	89	36
	No. 1. Táluka Bhávanagar —continued.						
222	Khumária	...	...	...	...	1	...
223	Samdiálla	...	1	...	...	...	...
224	Dudána	...	...	...	...	1	...
225	Bugdána	...	1	...	...	1	...
226	Borla	...	...	...	...	1	...
227	Kotia	...	1	...	...	...	...
228	Wáwari	...	1	...	...	...	...
229	Gundarna	...	1	...	...	...	...
230	Kassána	...	1	...	...	...	...
231	Loega	...	1	...	...	...	...
232	Otha	...	1	...	...	...	...
233	Jágdár	...	1	...	...	...	1
234	Ditto Bhiji	...	...	...	...	1	...
235	Tarrori	...	1	...	...	...	...
236	Ránewárra	...	1	...	...	...	...
237	Kátakra	...	1	...	...	...	...
238	Bátakra	...	1	...	...	...	...
239	Kotra Uncha	...	...	...	...	...	1
240	Ditto Nicha	...	1	...	...	...	...
241	Diál	...	1	...	...	...	...
242	Kalsár	...	1	...	1	...	...
243	Nipe...	...	1	...	...	...	...
244	Sattra	...	1	...	...	...	1
245	Roisa	...	1	...	...	...	...
246	Rabáreka	...	1	...	...	...	...
247	Moánpur	...	1	...	...	1	...
248	Degawra	...	1	...	...	...	...
249	Titoria	...	1	...	...	...	1
250	Darrái	...	1	...	...	...	...
251	Chápri	...	1	...	...	...	...
252	Chuna	...	1	...	...	...	...
253	Kuntawra Chyrána	...	1	...	...	...	...
254	Sedarda	...	1	...	...	1	...
255	Khári	...	1	...	...	...	...
256	Dungerpar	...	1	...	...	...	...
257	Khora	...	1	...	...	...	...
258	Kotámoi	...	...	...	...	1	...
259	Galthal	...	1	...	...	...	...
260	Wágwaddra	...	1	...	...	2	...
261	Shetrána	...	1	...	...	1	...
262	Mátalpur	...	...	...	...	1	...
263	Chokwa	...	...	...	...	1	...
264	Kántásar	...	...	...	...	1	...
265	Kojli	...	1	...	...	...	...
266	Tarrair	...	1	...	...	1	...
267	Ránparda	...	1	...	...	1	...
268	Kalmodar	...	1	...	...	1	1
269	Nilwanna	...	1	...	...	1	...
270	Rátole	...	...	...	...	1	1
271	Kálela	...	...	...	...	1	...
272	Sáloli	...	1	...	...	1	...
273	Málparra	...	1	...	...	...	...
274	Anganka	...	1	...	...	1	...
275	Kákidi	...	...	...	...	1	...
276	Rájula	...	1	...	...	...	1
277	Jarkla	...	1	...	...	...	...
278	Sátapra	...	1	...	...	...	...
279	Jesar	...	1	...	...	1	...
280	Hallisl	...	1	...	...	...	...
	Carried forward ...	5	214	...	13	113	43

FORTIFIED PLACES IN THE PRANT OR DIVISION OF GOHELVAD—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Fortlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	Brought over ...	5	214	...	13	113	43
	No. 1. Tábuka Bhávnagar —continued.						
281	Sarror	...	1	...	...	...	...
282	Rattanpur	...	1	...	...	...	...
283	Kundla	1	1	...	...	...	...
284	Sáwar	...	1	...	...	1	...
285	Hátasni	...	1	...	...	1	...
286	Kánatállão	...	...	...	...	1	...
287	Náisri	...	...	...	...	1	...
288	Oleávadar	...	1	...	...	...	...
289	Karjála	...	...	...	...	1	...
290	Shiaran	...	...	...	...	1	...
291	Jira	...	1	...	...	...	...
292	Bámodra	...	...	...	...	1	...
293	Bhorálla	...	1	...	...	...	...
294	Kharkálla	...	1	...	...	...	...
295	Bhua	...	1	...	...	...	...
296	Umratwála	...	1	...	...	...	...
297	Molri	...	1	...	...	...	...
298	Sáwar Juna	...	1	...	...	...	...
299	Kerálla	...	1	...	...	...	...
300	Dhárr	...	1	...	...	...	...
301	Krânkach	...	1	...	...	...	...
302	Shedávadar	...	...	...	...	...	1
303	Kuntána	...	1	...	...	...	...
304	Loára	...	1	...	...	...	...
305	Ingorálla	...	...	...	...	...	1
306	Shirmbra	...	...	...	...	1	1
307	Thánsa	...	1	...	...	1	...
308	Goba	...	1	...	...	...	...
309	Pipardi	...	1	...	...	...	...
310	Bamodra Mota	...	1	...	...	...	...
311	Thawi	...	1	...	...	1	...
312	Virri	...	1	...	...	1	...
313	Shelna	...	1	...	...	1	...
314	Piphád	...	1	1	...	...	...
315	Mokra	...	1	...	...	...	...
316	Warra	...	1	...	...	...	...
317	Piáwa	...	1	...	...	...	...
318	Mewássa	...	1	...	...	...	...
319	Linkálla	...	1	...	...	1	...
320	Wánsiálli	...	1	...	...	1	...
321	Jejád	...	1	...	...	...	...
322	Hádira	...	1	...	...	...	...
323	Dádia	...	1	...	...	...	...
324	Wanote	...	1	...	...	1	...
325	Chároria	...	1	...	...	...	...
326	Mándardi	...	1	...	...	...	...
327	Adsanda	...	1	...	...	1	1
328	Mitiálla	...	1	...	1	...	...
329	Dhajri	...	1	...	...	1	...
330	Bádra	...	1	...	...	1	...
331	Jábál	...	1	...	...	...	...
332	Loária Bija	...	1	...	...	...	...
333	Gorka	...	1	...	...	1	...
334	Bhammar	...	1	...	...	...	...
335	Vejpatri	...	1	...	1	...	...
336	Jinjura	...	1	...	...	...	...
337	Pitwarri	...	1	...	...	...	...
338	Kákria	...	...	...	...	...	1
339	Jánjarda	...	1	...	...	...	...
	Carried forward ...	6	264	1	15	132	48

FORTIFIED PLACES IN THE PRANT OR DIVISION OF GOHELVA'D—*continued*.

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Forts in outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	Brought over ...	6	264	1	15	132	48
	No. I. Tálúka Bhávnagar—continued.						
340	Agria Bhija	...	1	...	...	...	1
341	Methála (waste)	...	1	...	...	...	...
342	Sarakria	...	...	...	...	1	...
343	Thordi	...	...	...	...	1	...
344	Koriána	...	1	...	...	...	1
345	Bagoya	...	1	...	...	...	...
346	Debarwa (waste)	...	1	...	...	...	...
347	Rámparra	...	...	...	...	1	...
348	Amerdi	...	1	...	...	...	...
349	Dolti	...	1	...	...	...	...
350	Wáwari	...	...	...	...	1	...
351	Bekerghad	...	...	...	...	1	...
352	Shejal	...	1	...	...	...	...
353	Hepávadli	...	...	...	...	...	1
354	Jámpoder	...	1	...	...	...	...
355	Gádakra	...	...	2	1	...	...
356	Gánla	...	1	...	...	...	...
357	Wáwera	...	1	...	...	1	...
358	Athila (waste)	...	1	...	...	...	1
359	Wartej	...	1	...	...	...	1
360	Sorgaddra	...	1	...	...	...	1
361	Sidarsar	...	1	...	...	...	...
362	Bhumbli	...	1	...	...	...	1
363	Koliák	...	1	...	...	...	1
364	Málanka	...	1	...	...	...	1
365	Rowátra	...	1	...	...	...	...
366	Butesar	...	...	...	...	...	1
367	Hátab	...	1	...	...	...	...
368	Budáli	...	1	...	...	...	...
369	Akwárra	...	1	...	...	...	1
370	Thordi	...	...	...	...	...	1
371	Ghundi	...	...	...	...	1	1
372	Tharsania	...	...	...	...	...	1
373	Shoshia	...	1	...	...	...	...
374	Thalsur	...	1	...	...	...	...
375	Lákanka	...	1	...	...	...	...
376	Kadderpur	...	1	...	...	...	...
377	Mitiwiri	...	1	...	...	...	...
378	Jasparra	...	1	...	...	...	...
379	Bandéria	...	1	...	...	...	...
380	Nári	...	1	...	...	...	...
381	Pánchpimla	...	1	...	...	...	...
382	Rájparra	...	1	...	...	...	...
383	Trápaj	...	1	...	...	1	...
384	Agálli	...	1	...	...	...	...
385	Surka Mota	...	1	...	...	...	...
386	Warria	...	1	...	...	...	...
387	Táma	...	1	...	...	...	1
388	Gángli	...	1	...	...	...	...
389	Náinra	...	1	...	...	...	...
390	Kadej	...	1	...	...	...	...
391	Megvadar	...	1	...	...	...	...
392	Walával	...	1	...	...	...	...
393	Sákrásar	...	1	...	...	...	...
394	Bároli	...	1	...	...	...	...
395	Alápur	...	...	...	...	...	1
396	Karsallia	...	1	...	...	...	...
397	Bordi	...	1	...	...	...	...
398	Kájávadar	...	...	...	...	1	...
	Carried forward ...	6	310	3	16	141	64

Under Ahmedabad.

FORTIFIED PLACES IN THE PRANT OR DIVISION OF GOHELVAD—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residence of the Darbár.	Towns having other fortified places within them.	Forlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	Brought over ...	6	310	3	16	141	64
	No. 1. Táluka Bhávnagar —continued.						
399	Kákria	...	1	...	...	...	...
400	Deogána	...	1	...	...	...	...
401	Botád	1	1	...	...	...	...
402	Pátna	...	1	...	...	...	...
403	Jamrála	...	1	...	...	1	...
404	Rattanwáo	...	1	...	...	...	...
405	Samadiálla	...	...	...	...	1	...
406	Keria	...	...	...	...	1	...
407	Kariáni	...	1	...	...	...	...
408	Lathidar	...	1	...	...	...	...
409	Dhinkwáli	...	1	...	...	...	...
410	Sháirthalli	...	1	...	...	...	...
411	Samadiálla Bijo	...	1	...	...	...	...
412	Goridra	...	1	...	...	...	...
413	Páti	...	1	...	...	...	...
414	Tájpur	...	...	...	...	1	...
415	Bazbir	...	1	...	...	...	...
416	Dántretia	...	1	...	...	...	...
417	Lundarra	...	1	...	...	1	...
418	Jinjávadar	...	1	...	...	1	...
419	Otária	...	1	...	...	...	...
420	Kákoi	...	...	...	...	...	1
421	Pánvi	...	1	...	...	1	...
422	Sándera	...	1	...	...	...	...
423	Málparra	...	1	...	...	...	...
	Total ...	7	331	3	16	148	65
	No. 2. Táluka Rattanpur Dámanka.						
1	Rattanpur	...	...	...	...	1	...
2	Dámanka	...	...	...	...	1	...
3	Jaláipur	...	...	...	...	1	...
	Total ...	...	...	...	...	3	...
	No. 3. Táluka Walla.						
1	Walla	1	...	...	...	...	...
2	Kánpur	...	...	...	...	1	...
3	Pimpardi	...	...	...	...	1	...
4	Kálátaláo	...	...	...	...	1	...
5	Darer	1	1	...	...	...	...
	Total ...	2	1	...	...	3	...
	No. 4.						
1	Táluka Chámárdi	...	...	...	1	...	1
	No. 5.						
1	Táluka Tora	Have reported none.					
	No. 6.						
1	Táluka Kátoria						
	No. 7.						
1	Táluka Pánchwra	...	1	...	1	...	...

Under Ahmedabad.

FORTIFIED PLACES IN THE PRA'NT OR DIVISION OF GOHELVA'D—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Fortlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	No. 8.						
1	Táluka Wáori Wáchháni ...	Have reported none.					
	No. 9.						
1	Táluka Sonpari						
	No. 10.						
1	Táluka Pachegaum... ...	...	...	...	...	1	...
	No 11.						
1	Táluka Chitráwáo	...	...	1	...	...	...
	No. 12.						
1	Táluka Rámanka	...	1	...	...	1	...
	No. 13.						
1	Táluka Warode	...	...	...	...	1	...
	No. 14.						
1	Táluka A'llampur	...	1	...	...	...	...
	No. 15.						
1	Táluka Dhola	Has reported none.					
	No. 16. Táluka Láthi.						
1	Láthi	1	1	...	...	...	...
2	Rájpimpla	...	...	...	...	1	...
3	Wáluker	...	1	...	...	...	Under Ahmedabad.
	Total ...	1	2	...	...	1	...
	No. 17.						
1	Táluka Gadhala	...	...	...	...	1	...
	No. 18.						
1	Táluka Gadhuli	Have reported none.					
	No. 19.						
1	Táluka Dedakri						
	No. 20.						
1	Táluka Khijrin						
	No. 21.						
1	Táluka Bocharwa						
	No. 22.						
1	Táluka Bhojávadar... ...	...	...	...	...	1	...

FORTIFIED PLACES IN THE PRÁNT OR DIVISION OF GOHELVÁD—*concluded.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Forts in outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	No. 23. Táluka Samandiálla Chabária.						
1	Chabária	...	...	...	...	1	...
	No. 24. Táluka Limra.						
1	Limra	...	1	...	...	...	1
2	Ingorálla	...	1	...	...	...	...
3	Kámpardi	...	1	...	...	...	...
	Total ...	...	3	...	...	...	1
	No. 25. Táluka Wáori.						
1	Wáori	...	1	...	...	1	...
2	Dharwálla	...	1	...	...	...	...
	Total ...	...	2	...	...	1	...
	No. 26.						
1	Táluka Wágadra	...	1	...	...	2	1
	No. 27. Táluka Pálitána.						
1	Pálitána	1	1	...	10	...	...
2	Góroddár	...	1	...	...	...	...
3	Parbri	...	1	...	...	...	...
4	Moti Wáori...	...	1	...	...	...	...
5	Mándvi	...	1	...	...	...	...
6	Mota Chároria	...	...	...	...	2	...
7	Welávadar	...	...	...	...	1	...
8	Wirri	...	...	...	...	1	...
9	Morba	...	...	...	...	1	...
10	Nhání Wáori	...	...	...	...	1	...
11	Pánch Tobra	...	...	...	...	1	...
12	Lúmbardár (waste)... ...	...	...	...	...	1	...
13	Damrálla	...	1	...	...	...	...
14	Mokarka	...	1	...	...	...	...
15	Randola	...	...	...	...	1	...
16	Málparra	...	...	...	...	1	...
17	Laárwáo	...	...	...	...	1	...
18	Pániálli	...	...	...	...	1	...
19	Rálgoan	...	1	...	...	...	...
20	Pánshana	...	1	...	...	...	...
21	Rájparra	...	...	...	...	1	...
22	Lámpállia	...	1	...	...	...	...
23	Anira	...	...	...	...	1	...
24	Wálakar	...	1	...	...	...	...
25	Jamanwáo	...	...	...	...	1	...
26	Málla	...	...	...	...	1	...
27	Bálvadar	...	...	...	...	1	...
28	Rupáwatti	...	...	...	...	1	...
29	Timba	...	1	...	...	...	...
30	Sándkákra	...	1	...	...	...	...
31	Motisari	...	1	...	...	...	...
32	Jállia	...	...	...	...	1	...
33	Mánguka	...	1	...	...	...	...
	Total ...	1	15	...	10	19	...

FORTIFIED PLACES IN THE PRA'NT OR DIVISION OF UND SARVEYA.

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Fortlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	No. 1.						
1	Táluka Eávej						
	No 2.						
1	Táluka Sanála						
	No. 3.						
1	Táluka Sheroda						
	No. 4.						
1	Táluka Rájparra						
	No. 5.						
1	Táluka Pába						
	No. 6.						
1	Táluka Dedarda						
	No. 7.						
1	Táluka Jállia Bhija ...						
	No. 8.						
1	Táluka Jállia Amrájina ...		Have reported none.				
	No. 9.						
1	Táluka Choke						
	No. 10.						
1	Táluka Kanjarda						
	No. 11.						
1	Táluka Sátánomáis ...						
	No. 12.						
1	Táluka Wadál						
	No. 13.						
1	Táluka Morchopna ...						
	No. 14.						
1	Táluka Bandária						
	No. 15.						
1	Táluka Bodánomáis ...						
	No. 16.						
1	Táluka Junápádar						

FORTIFIED PLACES IN THE PRA'NT OR DIVISION OF UND SARVEYA—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Portlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	No. 17.						
1	Táluka Sevrivadar... ...						
	No. 18.						
1	Táluka Rohisalla						
	No. 19.		Have reported none.				
1	Táluka Sammandiálla ...						
	No. 20.						
1	Táluka Gandhol						
	No. 21.						
1	Táluka Kátrori	...	...	...	...	1	...
	No. 22.						
1	Táluka Dátha						
	No. 23.		Have reported none.				
1	Táluka Wejánonáis ...						

FORTIFIED PLACES IN THE PRA'NT OR DIVISION OF BA'BRIA'VA'D.

	No. 1.						
	TA'LUKA DEDA'N.						
1	Dedán	...	...	1	...	...	...
2	Bárpatoli	...	1	...	...	...	1
3	Chotra	...	...	...	...	...	1
4	Bárman	...	...	...	...	...	1
	Total...	...	1	1	...	...	3
	No. 2.						
1	Táluka Kundliálla ...	...	1	...	...	1	...
	No. 3.						
1	Táluka Pinchri						
	No. 4.			Have reported none.			
1	Táluka Phácharia						
	No. 5.						
1	Táluka Bhundri						
	No. 6.						
1	Táluka Náguri	...	...	...	...	1	...
	No. 7. Táluka Kátardhár.						
1	Bhakoder	...	1	...	...	...	...

FORTIFIED PLACES IN THE PRANT OR DIVISION OF BA'BRIA'VA'D—*continued.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Forlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	No. 8.						
1	Táluka Kantháría Kysa ...						
	No. 9.						
1	Táluka Kotri						
	No. 10.						
1	Táluka Kágvadar ...						
	No. 11.						
1	Táluka Kantháría Culi ...						
	No. 12.						
1	Táluka Timbi	Have reported none.					
	No. 13.						
1	Táluka Mánsa						
	No. 14.						
1	Táluka Jikádri						
	No. 15.						
1	Táluka Bálániváo ...						
	No. 16.						
1	Táluka Bhatvadar ...						
	No. 17.						
1	Táluka Bhádá	...	1	...	...	...	...
	No. 18.						
1	Táluka Dudhála						
	No. 19.						
1	Táluka Lor						
	No. 20.						
1	Táluka Dholádri						
	No. 21.						
1	Táluka Sákria	Have reported none.					
	No. 22.						
1	Táluka Warr Unchia ...						
	No. 23.						
1	Táluka Deokávadar ...						
	No. 24.						
1	Táluka Ningála						
	No. 25.						
1	Táluka Hindorna	...	...	...	...	1	...

FORTIFIED PLACES IN THE PRA'NT OR DIVISION OF BA'BRIA'VA'D—*concluded.*

Number.	Names of Towns and Villages.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Forts in outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
	No. 26.						
1	Táluka Harmantia						
	No. 27.						
1	Táluka Untiávadar ...						
	No. 28.						
1	Táluka Ebhalvár						
	No. 29.		Have reported none.				
1	Táluka Kováya						
	No. 30.						
1	Táluka Gánjávadar ...						
	No. 31.						
1	Táluka Gheshpur						
	No. 32.						
1	Táluka Sángána						
	Táluka Jáfarábád.						
1	Jáfarábád	1	1	1	1	...	...
2	Wadhera	...	...	...	...	...	1
3	Karreáli	...	...	...	...	...	1
4	Báberkote	...	...	...	...	...	1
5	Lunsápur	...	...	...	...	...	1
6	Lontpur	...	...	...	...	1	...
	Total ...	1	1	1	1	1	4

FORTIFIED PLACES IN THE PRA'NT OR DIVISION OF OKHA'MANDAL.

	Táluka Okhámandal.						
1	Goámtyji Dwárka	1	1	...	...	...	...
2	Bate	...	1	...	...	...	...
3	Warvála	1	1	...	...	...	...
4	Bhimrána	...	...	...	1	...	...
5	Washái	...	...	...	...	1	...
6	Arámbra	...	1	...	...	1	...
7	Kallián pur	...	...	...	...	1	...
8	Bávara Moja	...	...	...	...	1	...
9	Dhinky	...	...	...	...	1	...
10	Dreváo	...	...	...	...	1	...
11	Maddhy	...	1	...	...	1	...
12	Poshitra	...	1	...	...	1	...
13	Kolera	...	...	...	...	1	...
14	Goreza	...	...	...	...	1	...
15	Pádly	...	...	...	...	1	...
16	Shámrásar	...	...	...	...	1	...
17	Maokanpur	...	...	...	...	1	...
18	Mulvásar	...	...	...	...	1	...
19	Wáchu	...	...	...	...	1	...
20	Mulváil	...	...	...	...	1	...
	Total ...	2	6	...	1	16	...

ABSTRACT OF THE FOREGOING DIVISIONS.

Abstract of Jhálávád.

Number.	Names of Talukas.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Forts in outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
1	Halvad Dhrángadra ...	13	84	1	1	7	108
2	Limbdi	2	6	...	...	5	36
3	Kantháría	...	2	...	...	3	1
4	Karol	...	...	...	...	...	...
5	Kámalpur	...	...	...	...	...	...
6	Kamláo	...	...	...	...	...	...
7	Geri	...	...	...	...	2	...
8	Chachána	...	...	...	...	...	...
9	Chalála	...	...	...	...	...	...
10	Jáckan	...	...	...	...	...	...
11	Kándia	...	...	...	...	...	1
12	Talsána	...	...	...	...	...	...
13	Távi	...	...	...	...	...	1
14	Deolia	...	...	...	...	...	2
15	Darod	...	...	...	...	...	...
16	Páláli	...	...	...	...	...	2
17	Bhoeka	...	...	...	...	...	...
18	Bhattán	...	...	...	...	...	2
19	Lálliád	...	...	...	...	...	1
20	Balgámra	...	...	...	...	...	...
21	Bhadvána	...	...	...	...	...	...
22	Wanála	...	...	...	...	...	1
23	Samla	...	...	...	...	...	2
24	Sánka	...	...	...	...	...	...
25	Untri	...	...	...	...	...	1
26	Ankeválía	...	...	...	...	2	2
27	Wadhwán	3	4	...	...	3	25
28	Jámpoder	...	...	...	...	...	1
29	Kerádi	...	...	...	...	...	2
30	Gadeódi	...	...	...	...	1	2
31	Jhammar	...	...	...	...	...	...
32	Dudrej	...	...	...	...	...	...
33	Bdhora	...	...	...	...	...	1
34	Rájpur	...	...	...	...	...	2
35	Warode	...	1	...	...	1	3
36	Wanta	1	1	...	...	2	2
37	Vánkáner	1	21	...	...	11	15
38	Mishria	...	...	...	...	2	...
39	Thán Lagtar	2	2	1	...	9	36
40	Withalgad	...	1	...	...	...	1
41	Kesria	...	...	...	...	...	1
42	Muli	2	15	...	...	...	14
43	Munjpur	...	...	...	...	...	1
44	Sáyla	2	21	...	...	5	...
45	Chura	1	1	...	...	...	10
46	Karmar	...	...	...	...	...	1
47	Dasáda	...	1	...	...	...	...
48	Bajána	...	7	...	...	3	1
49	Pátri	1	1	...	...	1	1
50	Jhinjhúváda	...	2	...	...	10	4
51	Wanod	...	...	...	...	...	...
52	Bhárejra	...	...	...	...	...	1
53	Ráe Sánkli	...	2	...	...	...	...
	Total ...	29	172	2	1	67	284

Abstract of the District of Káthiáwár.

Number.	Names of Talukas.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Fortlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
1	Amreli	1	15	...	...	106	...
2	Jáitpur Chital	1	7	...	1	38	34
3	Bilka	1	3	...	...	6	...
4	Bábra	...	2	...	...	1	6
5	Derri Jámbáli	...	...	...	...	...	1
6	Bagasra	...	1	...	1	3	2
7	Kotra Pitha	...	1	...	...	4	...
8	Eshvaria	...	...	...	...	1	...
9	Kánir	...	...	...	...	...	1
10	Kátkrota	...	...	...	...	...	...
11	Khijria	...	...	...	...	...	...
12	Garnli Moti	...	...	...	...	...	...
13	Garnli Náni	...	...	...	...	...	...
14	Gadhia	...	1	...	...	2	...
15	Charkha	...	...	...	...	1	...
16	Jhánka	...	...	...	...	...	...
17	Dholerva	...	...	...	...	...	...
18	Balgám	...	...	...	...	1	...
19	Mánáváo	...	...	...	...	...	...
20	Lákhápádar...	...	...	...	...	...	...
21	Moánvell	...	...	...	...	4	...
22	Vikria	...	...	...	...	1	...
23	Lungia	...	1	...	...	...	...
24	Wágavri	...	...	...	...	1	...
25	Hálria	...	1	...	...	...	5
26	Jasdan	...	8	...	3	3	24
27	Bhadli	...	...	...	1	6	2
28	Sammandiálla	...	...	...	...	1	...
29	Karreána	...	1	...	1	...	1
30	Anuandpur...	1	1	...	...	1	3
31	Chotila	...	6	...	1	1	5
32	Khambála	...	2	...	...	1	1
33	Páliád	...	2	...	1	...	...
34	Bhemora	...	1	...	...	...	1
35	Bámanbor	...	1	...	...	...	...
36	Mevássa	...	1	...	...	...	2
37	Mátra Timba	...	2	...	...	2	...
38	Sanosra	...	...	...	...	1	1
39	Etria Gadála	...	...	...	...	...	...
40	Chobári	...	...	...	...	...	...
41	Nilvra	...	...	...	...	...	...
42	Kamandia	...	...	...	...	1	1
43	Dhándalpur	1	...	...	...	1	...
44	Sudámra	...	2	...	...	3	11
45	Sejakpur	...	1	...	...	...	1
46	Rámparda	...	1	...	...	...	1
47	Wasávar	...	...	1	...	...	3
48	Dábera Dassa	...	...	...	...	...	...
49	Gegásáran	...	2	...	...	1	...
50	Akria	...	...	...	...	...	...
51	Arjanank	...	...	...	...	...	...
52	Wichávar	...	...	...	...	...	...
53	Kuba	...	...	...	...	...	...
54	Rándhia	...	...	...	...	...	...
55	Khijria	...	...	...	...	...	...
	Total ...	5	62	1	9	191	106

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Abstract of Mochu Kántha.

Number.	Names of Tálukas.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Forlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
1	Morvi Tankara	2	27	1	1	14	9
2	Mállia	...	3	...	...	4	3
	Total...	2	30	1	1	18	12

Abstract of Hálár.

1	Navánagar	6	108	4	6	133	7
2	Drápha	1	3	...	...	16	2
3	Virpur Kareri	1	2	...	1	3	...
4	Mulira Deri	...	...	...	...	3	...
5	Sátoder Wáori	...	...	...	...	3	...
6	Sésáng Chándli	...	...	...	...	5	...
7	Goudal Dhoráji	3	23	1	1	57	11
8	Mongni	...	1	...	...	1	...
9	Kotra Sángáni	1	6	...	...	8	18
10	Bhádva	...	1	...	...	2	...
11	Rájparra	...	3	...	...	2	6
12	Rájkot Sardhár	2	8	...	1	7	9
13	Gowridhar	...	2	...	...	1	...
14	Kotháría	...	2	...	1	1	...
15	Lodhika	...	1	...	...	1	...
16	Fál	...	...	...	...	1	...
17	Gadka	...	2	...	...	2	...
18	Wadáli	...	1	...	...	...	...
19	Virra	...	...	...	...	...	...
20	Shápur	1	...	...	...	1	...
21	Kánkseáli	...	...	...	...	...	...
22	Mava	...	...	...	...	...	...
23	Dhrol Sarapdar	...	12	...	...	3	4
24	Khirsra	...	2	...	...	...	3
25	Jália Deváni	...	1	...	...	1	...
26	Kotra Náyáji	...	...	...	...	2	...
	Total...	14	178	5	10	253	60

Abstract of Sorath.

1	Junágad	10	87	1	1	266	8
2	Bántva	2	9	...	...	22	3
3	Amrápur	...	...	...	...	...	2
	Total...	12	96	1	1	288	13

Abstract of Barda.

1	Porbandar	3	15	...	1	12	14

Abstract of Gohelvád.

Number.	Names of Tálukas.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Fortlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
1	Bhávnagar	7	331	3	16	148	65
2	Rattanpur Dámanka ...	...	...	...	...	3	...
3	Walla	2	1	...	...	3	...
4	Chamárdi	...	...	...	1	...	1
5	Tora	...	...	...	...	...	...
6	Kátoria	...	...	...	...	...	...
7	Pánsúwra	...	1	...	1	...	...
8	Wádri Wáchání	...	...	...	...	...	...
9	Somparri	...	...	...	...	...	...
10	Pachegáum	...	...	...	...	1	...
11	Quitrávão	...	...	1	...	...	...
12	Rámanka	...	1	...	...	1	...
13	Warode	...	...	...	...	1	...
14	Alampur	...	1	...	...	...	...
15	Dhola	...	...	...	...	...	...
16	Láthi	1	2	...	...	1	...
17	Gadháli	...	...	...	...	1	...
18	Gadhula	...	...	...	...	...	...
19	Dedakri	...	...	...	...	...	...
20	Khijriu	...	...	...	...	...	...
21	Bocharva	...	...	...	...	...	...
22	Bhojávadar	...	...	...	...	1	...
23	Samandhiála Chobária ...	...	...	...	...	1	...
24	Limra	...	3	...	...	...	1
25	Wádri	...	2	...	...	1	...
26	Wágadra	...	1	...	...	2	1
27	Pálitána	1	15	...	10	19	...
	Total...	11	358	4	28	183	68

Abstract of Und Savoeya.

1	Eávej	...	...	...	...	...	...
2	Sanála	...	...	...	...	...	...
3	Sherode	...	...	...	...	...	...
4	Rájparra	...	...	...	...	...	...
5	Páha	...	...	...	...	...	...
6	Dedarda	...	...	...	...	...	...
7	Jállia Bhija	...	...	...	...	...	...
8	Ditto Amrájina	...	...	...	...	...	...
9	Choke	...	...	...	...	...	...
10	Kanjarda	...	...	...	...	...	...
11	Sátánonáis	...	...	...	...	...	...
12	Wadál	...	...	...	...	...	...
13	Morchopna	...	...	...	...	...	...
14	Bandária	...	...	...	...	...	...
15	Bodánonáis	...	...	...	...	...	...
16	Junápádar	...	...	...	...	...	...
17	Sevrivadar	...	...	...	...	...	...
18	Rohisála	...	...	...	...	...	...
19	Samandiálla	...	...	...	...	...	...
20	Gandhol	...	...	...	...	...	...
21	Kátrori	...	...	...	...	1	...
22	Dátha	...	...	...	...	...	...
23	Wijánonáis	...	...	...	...	...	...
	Total...	...	...	...	...	1	...

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Abstract of Bábriávád.

Number.	Names of Tálukas.	Towns having walls with ramparts and bastions.	Towns having fortified residences of the Darbár.	Towns having other fortified places within them.	Fortlets outside Villages.	Towers inside Villages.	Villages having walls without ramparts or bastions.
1	Dedán	...	1	1	...	...	3
2	Kundliálla	...	1	...	...	1	...
3	Pinchri	...	...	...	...	...	...
4	Phácbria	...	...	...	...	...	...
5	Bhundri	...	...	...	...	...	...
6	Nágsri	...	...	...	...	1	...
7	Kátardhár	...	1	...	...	...	...
8	Kántháría Kysa	...	...	...	...	...	...
9	Kotri	...	...	...	...	...	...
10	Kágvadar	...	...	...	...	...	...
11	Kantháría Ouli	...	...	...	...	...	...
12	Timbi	...	...	...	...	...	...
13	Mánsa	...	...	...	...	...	...
14	Jikádri	...	...	...	...	...	...
15	Bálániváo	...	...	...	...	...	...
16	Bhatvadar	...	...	...	...	...	...
17	Bhádá	...	1	...	...	...	...
18	Dudhála	...	...	...	...	...	...
19	Lor	...	...	...	...	...	...
20	Dholádri	...	...	...	...	...	...
21	Sókria	...	...	...	...	...	...
22	War Unchia	...	...	...	...	...	...
23	Deokávadar	...	...	...	...	...	...
24	Ningála	...	...	...	...	...	...
25	Hindorna	...	...	...	...	1	...
26	Harmantia	...	...	...	...	...	...
27	Untiávadar	...	...	...	...	...	...
28	Ebhalvár	...	...	...	...	...	...
29	Kovaya	...	...	...	...	...	...
30	Gánjávadar	...	...	...	...	...	...
31	Gheshpur	...	...	...	...	...	...
32	Sangána	...	...	...	...	...	...
33	Jáffrábád	1	1	1	1	1	4
	Total...	1	5	2	1	4	7

Abstract of Okhámandal.

1	Okhámandal	2	6	...	1	16	...

GENERAL ABSTRACT.

	Prant or Division.						
1	Jhálávád	29	172	2	1	87	284
2	Káthiáwár	5	61	1	9	191	106
3	Machu Kántha	2	30	1	1	18	12
4	Hálár	14	178	5	10	253	60
5	Soruth	12	96	1	1	288	13
6	Barda	3	15	...	1	12	14
7	Gohelvád	11	358	4	28	183	68
8	Und Sarveya	...	...	...	...	1	...
9	Bábriávád	1	5	2	1	4	7
10	Okhámandal	2	6	...	1	16	...
	Grand Total ...	79	921	16	53	1,033	564

NAMES, TITLES, &c.,

OF THE

PRINCIPAL CHIEFS OF KÁTHIÁWÁR,

WITH

BRIEF HISTORICAL NOTICES OF SOME OF THEM.

BY

LIEUTENANT-COLONEL W. LANG,

POLITICAL AGENT.

Submitted to Government on the 28th February 1853.

B 263—90

LIST OF THE PRINCIPAL CHIEFS OF THE PROVINCE OF KÁTHIÁWÁR.

JUNA'GAD.

I.—Mohobat Khán, Navábof Junágad. His family name is *Bábi*, and is generally known by the title of Naváb Sáhib. When addressed by his own subjects, or addressing them, he is styled શ્રી દિવાન Shri Diwán, નવાબ Navab, મહબત Khán, બહાદુર Bahádur, બાબી Bábi.

The meaning of Shri Diwán is the "Light of the Kacheri," a title conferred by the Bádsháh of Delhi on the Rána of Udepur, who afterwards became rebellious, and in Hijri 1102 (A.D. 1690) the Bádsháh sent Naváb Jafdar Khán to conquer him, which he did, and received on that account the title of Shri Diwan.

The title of Naváb was given to the persons only who attended the Bádsháh personally; and was given first to Jáffir Khán for his courageous conduct at the taking of the fort of Broach, when deputed for that purpose by Aurangzib.

The title Khán means "Noble," and is generally enjoyed by Pathán; and was given to Sayad Bádsháh, who came from Persia to Kandahár owing to a quarrel with the King of Persia, by the Kandahár Chief, with the town of Sultánabád.

The title Bahádur, meaning "Brave," was conferred during the reign of Sháh Jehán on Sher Khán, the son of Bahádur Khán, on account of his having, unarmed, defeated and killed a lion by wrestling.

The title of Bábi means "Confidential," and was given by Bádsháh Humáyun, in Hijri 961, to Bahádur Khán, the son of Usmán Khán, on the occasion of his succeeding by his wisdom in bringing the daughter of the Rána of Udepur to him, against the will of the Rána, against whom the army of the Bádsháh had been sent to carry her off by force. The office of taking charge of the young Princess' palace was entrusted to Bahádur Khán with the title of Bábi.

Remarks.—In a short account of Káthiáwár written in Persian by the late Diwán Ranchorji of Junágad, a different account is given of the several titles noticed above and, with regard to the derivation of the family name "Bábi," it is, I believe, an historical fact that the Rajput Chiefs of Udepur have never given a daughter to any of the Mahomedan rulers of India, on which they pride themselves up to the present day. No dependence, therefore, can be placed on the fabulous accounts from which the principal Chiefs of the province have derived and furnished the information which was required of them; and I have, therefore, contented myself with extracting a very short summary of this, and forwarding at the same time copies of the replies given by the several Chiefs in case anything more in detail should be required.

NAVÁNAGAR.

II.—Vibhájí, Jám of Navánagar. His family is that of Járeja, and he is generally known by the title of Jám Sáhib જામ સાહેબ, and is addressed Jám Shri જામ શ્રી.

It is not generally known from what the title Jám is derived, but it is said to be derived from "Jamáwat Karvi" જમાવટ કરવી—to collect or concentrate—alluding to three Járejas who took Ghazni from the Persian Suba Firoz Sháh. Navánagar was founded in Samvat 1596 (A.D. 1539-40) by Jám Shri Ráwalji who came from Cutch in Samvat 1552 (A.D. 1495-96), being of the same family as His Highness the Ráo of that State.

Remarks.—The title Jám, it is observed by Colonel Walker, is one of honour and is synonymous to Prince or Chief, and it would appear that the title was brought by the Járejás from Sind, where there still exists a petty Chief known as the Jám of Jokras. The founder of the Navánagar Chiefdom, Jám Ráwal, being a descendant of the race of Rajputs denominated Hálla, called that part of the province Hálláwár, or the country of the Hállas, which has been contracted into Hállár, the name by which it is now known.

BHÁVNAGAR.

III.—Akherájji, Thákur of Bhávnagar, is a Gohel Rajput, and is generally known as the "Thákur," and addressed Ráwal Shri રાવળ શ્રી and Thákur Shri ઠાકર શ્રી by inferiors; sometimes also Mahárája મહારાજા.

The title of "Ráwal" was received in the year (unknown) from Rawlas Pattáji or Sammarsingji, of Pávágad or Dungarpur, in the following manner:—At that time the throne of Bhávnagar was filled by a young child, and, owing to the power of the other members of the family, he was kept in restraint. On applying for assistance to the abovementioned Chiefs, they gave it to him, together with the title of Ráwal, which in Sanskrit means the "Subduer of Kings."

Remarks.—Colonel Walker states that in A.D. 1300 Mokra Gohel conquered the Kolis of Perim (a small island near Gogha), and established himself there; but in 1321 Perim was attacked, the Gohel slain, and the place reduced, and his eldest son, Dungarji, taken prisoner by Tujhlak Sháh; and that, through the courage and address of a potter, the prince was released and restored to his possessions by Pattáji Rával, of Dungarpur or Pávágad, at whose request he dropped the surname of Gohel, and assumed the title of Rával.

PORBANDAR.

IV.—Vikmátji, Rána of Porbandar, is of the Jethva family of Rajputs, and is generally known by the title "Rána" રાણા and "Rána Shri" રાણા શ્રી.

The title Rána has existed from the date of Wáshangji Adipati of Gumli having defeated Kuarpál Wághela of Pátan and taken his son Karsanji prisoner, who was afterwards exchanged for a daughter whom Wáshangji married, and one of the Gori race of Kings of Delhi gave the title of Mahárána મહારાણા.

Remarks.—Colonel Walker observes that the Jethvas, by their own account, are descended from Hanumán; but that the first authentic account of them does not extend beyond the period of 500 years, and he does not mention how the title of Rána was obtained.

DHRÁNGADRA.

V.—Ranmalsingji, the Ráj of Dhrángadra. His family name is that of Jhála, and he is generally known by the title of "Ráj." When addressed by his own subjects he is styled Ráj રાજ and Mahárána Shri મહારાણા શ્રી.

The account given by the present Ráj of his family and title is as follows:—Formerly a Makwána, named Kessar Rája, had a son, named Harpál Deji, whose mother's father was Ghela Karran Solanki, Rája of Pátan in Gujarát. When this Chief was very much afflicted on some occasion, Harpál Deji removed the cause of affliction, and received 1,800 villages on the 12th Jeth Sud, Monday, Samvat 895 (A.D. 838-9), on which he established his Ráj at Pátri. The name of Jhála arose from the three sons of Harpál Deji being seized ઝાલવું (to seize), and saved by a Máta when attacked by an elephant in the market-place. The eldest son, Soláji, succeeded to the throne of the 1,800 villages of Jhálávád and was, on account of its being the largest State, styled Ráj. The title Mahárána has been in use for fourteen generations from the time of Ráj Mánsingji, to whom it was given by the Bádsháh of Delhi on the occasion of his (the Bádsháh) being seized by Mánsingji and set at liberty.

Remarks.—The origin of the name Jhálávád, by Colonel Walker's account, is the same as that here given; but he does not state how this title was derived.

MORVI.

VI.—Morvi, the Thákur of, addressed "Thákur." His family is that of a Jádeja Rajput, and is a branch of that of the Ráo of Kutch.

VA'NKA'NER.

VII.—Vánkáner, the Ráj of, addressed "Ráj." Family name Jhála; of the same tribe as the Ráj of Dhrángadra.

RA'JKOT.

VIII.—Rájkot, the Tálukdár of, addressed "Thákur." Family name Jádeja; is descended from the Jám of Navánagar.

GONDAL.

IX.—Gondal, the Thákur of, addressed "Thákur." A branch of the Rájkot family, although now in possession of a superior Estate.

LIMBDI.

X.—Limbdi, Thákur of, addressed "Thákur." Tribe Jhála; of the same family as the Ráj of Dhrángadra.

WADHWA'N.

XI.—Wadhwán, Thákur of, addressed "Thákur." Family Jhála; descended from the Ráj of Vánkáner, although now in possession of a superior Estate.

PA'LITA'NA.

XII.—Pálitána, Thákur of, addressed "Thákur," is a Gohel Rajput, and a branch of the Bhávnagar family.

DHROL.

XIII.—Dhrol, Thákur of, addressed "Thákur." His family is that of a Jádeja Rajput, and came from Kutch with the Jám of Navánagar, the first Thákur and Jám being brothers.

LA'THI.

XIV.—Láthi, Thákur of, generally addressed "Gohel Shri." His family is that of a Gohel Rajput, and is a branch of that of Bhávnagar.

BA'NTVA.

XV.—Bántva, Tálukdár of, addressed "Khán Shri." Family name Bábi; Musalmán; descended from the Navváb of Junágad.

THA'N LAKHTAR.

XVI.—Thán Lakhtar, Thákur of, addressed "Thákur." Family name Jhála; descended from the Ráj of Dhrángadra.

SA'YLA.

XVII.—Sáyla, Thákur of, addressed "Thákur." Descended from the Ráj of Dhrángadra.

CHUDA.

XVIII.—Chuda, Thákur of, addressed "Thákur." Family Jhála Rajput; descended from the Thákur of Wadhwán.

MULI.

XIX.—Muli, Thákur of, addressed "Thákur" or "Parmár Shri." Tribe Parmár Rajput; the only Parmár family in the Province.

MA'LIA.

XX.—Mália, Thákur of, addressed "Thákur," and "Jádeja Shri." Tribe Jádeja Rajput, and descended from the Ráo of Cutch.

VALA.

XXI.—Vala, Thákur of, addressed "Thákur" or "Rawal Shri." Family Gohel Rajput; descended from the Thákur of Bhávnagar.

KOTDA SANGA'NI.

XXII.—Kotda Sángáni, Tálukdár of, addressed as "Thákur" or "Jádeja Shri." Family Jádeja Rajput; descended from the Thákur of Gondal.

BAJA'NA.

XXIII.—Bajána, Tálukdár of, addressed "Malek Shri." Family Jat Musalmán; the only Jat Girássia in this Province.

NOTE.—The Chiefs of Limbdi, Wadhwán, Thán Lakhtar, Sáyla, and Chuda frequently use the titles of Rána and Maharána, but they do not appear to have any proper right to them, and their rank, compared with the other Chiefs addressed as Thákurs, would certainly not entitle them to the distinction.

List of other Persons of Respectability, including Government Servants, who are addressed with the Honorary Title of "Azam."

The present Daftardár of this Agency, Thákarsi Punjásha, is addressed "A'zam Ráo Sáhib" the latter title having been conferred on him by Government on the 6th October 1845.

The undermentioned persons are addressed "A'zam":—

Diwán Lakmishshankar, of Junágad.
Durgáshankar Shankerparsád, of ditto.
Nathurám Umerji, of ditto.
Amratlál Umerchand, of ditto.
Anstji Amarchand, of ditto.
Shet Wakatchand Khushálchand, of Ahmedabad.
Shet Dungarsi Dewsi, of Rájkot.
Shet Kesowji Sunderji, of ditto.
The Gáekwár Majmundárs.
The Sheristedár to the Political Agent in Káthiáwár.
The Judicial Sheristedár to ditto.
The Sheristedár to the 1st Assistant to ditto.
The Head Accountant of this Agency.
The Native Accountant, ditto.
The Treasurer, ditto.
The Head Kárkún on the Japti Establishment of this Agency.

Titles used by the Political Agent in Káthiáwár, in addressing by Letter the undermentioned Chiefs, and others, on Public matters.

I.—To His Highness the Navváb of Junágad:—

Navváb Sáhib, Bazár, Meherbán, Mukhlásán, Sill Mahula, Tála Bád, Azhár Ishtiák, Mulákát Saripa, Massarrat, Makouf, Khátar, Mohobat, Zakháyar, A'nke.

II.—To the mother of His Highness the Navâb of Junâgad:—

Azimat Mulk, Buland, Makân, Ronak, Afzâyn, Baldeh Junâgad, Dâdi Bibi Sill Mahu Bâd Abrâe, Marâsam Kheriyat, Makauf, Khâtar Zakhâyar, Anke.

III.—To the wife of His Highness the Navâb of Junâgad, if she be the daughter of a Bâbi:—

Asmat Panâh, Afeat, Dastgâh, Bibi Sill Mahu Bâd Ebráz. Marâsam Kheriyat, Makauf, Khâtar Zakhâyar, Anke.

IV.—To the Sir Suba of the Gáekwár Contingent Horse:—

Ajam Akram, Girjâji Râo Dhamdhere Mukâm Dâm Mohobat hu Azdil Ekhlás, William Lang Sáhib, Political Agent, Prânt Káthiáwár, Sallâm Bâdaj Sallâm Digar.

V.—To the Manager of Amreli:—

Azam Mir Akbar Ali Khân Mukâm Amreli Azdil Ekhlás, William Lang Sáhib, Political Agent, Prânt Káthiáwár, Mukâm Sallâm Digar.

VI.—To His Highness the Jám of Navánagar:—

Azam Jám Ranmalji, Táluka Navánagar, Mohobat hu Aztaraf, William Lang Sáhib, Political Agent, Prânt Káthiáwár, Mukâm (Camp) Sallâm Digar.

The same to the Thákur of Bhávnagar, the Sidi of Jáfferábád, the Manager of Okhámandal, the Suba of His Highness the Gáekwár's Contingent Horse in Káthiáwár, and Shet Wakatchand Khushálchand.

VII.—To the Daftardár of the Káthiáwár Political Agency:—

Azam Râo Sáhib Thákarsi Punjâsha, Mukâm Mohobat hu Aztaraf, William Lang Sáhib, Political Agent, Prânt Káthiáwár, Mukâm Sallâm Digar.

VIII.—The undermentioned individuals are titled "Azam":—

Diwán Lakshmishanker, of Junágad.
Durgáshanker Shankerparsád, of ditto.
Nathurám Amerji, of Junágad.
Amratlál Amerchand, of ditto.
Anatji Amarchand, of ditto.
Parmánandas Ranchordás, of Bhávnagar.
Shet Dungarsi Dewsi, at Rájkot.
Shet Hansraj Jethani, at ditto.
Shet Kessowji Sundrcji, at ditto.
Bába Wasikar, at Amreli.
The Gáekwár Mujmundára.
The Sheristedár to the Political Agent in Káthiawár.
The Judicial Sheristedár attached to ditto.
The Sheristedár to the 1st Assistant Political Agent in Káthiáwár.
The Head Accountant to the Káthiáwár Political Agency.
The Native Accountant to ditto.
The Treasurer to ditto.
Head Kárkún on the Japti Establishment to ditto.
Aztaraf William Lang Sáhib, Political Agent, Prânt Káthiáwár, Digar.

IX.—To the other Tálukdárs:—

The Rána of Porbandar; the Chiefs of Morvi, Halwad, Dhrángadra, Rájkot, Gondal, Dhoráji, Vánkáner, Limbdi, Wadhwán, Pálitána, Láthi, and of all the other Táluxas, are addressed "Wachnát," as follows:—

Shri Sirkár William Lang Sáhib, Political Agent, Prânt Káthiáwár, Nisbat (on the part of) Honorable Company Bâhádur Mukâm—Wachnát, Táluke Porbandarna Rána Wikmátji Jat.

(Signed) W. Lang, Lieut.-Colonel,
Political Agent.

B 263—91

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BRIEF NARRATIVE

OF THE

NATURE OF THE BRITISH RELATIONS

WITH THE

NATIVE STATES IN THE PROVINCE OF KÁTHIÁWÁR.

BY

CAPTAIN J. T. BARR,

ACTING POLITICAL AGENT.

Submitted to Government on the 9th June 1854.

D 263—16

BRITISH RELATIONS WITH THE NATIVE STATES IN THE PROVINCE OF KATHIAWAR.

More immediate connection between Company's Government and Chiefs exercising dominion in Káthiáwár commenced in 1807-8.

The more immediate connection between the Company's Government and the Chiefs exercising dominion within the limits of Káthiáwár commenced in the year 1807-8, when, in consequence of the inability of the Gáekwár administration to recover their revenue, and the state of anarchy and confusion to which the province had been reduced, the interference of our Government became necessary as a matter of policy, and was desired by the Gáekwár, to enable him to realize his annual tribute.

Colonel Walker then proceeded into the province, commissioned to form arrangements for its tranquilization, and for permanently deciding the amounts to be levied under the British guarantee from the tributaries, who, although nominally under the sovereignty of Baroda, had for a series of years shown little obedience to the authority of that State, except when under the immediate intimidation of the Mulukgiri armies, which it had been the practice periodically to send amongst them to enforce payment of revenue, and which, though they never succeeded in levying more than a very inconsiderable portion of what was due, inflicted incalculable misery upon the helpless population during their devastating progress.

Engagements concluded with the Chiefs; their nature explained.

The British and Gáekwár troops entered Káthiáwár to support the measures of Colonel Walker on the part of the Company, and those of Wittoba Diváṅji, deputed by the Baroda Court to act in conjunction with him; and, after various proceedings, which are recorded in the reports of the former functionary to the Honourable Jonathan Duncan, then Governor of Bombay, permanent settlements were made of tribute to be received from all the petty States and Principalities, and engagements were concluded, under our mediation, with the Chiefs, guaranteeing to the Gáekwár Government the punctual payment of the revenues determined, and binding them to refrain from depredation and mutual aggression, to relinquish piracy, and to discontinue the inhuman practice of female infanticide, which, at the period of our first interference, prevailed to an almost universal extent amongst the Jhádeja and Jetwa Rajpats.

Company's Government charged with maintenance of the peace of the country, and collection of tribute.

We charged ourselves with the collection of the tribute and maintenance of the general peace of the country, reserving our share of the revenues as successors of the Peshwa, and securing to the Gáekwár Government their rights.

Year 1807-8 constituted one of limitation.

The year Samvat 1864 (A.D. 1807-8), in which these arrangements were finally concluded, was constituted the one of limitation; and consequently the *status* existing at that period, or at the time of Walker's settlement, as it is popularly named, is now always referred to in deciding disputes regarding landed possessions, or hereditary rights, which are brought to the notice of the Political authorities.

Separate control, with some exceptions, exercised by Honourable Company's Government over all States and Principalities since 1807-8.

Since the above date, we have continued to exercise a separate control over all the States and Principalities comprised within the limits of Káthiáwár, with the exception of Amreli and Okhámandal (the affairs of which, although under the general superintendence of the Political Agent, are managed by Agents deputed from the Baroda Court), and of a portion of the Bhávnagar Táluka, which is under the control of the Collector of Ahmedabad and subject to the Company's regulations.

British and Gáekwár forces now stationed in the province enumerated.

The force maintained by the Honourable Company to support the authority of our Government, consists of one regiment of regular cavalry, half a company of Golundauze, and a regiment of infantry, and is stationed at Rájkot, under the command of a Brigadier. We have also 1,000 Gáekwár irregular horse at Máṅkiváda, near Junágad, under the superintendence of a military officer nominated by our Government.

Peninsula divided into ten provinces; the names given, with a total population of 1,475,685 souls.

The peninsula designated Káthiáwár is divided into ten provinces, namely Jhálávád, Káthiáwár, Macha Kántha, Hálár, Sorath, Barda, Gohelvád, Und Sarvera, Bábriávád (in which is Jáffrábád), and Okhámandal, with a total population (as estimated in 1842 by Colonel Jacob, then Acting Political Agent) of 1,475,685 souls.

Number of separate jurisdictions not less than 224, but constantly varying on account of the custom of equal male inheritance amongst minor Rajput and Káthi States.

The number of separate jurisdictions comprised within the limits of the peninsula is not less than 224; but as the minor Rajput and Káthi States maintain the rule of equal male inheritance, the sub-divisions into which they are divided is constantly varying, and indeed many of the Principalities included in the number above specified do not contain more than three or four small villages, while some do not possess more than one.

All Chiefs, however, who settle separately for tribute, are regarded as coming under the direct authority of Government, and the most petty of them are equally jealous of other interference as are the Tálukdárs of the larger States, and they all maintain the same degree of personal independence within their respective possessions.

All Chiefs settling separately for tribute regarded as independent.

One of the most important duties entrusted to the Political Agent is the protection of the weaker Chiefs and Girásás against the oppression and encroachment of their more powerful neighbours, without which these inconsiderable authorities would very rapidly lose their independence.

Necessity of protection of weaker Chiefs and Girásás against oppression and encroachment of more powerful ones.

The division of Jhálávád, as its name denotes, is for the most part in the possession of Jhála Rajputs. The principal Chiefs of this tribe of Rajputs are the Rája of Dhrángadra, who is regarded as the head of the family, the Rája of Wánkáner, and the Thákurs of Limbdi, Wadhwán, Thán, Sáyla, and Chura. In addition to these States, however, there is the petty Principality of Muli, under Parmár Rajputs; the Musalmán one of Bajána possessed by Jats; the Principalities of Dasáda and Wanod, also in the possession of Mahomedans; the Koli Principality of Jhinjhuváda; and a part of Pátri, which is ruled over by Kunbi Chiefs.

Principal Chiefs in Jhálávád enumerated.

Káthiáwár, which is the central division, derives its name from the principal proprietors, who are Káttys; the principal of whom are the Chiefs of Jetpur, Bagasra, Bábra, Kotra, and Bilka, of the Wála tribe; Jasdhan, Chotila, Bimora, Anandpur, and Mevássa, of the tribe of Khachar; Dándalpur and Sudámra, who are Khavads.

Principal Chiefs in Káthiáwár enumerated.

Machu Kántha is so named from the River Machu which runs through it, and is possessed by Jhádeja Rajputs; the two principal States being those of Morvi and Mália.

Principal Chiefs in Machu Kántha enumerated.

Hálár is also possessed by Jhádeja Rajputs, and is said to take its name from Hála, a Chief of this tribe, who first conquered it. Its principal Chiefs are those of Navánagar, Rájkot, Gondal, Dhrol, Drápha, and Kotra Sángáni.

Principal Chiefs in Hálár enumerated.

Sorath,* which is the name by which the province of Káthiáwár was anciently known, is possessed by Mahomedans, the chief of whom are the Naváb of Junágad, the Bábi of Bántwa, and the Sháita of Umráput.

Principal Chiefs in Sorath enumerated.

Barda is in the possession of the Rána of Porbandar, who is a Rajput of the Jaitva tribe.

Principal Chiefs in Barda enumerated.

Gohelvád is possessed principally by the Gohel Rajputs, the more important of whom are the Thákurs of Bhávnagar, Pálitána, Wallah, and Láthi.

Principal Chiefs in Gohelvád enumerated.

Und Sarveya is possessed by Sarveya Rajputs, Datha being the largest Principality, containing about twenty villages, whilst the remainder are inconsiderable ones, containing only two or three villages, although settling directly for tribute with our Government.

Principal Chiefs in Und Sarveya enumerated.

Bábriávád has only one táluka of any size, named Dedán, and is occupied by Káttys of the Bábria tribe, of whom there are numerous petty independent Chiefs. Jáffrábád, which is also situated within this division, belongs to the Sidi of Janjira.

Principal Chiefs in Bábriávád enumerated.

Okhámandal is a possession of His Highness the Gáekwár of Baroda, who has also Amreli, Dhári, and Dántarvád in the Káthiáwár Division, Kotnár in Sorath, and Damnagar in Gohelvád, all of which are comprised under the general name of Panchmahál.

Principal Chiefs in Okhámandal enumerated.

There are very many other minor petty Principalities in the province, which it is unnecessary to enumerate here. Similar engagements were passed by them all to our Government when Colonel Walker made his settlements, A.D. 1807-8, in which year the rights of the Gáekwár in Káthiáwár were not only permanently defined by that officer, but were also formally recognized by the Chiefs.

Many other minor petty Principalities; similar engagements passed by all to Colonel Walker.

The nature of these engagements has been generally described in the concluding portion of the 2nd paragraph of this narrative; they were intended to secure the peace of the country, to guarantee the regular payment of tribute, to abolish the revolting practice of female infanticide, which, at the period of our first interference in the affairs of the province, was found to prevail almost universally amongst the Jhádeja and Jaitwa tribes of Rajputs, and to put down piracy, to which States bordering on the coast, but especially Okhámandal, had previously been much addicted.

Engagements intended to secure the peace of the country; regular payment of tribute; discontinuance of female infanticide and piracy.

* Properly Saráshtra.

Our expectations of favourable results from the mediation and interference of the Honorable Company have not been disappointed; the peace of the country, although, as might naturally be anticipated where so many clashing interests are at work, occasionally interrupted by affrays and feuds between opposing Chiefs or Girásiás, has never been seriously disturbed since we charged ourselves with the superintendence and control of its affairs; nor have we on any occasion found it necessary to employ any considerable force in the field to support our authority. Tribute has been levied with much regularity, and, while the revenue from this source has been materially increased, the people have been freed from the tyranny and oppression which Mulukgiri armies, formerly sent into the country for this purpose by the Gáekwár Government, never failed to practise. Each succeeding annual Infanticide Report has shown that our endeavours to put down this barbarous crime, although met with most disheartening difficulties at their commencement, have been crowned with increasing success; the latest return exhibiting such favourable accounts, that we have the gratifying conviction that the inhuman practice, if still existing in a few isolated instances, can no longer be regarded as a stain upon the moral character of the Jhádeja and Jaitwa tribes in Káthiáwár; and piracy is now unknown.

Expectations from Honorable Company's mediation and interference fully realized.

Considering the vast number of petty independent jurisdictions which exists in this Peninsula, it cannot be matter of surprise that measures for improving the condition of the people, and for raising them in the scale of civilization, should make less progress here than in countries more happily circumstanced.

Vast number of separate jurisdictions throw difficulties in the way of measures for general improvement of the people.

In Káthiáwar it is found almost impossible to introduce any uniform system of improvement—there are so many conflicting interests to unite, and so much jealousy to allay; but in spite of these difficulties, it is pleasing to know, that in addition to the benefits abovementioned, as results of our rule, others are being gradually developed, which in time cannot fail to yield much good both directly and indirectly.

Difficulty of introducing uniform system of improvement on account of number of opposing interests to be united and jealousies to be allayed; but gratifying amount of success nevertheless.

A general system of education has been lately introduced under the Superintendence of Bhogilál Pránwalabdás, who gave much satisfaction at Ahmedabad, and whose labours here already promise great success; and strenuous endeavours are being made to induce the Chiefs to improve the internal communications through the country by the improvement and construction of roads, to assist in the prosecution of which works the services of Lieutenant Beddam, of the Engineers, have been placed by Government at the disposal of the Political Agent.

Measures lately adopted for the benefit of the country.

Our relations with the different States under this Agency remain on the basis of the engagements passed to Colonel Walker in 1807-8.

NOTES

RELATIVE TO

THE PETTY STATES IN THE PROVINCE OF KA'THIA'WA'R,

BY

CAPTAIN J. T. BARR,
ACTING POLITICAL AGENT.

Submitted to Government on the 31st August 1854.

D 263—17

Brief Notes by Captain J. T. Barr, Acting Political Agent in Káthiáwár, containing information on the following points connected with the petty States in that Province.

I. Name, title, and age of each Chief.
II. Usual place of residence of ditto.
III. Names and ages of legitimate male issue, and of the principal persons of the Court.
IV. Whether tributary or not; if so, to whom, and annual amount of tribute.
V. Estimated gross annual revenue.
VI. Boundaries of territory and estimated area in square miles.
VII. Prevailing nature of the soil, usual means of irrigation, and general features of the country.
VIII. Natural and industrial resources.
IX. Routes, approaches, and means of communication by land and water.
X. Climate, and average range of thermometer.
XI. Average annual fall of rain.
XII. Estimated population.
XIII. Religion, language, tribes and castes.
XIV. Brief notice of the mode in which civil and criminal justice are administered.
XV. Nature of punishments awarded for criminal offences.
XVI. Educational measures.
XVII. Progress of vaccination.
XVIII. Prevalent diseases.

SORATH PRANT OR PROVINCE.

JUNAGAD TALUKA.

Name, Title, and Age of Chief. I. Mohabat Khán (addressed by Government "Navab Sáheb"), age eighteen years.*

Usual Place of Residence. II. Junágad.

Names and Ages of legitimate Male Issue, and of the Principal Persons of the Court. III. No issue. Principal persons of the Court—
1. Bábi Mahomed Khán.
2. Anandji Amerchand.
3. Habib Khán.

Whether Tributary or not; if so, to whom, and Annual Amount of Tribute. IV. To the British Government, Rs. 28,334.
To the Gáekwár, Rs. 36,413.

Estimated gross Annual Revenue. V. Rs. 6,00,000.

Boundaries of Territory, and estimated Area in Square Miles. VI. It is impossible to give geographical boundaries to any of the States in Káthiáwár they are so interlaced; and as no survey has been made, no estimate can be formed as to the area in square miles. The area of the whole peninsula of Káthiáwár, including the part under the Ahmedabad Collectorate, has been roughly estimated at 22,000 square miles.

Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country. VII. Soil generally black; in some parts light. Irrigation carried on by means of water drawn from wells, and by aqueducts; the Persian wheel, and water-bag, or kóss, are used for drawing water. Country generally flat, but contains the Girnár clump of hills, the highest peak of which is about 3,500 feet. There is also a wooded space, called the Gir, which contains ranges of hills, and is flooded during the monsoon.

Natural and Industrial Resources. VIII. Grain is produced plentifully, especially Bájri. Cotton is produced in the Kutiána and Kesod Parganas, and exported for Bombay from the Bandar of Verával. Sugarcane is also grown.

Routes, Approaches, and Means of Communication by Land and Water. IX. The Bandars, of which the principal are Verával, Navábandar, and Sutrápára are good for vessels of the country during the fair season. There are no made roads through the country, with the exception of a portion of about twenty miles from Verával inland. The communication is by the common carts of the country and pack bullocks for heavy goods, and on horseback for travellers moving with expedition.

Climate and average Range of Thermometer. X. The months from the end of March to the middle of July are very hot, and during a portion of the cold season the weather is very cold; on the whole, climate good. The climate on the Girnár Hill is cool even during the hottest portion of the season. There is no register of thermometer kept.

Average Annual Fall of Rain. XI. From fifty to sixty inches.

Estimated Population. XII. 284,300.

Religion, Language, Tribes and Castes. XIII. Hinduism two-thirds, Mahomedanism one-third. The different castes and tribes of Hindus are—

Nágars.	Bharwárs.	Rajputs.
Bamans.	Rabáris.	Atits.
Banias.	Chárons.	Kumbárs
Lohánas.	Thárgálas.	Káttys.
Bháttias.	Kunbis.	Ahirs, and others.

Language spoken, Gujaráti and Hindustáni.

Brief notice of the mode in which Civil and Criminal Justice are administered. XIV. Crimes committed by one subject against another within the limits of the Táluka are adjudicated by the Chief, except the more serious ones threatening a breach of the peace of the country, which are investigated by the Political Agent, and disposed of by assessors chosen by him from amongst the Chiefs generally, who award punishment subject to the sanction of Government.

Nature of Punishments awarded for Criminal Offences. XV. Fine and imprisonment, varying with the gravity of the offence; capital punishment is of very rare occurrence.

* In the year 1884.

Educational Measures.

XVI. Bálbud, &c., is taught on the Native system at present; English and Gujaráti are taught by a teacher furnished by Government and paid by the Navváb. A school, in which the Sanskrit and Urdu is taught, is supported by the principal persons of Junágad, and is patronized by the Navváb. Schools are about to be established in different parts of the Táluka.

Progress of Vaccination.

XVII. Two vaccinators are employed and paid by the Navváb, to whom monthly returns of their work are furnished.

Prevalent Diseases.

XVIII. Fevers; cholera also prevails occasionally previous to the commencement of the monsoon, but disappears after a few heavy falls of rain; guinea-worm; and spleen.

BA'NTVA ESTATE.

1. Bábi Mahomed Khán, age seventy years.

Names, Titles, and Ages of Chiefs.

Bábi Kamáldin Khán, age forty-seven years.
Bábi Nathu Khán, age fifty years.

Addressed by Government "Khán Shri."

Usual Place of Residence.

II. Bántva.

Names and Ages of legitimate Male Issue, and of the Principal Persons of the Court.

III. Shero Buland Khán, forty years, son of Mahomed Khán. Bápu Mia, ten years, son of Kamáldin Khán. Nathu Khán has also a son, one and a half year old.

Whether Tributary or not; if so, to whom, and Annual Amount of Tribute.

IV. To the British Government, Rs. 29,642.

Estimated gross Annual Revenue.

V. About Rs. 85,000.

Boundaries of Territory and estimated Area in Square Miles.

VI. *Vide* answer to No. VI. at page 67.

Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.

VII. The Táluka is very productive, the chief part being of rich black soil, and some sandy. It is irrigated from wells and rivers, by means of the leathern bag or koss and Persian wheel. Towards the south the country is watered by the Bhádar and Ojit rivers. The country is flat.

Natural and Industrial Resources.

VIII. A large quantity of cotton is grown in this Táluka; the usual grains are also grown, and a considerable quantity of sugarcane, which is made into gur, for the consumption of the province. Coarse cotton cloths are manufactured by Mahomedans and Dhers.

Routes, Approaches, and Means of Communication by Land and Water.

IX. A road is being constructed from Verával to Kutiána, which it is proposed to carry through the Bántva Táluka. The produce is exported chiefly from the port of Verával, also from Mángrol and Porbandar.

Climate and average Range of Thermometer.

X. The climate is the same as that of Junágad, which surrounds the Táluka.

Average Annual Fall of Rain.

XI. Twenty-five inches.

Estimated Population.

XII. 20,000.

Religion, Language, Tribes and Castes.

XIII. The population of this Táluka is chiefly Mahomedan, of the Mehmon caste; there are also Hindus of all denominations. The Gujaráti language is almost entirely spoken.

Brief notice of the mode in which Civil and Criminal Justice are administered.

XIV. The Chief administers civil and criminal justice for offences committed by his own subjects within his own territory, but has not the power of life and death.

Nature of Punishments awarded for Criminal Offences.

XV. Fining, and occasionally (but seldom) imprisonment and only for grave offences.

Educational Measures.

XVI. There is a school in Bántva, where the Gujaráti language is taught; it is not well attended, the population being chiefly Mehmons. The expenses of the school are paid by a few of the chief inhabitants.

Progress of Vaccination.

XVII. Vaccinators are not employed by the Tálukdár, but those under the Civil Surgeon are employed in the Táluka.

Prevalent Diseases.

XVIII. Fevers, diarrhœa, dysentery, small-pox, a few cases of guinea-worm, and cholera (when prevalent in the country).

HA'LA'R PRA'NT OR PROVINCE.

NAVÁNAGAR TALUKA.

Name, Title and Age of Chief. — I. Jám Shri Vibáji (addressed by Government "Jám Shri"), age twenty-eight years.

Usual Place of Residence. — II. Navánagar, or Jámnagar as it is sometimes called.

III. No issue. Principal persons of the Court—

Names and Ages of legitimate Male Issue, and of the Principal persons of the Court. — Shet Bhagwánji Karmshi, Kárbhári.
Kuvar Jetáji Jálimsingji, and Bhowsingji;
Rádaji, Bugwán, Shángji and Gagoji, all Bháyad.

Whether Tributary or not; If so, to whom, and Annual Amount of Tribute. — IV. To the British Government, Rs. 50,312. To the Gáekwár, Rs. 64,183, including Wattáo about Rs. 3,481. Zortalabi to Junágad, Rs. 4,543.

Estimated gross Annual Revenue. — V. About Rs. 6,00,000.

Boundaries of Territory and estimated Area in Square Miles. — VI. *Vide* answer to No. VI. at page 67.

Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country. — VII. The Táluka is generally flat, but about two-thirds of the Barda hills are contained within this province. It is irrigated by means of water drawn from wells by bullocks, and in two places by aqueducts from rivers. The chief rivers are the Uud, Demi, Sásoi Wartu, Vedmatti, and Nágmatti.

Natural and Industrial Resources. — VIII. The usual grains and cotton; silk is also manufactured, but of an inferior quality; coarse cotton cloths are made by Mahomedans and Dhers, and a considerable number of people are engaged as dyers. There is excellent iron found at Rahan near Dwárka, a considerable quantity of which is yearly worked. There is also iron ore in great quantity in the Barda hills, but the expense of working makes it more expensive than English iron, and since the introduction of that, the manufacture of it has been abandoned.

Routes, Approaches, and Means of Communication by Land and Water. — IX. There are no made roads. The land communication is by carts, pack bullocks, horses, and camels. The Bandars are Joria, Navánagar, Sálaya, Meáni; and part of the produce is exported from Porbandar.

Climate and average Range of Thermometer. — X. Climate good, especially on the coast of the Gulf of Kutch, along which this Táluka extends.

Average Annual Fall of Rain. — XI. Twenty-five inches.

Estimated Population. — XII. 207,680.

Religion, Language, Tribes and castes. — XIII. Chiefly Hindus of all castes, and their several religions—Vishnavi, Shevi, Jain, &c.; the proportion of Mussalmáns is small. Language Gujaráti.

Brief notice of the mode in which Civil and Criminal Justice are administered. — XIV. The Chief has power of life and death, and in all cases within his own territory and over his own subjects exercises uncontrolled jurisdiction. Civil cases are generally settled by Panchávats appointed by the disputants.

Nature of Punishments awarded for Criminal Offences. — XV. Fines and imprisonment; the latter seldom and only for serious offences.

Educational Measures. — XVI. There is a good school at Navánagar, which is well attended and conducted. The Gujaráti language is chiefly taught, also the elements of the English language.

Progress of Vaccination. — XVII. Two Native vaccinators were employed, one of whom died, and the other was dismissed for misconduct; but the Jám has promised to entertain two others approved of by the Superintendent of Vaccination.

Prevalent Diseases. — XVIII. Fevers, diarrhœa, dysentery, small-pox, and cholera (when prevalent).

GONDAL TA'LUKA.

Name, Title, and Age of Chief.

I. Sagrámji (addressed by Government "Thákur"), age thirty-two years.

Usual Place of Residence.

II. Gondal.

Names and Ages of legitimate Male Issue, and of the Principal Persons of the Court.

III. Prithirájji, age thirteen years. Mehta Dulabji, Kárbhári.

Whether Tributary or not; if so, to whom, and Annual Amount of Tribute.

IV. To the British Government, Rs. 49,096.
To the Gáekwár, Rs. 61,017.
Zortalabi to Junágad, Rs. 608.

Estimated gross Annual Revenue.

V. About Rs. 3,00,000.

Boundaries of Territory and estimated Area in Square Miles.

VI. *Vide* answer to No. VI. at page 67.

Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.

VII. Soil chiefly black. Water is drawn in leathern bags from wells and rivers by bullocks. With the exception of the Atsani hills, the country is generally flat. The Bhádar river flows through part of this Táluka, besides several other smaller ones.

Natural and Industrial Resources.

VIII. The usual grains and cotton are grown, also sugar-cane. Cotton cloths of a coarse description are made, also woollen cloths; and at Dhoráji carpets are manufactured.

IX. No made roads exist.

Routes, Approaches, and Means of Communication by Land and Water.

It is an inland Táluka. The produce is exported from Mángrol, Verával and Joria. During the monsoon the Bhádar river is navigable for small boats to Dhoráji, one of the chief towns of the Táluka.

Climate and Average Range of Thermometer.

X. Climate good.

Average Annual Fall of Rain.

XI. Twenty inches.

Estimated Population.

XII. 84,700.

Religion, Language, Tribes and Castes.

XIII. Population chiefly Hindu in all its castes, also Mahomedans. Language Gujaráti.

Brief notice of the mode in which Civil and Criminal Justice are administered.

XIV. The Chief has power to administer civil and criminal justice for offences committed by his own subjects in his own territories, but has not the power of life and death.

Nature of Punishments awarded for Criminal Offences.

XV. Fines and imprisonment for graver offences.

Educational Measures.

XVI. There is a well-conducted and well-attended school at Dhoráji; Gujaráti is taught. There is no school at Gondal.

Progress of Vaccination.

XVII. Vaccination is conducted by men paid by the Gondal Darbár.

Prevalent Diseases.

XVIII. Fever, dysentery, small-pox, and cholera (when prevalent during the hot months before the rains).

RA'JKOT TA'LUKA.

Name, Title and Age of Chief.

I. Thákur Merámanji (addressed by Government as Thákur), age twenty years.

Usual Place of Residence.

II. Rájkot. The capital or Gádi was formerly at Sardhár.

Names and Ages of legitimate Male Issue, and of the Principal Persons of the Court.

III. No issue. No Kárbhári. Lálji Páreek in charge of the Daftar.

Whether Tributary or not; if so, to whom, and Annual Amount of Tribute.

IV. To the British Government, Rs. 18,991. Zortalabi, Rs. 2,320.

Estimated gross Annual Revenue.

V. About Rs. 50,000.

Boundaries of Territory and estimated Area in Square Miles.

VI. *Vide* answer to No. VI. at page 67.

Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.

VII. Both black and light soil. Water drawn from wells and rivers with leathern bags by bullocks. Nature of the ground undulating and stony. The River Aji flows past Rájkot; there are other and smaller rivers, but water is found at all seasons of the year in the Aji.

Natural and Industrial Resources.

VIII. The usual grains and sugarcane are grown, but little cotton is produced.

Routes, Approaches, and Means of Communication by Land and Water.

IX. The Táluka is inland; its produce is exported by Gógha and Joria. Carts are the chief means of transport, also pack bullocks and horses.

Climate and Average Range of Thermometer.

X. Climate good, and generally very healthy, though hot in the months of April, May, and October.

Average Annual Fall of Rain.

XI. Twenty inches.

Estimated Population.

XII. 20,000.

Religion, Language, Tribes and Castes.

XIII. Population chiefly Hindus of all castes, and Mussalmáns. Religion Shrávki, Vaishnavi, &c., and Mahomedan. Language Gujaráti and a little Hindustáni.

Brief Notice of the mode in which Civil and Criminal Justice are administered.

XIV. The Chief has not the power of life and death, but takes cognizance of minor offences committed within his own territories.*

Nature of Punishments awarded for Criminal Offences.

XV. Fines, and imprisonment for grave offences.

Educational Measures.

XVI. A Government school has existed here for some years, and a large school-house has just been built, and the Superintendent of Education in Káthiáwár and three school-masters are employed in teaching the English, Gujaráti and other languages. The Superintendent has the supervision of the schools and education in general throughout Káthiáwár.

Progress of Vaccination.

XVII. Vaccination is conducted by Native vaccinators under the Civil Surgeon.

Prevalent Diseases.

XVIII. Fever, dysentery, small-pox, and cholera (when prevalent).

DHROL SARAPDAR TA'LUKA.

Name, Title and Age of Chief.

I. Thákur Jeysingji (addressed by Government as "Thákur"), age thirty-one years.

Usual Place of Residence.

II. Dhrol.

Names and Ages of legitimate Male Issue, and of the Principal Persons of the Court.

III. Kessarisingji, age nine years.
Harrisingji, brother of the Tálukdár, thirteen years.
Kárbhári, Mehta Báva Bhaváníshanker.

Whether Tributary or not; if so, to whom, and Annual Amount of Tribute.

IV. To the Gáekwár, Rs. 9,552. Zortalabi, Rs. 679.

Estimated gross Annual Revenue.

V. Rs. 37,100.

Boundaries of Territory and estimated Area in Square Miles.

VI. The same as Junágad.

Prevailing nature of the Soil, usual Means of Irrigation, and General Features of the Country.

VII. Soil is generally light, and is irrigated from wells and rivers by means of leathern bags (kosa) and bullocks. The country is generally undulating and rocky.

Natural and Industrial Resources.

VIII. The usual grains and sugarcane, also cotton. Coarse cotton cloths are manufactured.

Routes, Approaches, and Means of Communication by Land and Water.

IX. No made roads exist. Carts, bullocks, and horses are the means of communication by land. The Táluka is inland. The produce is chiefly exported from Joria.

Climate, and Average Range of Thermometer.

X. Climate good, and generally very healthy, though hot in the months of April, May, and October.

Average Annual Fall of Rain.

XI. Twenty inches.

Estimated Population.

XII. 14,000.

Religion, Language, Tribes and Castes.

XIII. Population chiefly Hindu, in all its castes; also Mussalmáns. Language Gujaráti.

Brief notice of the mode in which Civil and Criminal Justice are administered.

XIV. The Chief has not the power of life and death; he takes cognizance of minor offences, in which he is assisted by Panchávats, &c.

Nature of Punishments awarded for Criminal Offences.

XV. Fines and imprisonment for the graver offences.

Educational Measures.

XVI. There is a Government school at Dhrol, the Mehta of which has lately died. The Darbár has appointed a man until a teacher can be sent by Government.

Progress of Vaccination.

XVII. The Thákur now promises to entertain a Native vaccinator approved by the Superintendent of Vaccination.

Prevalent Diseases.

XVIII. Fever (frequently of a virulent description), dysentery, small-pox, leprosy, and cholera (when prevalent).

KOTRA, SÁNGÁNI TA'LUKA.

Name, Title, and Age of Chief.	I. Jhádeja Merámanji (addressed by Government "Jhádeja"), age twenty-six years.
Usual Place of Residence.	II. Kotra. The seat of Gádi was originally at Ardoi.
Names and Ages of legitimate Male Issue, and of the Principal Persons of the Court.	III. Togáji, seven years old. Manuba, four do. Kárbhári, Haripersád Ambárám.
Whether Tributary or not; if so, to whom, and Annual Amount of Tribute.	IV. To the British Government, Rs. 10,189. Zortalabi, Rs. 1,165.
Estimated gross Annual Revenue.	V. Rs. 16,500.
Boundaries of Territory, and estimated Area in Square Miles.	VI. The same as Junágad.
Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.	VII. Water is drawn from wells and rivers by leathern bags or koss, and bullocks. This Táluka is generally hilly and rocky.
Natural and Industrial Resources.	VIII. The usual grains and sugarcane are grown.
Routes, Approaches, and Means of Communication by Land and Water.	IX. There are no regularly made roads. The Táluka is entirely inland. Its produce is chiefly exported from Gogha and Bhávnagar.
Climate and Average Range of Thermometer.	X. Climate generally healthy, though hot in the months of April, May and October.
Average Annual Fall of Rain.	XI. Twenty inches.
Estimated Population.	XII. 8,000.
Religion, Language, Tribes and Castes.	XIII. Religion and castes are those of Hindus in all its forms, and Mahomedanism. Language Gujaráti.
Brief notice of the mode in which Civil and Criminal Justice are administered.	XIV. Justice is administered by the Chief among his own subjects. Panchávats are appointed for the decision of small cases.
Nature of Punishments awarded for Criminal Offences.	XV. Fines chiefly; imprisonment, though seldom.
Educational Measures.	XVI. There is a school here, carried on by private teachers.
Progress of Vaccination.	XVII. Vaccination has not been introduced.
Prevalent Diseases.	XVIII. Fever, spleen, and cholera (when prevalent in Káthiáwár).

JÁHLÁVÁD PRÁNT OR PROVINCE.

DHRANGADRA TÁLUKA.

Name, Title, and Age of Chief.	I. Mahárána Shri Ranmalsingji Jhálla (addressed by Government as Ráj), aged forty-three years.
Usual Place of Residence.	II. Dhrángadra. Formerly the seat of Gádi was at Halvad.
	III. Mansingji, eighteen years old.
Names and Ages of legitimate Male Issue, and of the Principal persons of the Court.	Meruba, fourteen years old. Rádubá, thirteen do. Harising, seven do. Panchánji, four do. Kárbháris, Jhadeja Ságoji and Rámchunder Sewáji.
Whether Tributary or not; if so, to whom, and Annual Amount of Tribute.	IV. To the British Government, Rs. 40,671. Zortalabi, Rs. 3,705.
Estimated gross Annual Revenue.	V. Rs. 1,10,300.
Boundaries of Territory, and estimated Area in Square Miles.	VI. The same as Junágad.
Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.	VII. The soil is chiefly of a middling description, a small portion of black, a good deal of rocky and hilly ground. There are several small rivers.

Natural and Industrial Resources.

VIII. A considerable trade in Chakis or hand millstones; the stone is considered very good. A quantity of wool is produced, as also the usual grains.

Routes, Approaches, and Means of Communication by Land and Water.

IX. This is an inland Táluka. There are no made roads. Carts, bullocks, &c., are the usual means of communication. Dholera is the nearest port.

Climate and Average Range of Thermometer.

X. Hot; but the inhabitants are healthy.

Average Annual Fall of Rain.

XI. Twenty inches.

Estimated Population.

XII. 51,709.

Religion, Language, Tribes and Castes.

XIII. Chiefly Hindus of all forms and castes; also Mahomedans. Language Gujaráti.

Brief notice of the mode in which Civil and Criminal Justice are administered.

XIV. Justice is administered by the Chief among his own subjects. Panchâyats are appointed for the decision of small cases.

Nature of Punishment awarded for Criminal Offences.

XV. Fines and imprisonment.

Educational Measures.

XVI. There are private schools, but no Government Mehta.

Progress of Vaccination.

XVII. No vaccinator employed in this Táluka. Vaccination is performed by the Medical officer of this Agency.

Prevalent Diseases.

XVIII. Fever and cholera every two or three years.

VANKÁNER TÁLUKA.

Name, Title, and Age of Chief.

I. Wakatsingji Jhálla (addressed by Government as Rájj), age forty-seven years.

Usual Place of Residence.

II. Vánkáner.

Names and Ages of legitimate Male Issue, and of the Principal Persons of the Court.

III. Bansing, the grandson of the Tálukdár (his father is dead), age twelve years.
Dansing, age twenty-two years;
Viráji, age nineteen years;
Khengarji, age seventeen years;
Dewáji, age fifteen years;
Dipsingji, age eight years;
All sons of the Tálukdár.
Kárbhári, Mania Hirâchand Nágji.

Whether Tributary or not; if so, to whom, and Annual Amount of Tribute.

IV. To the British Government, Rs. 17,422.
Zortalabi, Rs. 1,457.
To Dhandhuka, Ahmedabad, Rs. 2,150.

Estimated gross Annual Revenue.

V. Rs. 38,000.

Boundaries of Territory, and estimated Area in Square Miles.

VI. The same as Junágad.

Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.

VII. Chiefly light soil. Water drawn for the purpose of irrigation from wells and rivers by bullocks and koss. This Táluka is generally hilly.

Natural and Industrial Resources.

VIII. The usual grains and sugarcane are grown.

Routes, Approaches, and Means of Communication by Land and Water.

IX. This is an inland Táluka. There are no made roads; communication carried on by carts and bullocks; and the nearest port is Joria.

Climate, and Average Range of Thermometer.

X. Hot; but the inhabitants are healthy.

Average Annual Fall of Rain.

XI. Twenty inches.

Estimated Population.

XII. 14,000.

Religion, Language, Tribes and Castes.

XIII. Chiefly Hindus of all forms and castes; also Mahomedans. Language Gujaráti.

Brief notice of the mode in which Civil and Criminal Justice are administered.

XIV. Justice is administered by the Chief among his own subjects. Panchâyats are appointed for the decision of small cases.

Nature of Punishments awarded for Criminal Offences.

XV. Fines, and imprisonment (though seldom).

Educational Measures.

XVI. There is a Government school here. The Mehta is paid by the Darbár; it is well attended and conducted. There are also private schools.

Progress of Vaccination.

Prevalent Diseases.

XVII. No vaccinator is employed in this Táluka. Vaccination is performed by the Medical officer of this Agency.

XVIII. Fevers and cholera (when prevalent).

LIMBDI TALUKA.

Name, Title, and Age of Chief.

I. Jhálla Harbhamji* (addressed by Government as Thákur), age seventeen years.

Usual Place of Residence.

II. Limbdi. The capital was formerly at Jámbu, and afterwards at Shiáni.

Names and Ages of legitimate Male Issue, and of the Principal Persons of the Court.

III. No issue.

Kárbháris, Páreck Dosa Virji and Lálchand Hirá-chand.

Jhálla Akhábhái and Gohel Banesing Dipsing, Panchayat.

Whether Tributary or not; if so, to whom, and Annual Amount of Tribute.

IV. To Government, Rs. 48,102.

Zortalabi, Rs. 1,390.

On account of zilla villages under Ahmedabad, Rs. 16,125-8-0.

Estimated gross Annual Revenue.

V. Rs. 1,40,000.

Boundaries of Territory and estimated Area in Square Miles.

VI. The same as Junágad.

Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.

VII. Soil black, red, and in some places sandy. Water is drawn from wells by bullocks and the koss. The Bhogáva river flows through this Táluka; it becomes salt in the hot weather. There are also nallas, the water of which is brackish. The country is flat, with low rocky ridges.

Natural and Industrial Resources.

VIII. The usual grains and a large quantity of cotton are grown; the latter is sent to Bombay by Dholera Bandar.

Routes, Approaches, and means of Communication by Land and Water.

IX. There are no made roads. Carts, bullocks, and horses are the carriage of the Táluka. The produce is chiefly exported from Dholera.

Climate, and Average Range of Thermometer.

X. Hot; but the inhabitants are healthy.

Average Annual Fall of Rain.

XI. Twenty inches.

Estimated Population.

XII. 27,820.

Religion, Language, Tribes and Castes.

XIII. Chiefly Hindus of all castes; also Mahomedans. Language Gujaráti.

Brief notice of the mode in which Civil and Criminal Justice are administered.

XIV. The Chief has jurisdiction within his own territories, with the exception of those villages under the Ahmedabad Collectorate, which are conducted by Civil authorities there.

Nature of Punishments awarded for Criminal Offences.

XV. Chiefly fines, imposed by panchayats of the caste.

Educational Measures.

XVI. There is no Government school here, but several private ones.

Progress of Vaccination.

XVII. The Thákur has promised to entertain Native vaccinators instructed by the Superintendent of Vaccination.

Prevalent Diseases.

XVIII. Fever and cholera (when prevalent in Káthiáwár).

WADHWÁN TALUKA.

Name, Title, and Age of Chief.

I. Rájsingji (addressed by Government "Thakur"), age twenty-eight years.

Usual Place of Residence.

II. Wadhwán.

Names and Ages of legitimate Male Issue, and of the Principal Persons of the Court.

III. Chandersingji, age thirteen years.
Kesrisingji, age seven years.
Kárbhári Dosáchand.

Whether Tributary or not; if so, to whom, and Annual Amount of Tribute.

IV. To the British Government, Rs. 26,778.

Zortalabi, Rs. 2,682.

Dhandhuka Sukri, Rs. 87-0-11.

To Ahmedabad for zilla villages, Rs. 6,719-15-0.

* Died on the 8th January 1856, and, having left no male issue, has been succeeded by his brother, Fatteysing.

Estimated gross Annual Revenue.

V. Rs. 1,40,000.

Boundaries of Territory, and estimated Area in Square Miles.

VI. The same as Junágad.

Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.

VII. Soil black, also light. Irrigation is carried on by wells drawn by the koss and bullocks. The country is flat. There is a river at Wadhwán, but it dries in the hot season.

Natural and Industrial Resources.

VIII. The usual grains are grown. The produce of the Táluka is chiefly cotton. The Dhers manufacture coarse cotton cloths; a considerable number of people are employed as dyers.

Routes, Approaches, and Means of Communication by Land and Water.

IX. There are no made roads. The produce of the Táluka is exported from Dholera Bandar.

Climate, and Average Range of Thermometer.

X. Hot; but the inhabitants are healthy.

Average Annual Fall of Rain.

XI. Thirty inches.

Estimated Population.

XII. 32,220.

Religion, Language, Tribes and Castes.

XIII. Chiefly Hindus, of all castes; also Mussalmáns. Language Gujaráti.

Brief notice of the mode in which Civil and Criminal Justice are administered.

XIV. Justice is administered by the Chief for offences committed within his own territories and by his own subjects, but he has not the power of life and death.

Nature of Punishments awarded for Criminal Offences.

XV. Fines; and imprisonment, but seldom.

Educational Measures.

XVI. There is a Government school here. The teacher is paid by the Darbár; it is well attended and conducted.

Progress of Vaccination.

XVII. The Thákur has promised to entertain Native vaccinators instructed by the Superintendent of Vaccination.

Prevalent Diseases.

XVIII. Fever and cholera in the hot weather before the rains set in.

THÁN TÁLUKA.

Name, Title, and Age of Chief.

I. Karansingji (addressed by Government as Thákur) age eight years.

Usual Place of Residence.

II. Lakhtar.

Names and Ages of legitimate Male Issue, and of the Principal Persons of the Court.

III. No issue.
Kárbhári, Amrutráo Eshvantráo.

Whether Tributary or not; if so, to whom, and Annual Amount of Tribute.

IV. To the British Government, Rs. 6,763.
Viramgám Sukri, Rs. 123-13-6.
Zortalabi, Rs. 464.

Estimated gross Annual Revenue.

V. Rs. 30,000.

Boundaries of Territory, and estimated Area in Square Miles.

VI. The same as Junágad.

Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.

VII. Soil generally light, but a proportion of black. It is irrigated by water drawn from wells by the koss and bullocks. There are no rivers of any size, or hills; some tracts of rocky ground.

Natural and Industrial Resources.

VIII. A large quantity of cotton is grown at Lakhtar, and in the rest of the Táluka the usual grains. The Dhers and Borás make cloths of a coarse description. The earthenware made at Thán is celebrated throughout the province.

Routes, Approaches, and Means of Communication by Land and Water.

IX. This is an inland Táluka, the nearest port is Dholera.

Climate, and Average Range of Thermometer.

X. Hot, and dry; but the inhabitants are healthy.

Average Annual Fall of Rain.

XI. Twenty inches.

Estimated Population.

XII. 28,000.

Religion, Language, Tribes and Castes.

XIII. Chiefly Hindus, of all castes; also Mahomedans. Language Gujaráti.

Brief notice of the mode in which Civil and Criminal Justice are administered.

XIV. Justice is administered by the Chief for offences committed in his own territories and by his own subjects, but he has not the power of life and death.

Nature of Punishments awarded for Criminal Offences.	XV. Fines, and imprisonment (but seldom).
Educational Measures.	XVI. The Mehta sent by Government is employed in teaching the Thákur and the children of the principal inhabitants.
Progress of Vaccination.	XVII. Has promised to entertain one vaccinator instructed by the Superintendent of Vaccination.
Prevalent Diseases.	XVIII. Fever, chiefly in the month of September cholera, when prevalent.

SÁILA TA'LUKA.

Name, Title, and Age of Chief.	I. Kesrising (addressed by Government as Thákur) age thirty years.
Usual Place of Residence.	II. Sáila.
Names and Ages of legitimate Male Issue, and of the Principal Persons of the Court.	III. Wakatsingji, nine years. Kárbhári, Patwári Walabdás.
Whether Tributary or not; if so to whom, and Annual Amount of Tribute.	IV. To the British Government, Rs. 17,397. Zortalabi Rs. 510.
Estimated gross Annual Revenue.	V. Rs. 25,000.
Boundaries of Territory and estimated Area in Square Miles.	VI. The same as Junágad.
Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.	VII. Soil generally light. Water is drawn from wells for the purposes of irrigation by the koss and bullocks. There are rivers, but they soon dry up.
Natural and Industrial Resources.	VIII. Cotton, the chief produce; the usual grains are grown. The dyars of this Taluka are good and numerous.
Routes, Approaches, and Means of Communication by Land and Water.	IX. This is an inland Táluka. The nearest port is Dholera, from which its produce is exported.
Climate and Average Range of Thermometer.	X. The climate is hot and dry, but the inhabitants are healthy.
Average Annual Fall of Rain.	XI. Twenty inches.
Estimated Population.	XII. 10,000.
Religion, Language, Tribes and Castes.	XIII. Chiefly Hindus, of all castes; also Mahomedans. Language Gujaráti.
Brief notice of the mode in which Civil and Criminal Justice are administered.	XIV. Justice is administered by the Chief for offences committed in his own territories and by his own subjects, but he has not the power of life and death.
Nature of Punishments awarded for Criminal Offences.	XV. Fines, and imprisonment (but seldom).
Educational Measures.	XVI. There is no Government school. Education is carried out by private individuals.
Progress of Vaccination.	XVII. Vaccination not introduced.
Prevalent Diseases.	XVIII. Fever, and cholera (when prevalent).

CHURA TA'LUKA.

Name, Title and Age of Chief.	I. Bechersingji (addressed by Government as Thákur), age fourteen years.
Usual Place of Residence.	II. Chura.
Names and Ages of legitimate Male Issue, and of the Principal Persons of the Court.	III. No issue. Kárbhári, Gosalia Vira Kalliánji.
Whether Tributary or not; if so, to whom, and Annual Amount of Tribute.	IV. To the British Government, Rs. 6,463. Zortalabi, Rs. 486. Danduka Sukri, Rs. 71-11-2.
Estimated gross Annual Revenue.	V. Rs. 30,000.
Boundaries of Territory and estimated Area in Square Miles.	VI. The same as Junágad.

VII. Soil generally light. There are no rivers; water is obtained from wells for the purpose of irrigation by the koss and bullocks. The appearance of the country is flat, with low rocky ridges here and there.

Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.

Natural and Industrial Resources.

VIII. Cotton, the chief produce; the usual grains are also grown.

Routes, Approaches, and Means of Communication by Land and Water.

IX. This is an inland Táluka. Dholera is the nearest port, from which its produce is exported.

Climate, and Average Range of Thermometer.

X. The climate is hot and dry, but the inhabitants are healthy.

Average Annual Fall of Rain.

XI. Twenty inches.

Estimated Population.

XII. 8,160.

Religion, Language, Tribes and Castes.

XIII. Chiefly Hindus, of all castes; also Mahomedans. Language Gujaráti.

Brief Notice of the Mode in which Civil and Criminal Justice are administered.

XIV. Justice is administered by the Chief for offences committed in his own territories and by his own subjects, but he has not the power of life and death.

Nature of Punishments awarded for Criminal Offences.

XV. Fines, and imprisonment (but seldom).

Educational Measures.

XVI. There is a Government school here; the Thákur is taught by the teacher.

Progress of Vaccination.

XVII. Has promised to entertain one vaccinator.

Prevalent Diseases.

XVIII. Fever, and cholera (when prevalent).

MULI TÁLUKA.

Name, Title, and Age of Chief.

I. Wakatsingji (addressed by Government as Thákur or Parmár Shri), age twenty-three years.

Usual Place of Residence.

II. Muli.

Names and Ages of legitimate Male Issue, and of the Principal Persons of the Court.

III. No issue.
Kárbhári, Mehta Jagjivan Náthji.

Whether Tributary or not; if so, to whom, and Annual Amount of Tribute.

IV. To the British Government, Rs. 7,501.
Zortalabi, Rs. 1,853.

Estimated gross Annual Revenue.

V. Rs. 70,000.

Boundaries of Territory, and estimated Area in Square Miles.

VI. The same as Junágad.

Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.

VII. Soil is black and in many places light. Water for irrigation is obtained from wells by the koss and bullocks. The country is generally flat, with low rocky ridges; the rivers dry soon after the rains.

Natural and Industrial Resources.

VIII. The usual grains are grown.

Routes, Approaches, and Means of Communication by Land and Water.

IX. There are no made roads. The Táluka is inland; the nearest Bandar is Dholera. Communication is carried on by means of carts, pack bullocks, &c.

Climate, and Average Range of Thermometer.

X. The climate is hot and dry.

Average Annual Fall of Rain.

XI. Twenty inches.

Estimated Population.

XII. 9,600.

Religion, Language, Tribes and Castes.

XIII. Chiefly Hindus of the Vishnu Samast and Jain sects, also Mussalmáns. Language Gujaráti.

Brief Notice of the mode in which Civil and Criminal Justice are administered.

XIV. The Chief has jurisdiction of crimes committed within his own territories and by his own subjects, but he has not the power of life and death.

Nature of Punishments awarded for Criminal Offences.

XV. Fines, and sometimes imprisonment.

Educational Measures.

XVI. There is no Government school. Education is carried on by private individuals.

Progress of Vaccination.

XVII. Vaccination not introduced.

XVIII. Fever, dysentery, spleen, liver complaint, and cholera (when prevalent). These diseases are chiefly prevalent in the hot weather.

Prevalent Diseases.

BAJA'NA TA'LUKA.

Name, Title, and Age of Chief.

I. Nasib Khán (addressed by Government as Malek Shri), age thirty-two years.

Usual Place of Residence.

II. Bajána.

Names and Ages of legitimate Male Issue, and of the Principal Persons of the Court.

III. Jivan Khán, seven years.
Báváji, five years.
Kárbhári, Doshi Mowji Javer.

Whether Tributary or not; if so, to whom, and Annual Amount of Tribute.

IV. To the British Government, Rs. 7,980.

Estimated gross Annual Revenue.

V. Rs. 32,000.

Boundaries of Territory and estimated Area in Square Miles.

VI. The same as Junágad.

Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.

VII. Soil light, and salty in many places. Water is entirely obtained from wells. There are no rivers nor hills. The Táluka is flat.

Natural and Industrial Resources.

VIII. The usual grains are grown.

Routes, Approaches, and Means of Communication by Land and Water.

IX. There are no made roads. The Táluka is inland. Communication is carried on by bullock carts, pack bullocks, &c. The nearest port is Dholera.

Climate, and Average Range of Thermometer.

X. The climate is hot and dry.

Average Annual Fall of Rain.

XI. Twenty inches.

Estimated Population.

XII. 9,320.

Religion, Language, Tribes and Castes.

XIII. Chiefly Hindus of the Vishnu Samast, and Jain sects; also Mussalmáns. Language Gujaráti.

Brief Notice of the mode in which Civil and Criminal Justice are administered.

XIV. The Chief has jurisdiction of crimes committed within his own territories by his own subjects, but he has not the power of life and death.

Nature of Punishments awarded for Criminal Offences.

XV. Fines, and sometimes imprisonment.

Educational Measures.

XVI. There is no Government school. Education is carried on by private individuals.

Progress of Vaccination.

XVII. Vaccination not introduced.

Prevalent Diseases.

XVIII. Fever, and cholera (when prevalent).

MACHU KA'NTHA PRA'NT OR PROVINCE.

MORVI TA'LUKA.

Name, Title, and Age of Chief.

I. Raváji (addressed by Government as Thákur), age twenty-six years.

Usual Place of Residence.

II. Morvi.

Names and Ages of legitimate Male Issue, and of the Principal Persons of the Court.

III. No issue.

Kárbhári, Hirachand Wakatchand (died lately).

Whether Tributary or not; if so, to whom, and Annual Amount of Tribute.

IV. To the Gáekwár, Rs. 40,208.
To the British Government, Rs. 9,263.

Estimated gross Annual Revenue.

V. Rs. 1,50,000.

Boundaries of Territory and estimated Area in Square Miles.

VI. The same as Junágad.

Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.

VII. Soil black and light in proportion. Water is drawn from wells and rivers. The country is generally flat. The river Machu flows past Morvi, and is never dry.

Natural and Industrial Resources.

VIII. The usual grains and sugarcane are grown. Coarse cloths are manufactured by the Dhers and Mussalmáns.

Routes, Approaches, and Means of Communication by Land and Water.

IX. There are no made roads. Communication is carried on by bullocks, carts, &c. Wavánia, in the Gulf of Katch, belongs to this Táluka, and is the port.

Climate, and Average Range of Thermometer.

X. Climate near the coast is good.

Average Annual Fall of Rain.

XI. Twenty inches.

Estimated Population. — XII. 24,216.

Religion, Language, Tribes and Castes. — XIII. Chiefly Hindus of the Vishnu Samast, and Jain sects; also Musalmáns. Language Gujaráti.

Brief Notice of the mode in which Civil and Criminal Justice are administered. — XIV. This Chief has jurisdiction of crimes committed within his own territories by his own subjects; but he has not the power of life and death.

Nature of Punishments awarded for Criminal Offences. — XV. Fines, and sometimes imprisonment.

Educational Measures. — XVI. There is a Government teacher here. The school is well attended; there are also private schools.

Progress of Vaccination. — XVII. Vaccination is performed by the Civil Surgeon when he visits the Táluka.

Prevalent Diseases. — XVIII. Fever, and cholera (when prevalent).

MALLIA TALUKA.

Name, Title, and Age of Chief. — I. Sattáji (addressed by Government as Thákur or Jháreja Shri), age fifty years.

Usual Place of Residence. — II. Kákrechi. The capital is Málliá.

III. Moraji, eight years, grandson and heir-apparent.

Names and Ages of legitimate Male Issue, and of the Principal Persons of the Court. — Kalliánsing, thirty years.
Jállimsing, twenty-five years.
Kárbhári, Mohtas Wajeshanker and Makanji.

Whether Tributary or not; if so, to whom, and Annual Amount of Tribute. — IV. To the Gáekwár, Rs. 1,182.
Zortalabi, Rs. 185.

Estimated gross Annual Revenue. — V. Rs. 14,300.

Boundaries of Territory and estimated Area in Square Miles. — VI. The same as Junágad.

Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country. — VII. Soil black. Water is obtained from wells, tanks, and rivers. The Táluka is flat.

Natural and Industrial Resources. — VIII. The usual grains and sugarcane are grown.

Routes, Approaches, and Means of Communication by Land and Water. — IX. There are no made roads. The Táluka is inland. Communication is carried on by carts, bullocks, &c.

Climate, and Average Range of Thermometer. — X. Climate hot and dry.

Average Annual Fall of Rain. — XI. Twenty inches.

Estimated Population. — XII. 4,203.

Religion, Language, Tribes and Castes. — XIII. Chiefly Hindus of the Vishnu Samast and Jain sects; also Musalmáns. Language Gujaráti.

Brief Notice of the mode in which Civil and Criminal Justice are administered. — XIV. This Chief has jurisdiction of crimes committed within his own territories by his own subjects; but he has not the power of life and death.

Nature of punishments awarded for Criminal Offences. — XV. Fines, and sometimes imprisonment.

Educational Measures. — XVI. There is no Government school, but there are several private ones.

Progress of Vaccination. — XVII. Vaccination not introduced.

Prevalent Diseases. — XVIII. Fever, and cholera in the hot weather.

GOHELVA'D PRA'NT OR PROVINCE.

BHA'VNAGAR TA'LUKA.

Name, Title, and Age of Chief. — I. Akherájji, Thákur (addressed by Government as Rával Shri), age thirty-seven years, died on the 29th July 1854, and his brother Jasmatsing ascended the Gádi with the consent of Government.

Usual Place of Residence.

II. Bhávnagar. Formerly the capital was at Sihor.

Names and Ages of legitimate Male Issue, and of the Principal Persons of the Court.

III. No issue.
Kárbhárís, Santokrám Desái and Oja Gowri Shankar; Desái, Ranchordás Bápubhái; Bakshi, Tulsi.

Whether Tributary or not; if so, to whom, and Annual Amount of Tribute.

IV. To the British Government, Rs. 75,907.
Zortalabi, Rs. 22,746.
To Ahmedabad, Rs. 53,000.

Estimated gross Annual Revenue.

V. Rs. 8,50,000.

Boundaries of Territory and estimated Area in Square Miles.

VI. The same as Junágad.

Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.

VII. Soil about half black, the rest light and sandy. Water is obtained from wells and rivers. The Shevar hills are situated in this Táluka.

Natural and Industrial Resources.

VIII. Cotton in considerable quantities is produced, and shipped chiefly from Bhávnagar. Silk is manufactured of an inferior description, and a good deal of copper, imported from Bombay, is manufactured and sold inland. The usual grains and sugarcane are produced in abundance.

Routes, Approaches, and Means of Communication by Land and Water.

IX. A road is in course of formation by Government from Gogo to Wartej and thence to Ahmedabad. Carts and bullocks are the carriage of the Táluka. The ports of this Táluka are Bhávnagar and Gogo, Tallája and Mova.

Climate, and Average Range of Thermometer.

X. The climate on the sea coast is good; inland, hot and dry.

Average Annual Fall of Rain.

XI. Thirty inches.

Estimated Population.

XII. About 2,07,900.

Religion, Language, Tribes and Caste.

XIII. Chiefly Hindus of the Vishnu Samast, and Jain sects; also Musalmáns. Language Gujaráti.

Brief Notice of the mode in which Civil and Criminal Justice are administered.

XIV. The Chief has jurisdiction of civil and criminal offences in his own villages, except those under Ahmedabad, in which the Collector of Ahmedabad takes cognizance of all offences, civil and criminal.

Nature of Punishments awarded for Criminal Offences.

XV. Fines, and sometimes imprisonment.

Educational Measures.

XVI. There is no Government School. The Darbár defrays the expense of a Gujaráti school, which is tolerably well attended. There are also three other schools in contemplation—one at Sihor, one at Kundla, and one at Mova.

Progress of Vaccination.

XVII. Three Native vaccinators were kept up by the Darbár until rejected by the Superintendent of Vaccination on account of their refusal to vaccinate Dhers, and the Thákur has promised to supply others.

Prevalent Diseases.

XVIII. Chiefly fever, and cholera (when prevalent).

PÁLITÁNA TÁLUKA.

Name, Title, and Age of Chief.

I. Noganji (addressed by Government as Thákur), age sixty-five years.

Usual Place of Residence.

II. Pálitána. The capital was formerly at Gáreádhár.

Names and Ages of legitimate Male Issue, and of the Principal Persons of the Court.

III. Partábsing, thirty-eight years.
Kallián-sing, twenty-eight years.
Kárbhári, Narsidás.

Whether Tributary or not; if so, to whom, and Annual Amount of Tribute.

IV. To the Gáekwár, Rs. 7,874.
Zortalabi, Rs. 2,490.

Estimated gross Annual Revenue.

V. About Rs. 80,000.

Boundaries of Territory and estimated Area in Square Miles.

VI. The same as Junágad.

Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.

VII. Soil black, and in some places salt. Water is obtained from rivers and wells by the koss and bullocks. The Shetrunji hills are situated in this Táluka.

Natural and Industrial Resources.

VIII. The usual grains and sugarcane are grown.

Routes, Approaches, and Means of Communication by Land and Water.

IX. There are no made roads. The Táluka is inland. Communication is carried on by means of carts and bullocks, &c.

Climate, and Average Range of Thermometer.

X. Climate hot, but good on the hills.

Average Annual Fall of Rain.

XI. Thirty inches.

Estimated Population.

XII. 18,560.

Religion, Language, Tribes and Castes.

XIII. Hindus, chiefly of the Vishnu Samast, and Jain sects; also Musalmáns. Language Gujaráti.

Brief Notice of the Mode in which Civil and Criminal Justice are administered.

XIV. The Chief has jurisdiction of crimes committed within his own territories, by his own subjects; but he has not the power of life and death.

Nature of Punishments awarded for Criminal Offences.

XV. Fines, and sometimes imprisonment.

Educational Measures.

XVI. There is no Government school, but several private ones.

Progress of Vaccination.

XVII. Vaccination is performed by the Civil Surgeon when he visits the Táluka.

Prevalent Diseases.

XVIII. Fever, spleen, and cholera (when prevalent).

WALLA'H TA'LUKA.

Name, Title, and Age of Chief.

I. Prithirájji (addressed as Rával), age thirty-five years.

Usual Place of Residence.

II. Walláh.

Names and Ages of legitimate Male Issue, and of the Principal Persons of the Court.

III. Megrájji, nine years old.
Kárbhári, Bhat Kesavji Mádavji.

Whether Tributary or not; if so, to whom, and Annual Amount of Tribute.

IV. To the Gáekwár, Rs. 7,019.
Zortalabi, Rs. 1,858.

Estimated gross Annual Revenue.

V. Rs. 40,000.

Boundaries of Territory, and estimated Area in Square Miles.

VI. The same as Junágad.

Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.

VII. Soil black and also light. Water for irrigation is obtained from wells by the koss.

Natural and Industrial Resources.

VIII. The usual grains, and sugarcane and cotton are grown.

Routes, Approaches, and Means of Communication by Land and Water.

IX. This is an inland Táluka. The road at present in course of formation between Gogo and Ahmedabad will go through this Táluka. The nearest ports are those of Bhávnagar and Dholera.

Climate, and Average Range of Thermometer.

X. Climate hot and dry.

Average Annual Fall of Rain.

XI. Thirty inches.

Estimated Population.

XII. 25,000.

Religion, Language, Tribes and Castes.

XIII. Hindus, chiefly of the Vishnu Samast, and Jain sects; also Musalmáns. Language Gujaráti.

Brief Notice of the mode in which Civil and Criminal Justice are administered.

XIV. The Chief has jurisdiction of crimes committed within his own territories by his own subjects, but he has not the power of life and death. The Talukdári villages are under Ahmedabad, like those of Bhávnagar.

Nature of Punishments awarded for Criminal Offences.

XV. Fines, and sometimes imprisonment.

Educational Measures.

XVI. There is no Government school.

Progress of Vaccination.

XVII. Vaccination is performed by the Civil Surgeon when he visits the Táluka.

Prevalent Diseases.

XVIII. Fevers, and cholera (when prevalent).

LATHI TA'LUKA.

Name, Title, and Age of Chief.	I. Jiji Sursingji (addressed by Government as Thákur), age fifty-four years.
Usual Place of Residence.	II. Láthi.
	III. Dáji Ráj, age eighteen years.
Names and Ages of legitimate Male Issue, and of the Principal Persons of the Court.	Pattobha, age twelve years. Hannoji, age eleven years. Kárbháris, Jivan Rám and Náranji.
Whether Tributary or not; if so, to whom, and Annual Amount of Tribute.	IV. To the Gáekwár, Rs. 861 and a horse. Zortalabi, Rs. 146.
Estimated gross Annual Revenue.	V. Rs. 21,000.
Boundaries of Territory and estimated Area in Square Miles.	VI. The same as Junágad.
Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.	VII. Soil black. Water is obtained from wells, and, if the monsoon is good, from rivers. The chief river is the Gangri. This Táluka is hilly in parts.
Natural and Industrial Resources.	VIII. The usual grains, and sugarcane and cotton are grown.
Routes, Approaches, and Means of Communication by Land and Water.	IX. There are no made roads. Bullocks, carts, &c., are the usual means of communication. The nearest Bandar is that of Bhávnagar.
Climate, and Average Range of Thermometer.	X. Climate hot and dry.
Average Annual Fall of Rain.	XI. Twenty-five inches.
Estimated Population.	XII. 7,000.
Religion, Language, Tribes and Castes.	XIII. Hindus, chiefly of the Vishnu Samast, and Jain sects; also Musalmáns. Language Gujaráti.
Brief Notice of the mode in which Civil and Criminal Justice are administered.	XIV. The Chief has jurisdiction in his own territories over his own subjects, but no power of life and death.
Nature of Punishments awarded for Criminal Offences.	XV. Fines, and sometimes imprisonment.
Educational Measures.	XVI. There are private schools, but no Government ones.
Progress of Vaccination.	XVII. Not introduced.
Prevalent Diseases.	XVIII. Fever, and cholera (when prevalent).

BARDA PRA'NT OR PROVINCE.

PORBANDAR TA'LUKA.

Name, Title, and Age of Chief.	I. Vickmátji (addressed by Government as Rána Shri), age thirty-four years.
Usual Place of Residence.	II. Porbandar.
Names and Ages of legitimate Male issue, and of the Principal Persons of the Court.	III. Mádowsingji, age sixteen years. Partábsing, age eight years. Hamirsingji, age three years. Kárbhári, Ganga Kabba.
Whether Tributary or not; if so, to whom, and Annual Amount of Tribute.	IV. To the British Government, Rs. 21,202. To the Gáekwár, Rs. 7,196. Zortalabi, Rs. 5,106. Share of custom duties, Rs. 15,000.
Estimated gross Annual Revenue.	V. Rs. 1,50,000.
Boundaries of Territory, and estimated Area in Square Miles.	VI. The same as Junágad.
Prevailing Nature of the Soil, usual Means of Irrigation, and General Features of the Country.	VII. Soil black, and light in proportion. There are many rivers, the largest Sorati, Wartu, Minsar, and Ojad; these have water generally throughout the year.
Natural and Industrial Resources.	VIII. The usual grains, cotton, and sugarcane. A good deal of silk is manufactured here of a good quality, also cotton cloths.

Routes, Approaches, and Means of Communication by Land and Water.	IX. There are no made roads. The Bandars are good and numerous; as Porbandar, Navibandar, Mádupur, Miáni.
Climate, and Average Range of Thermometer.	X. Climate good on the sea-coast.
Average Annual Fall of Rain.	XI. Thirty inches.
Estimated Population.	XII. 55,000.
Religion, Language, Tribes and Castes.	XIII. Hindus, chiefly of the Vishnu Samast and Jain sects; also Mussalmáns. Language Gujaráti.
Brief Notice of the mode in which Civil and Criminal Justice are administered.	XIV. This Chief has jurisdiction in his own territories over his own subjects; he has power of life and death, with the consent of Government.
Nature of Punishments awarded for Criminal Offences.	XV. Fines, and sometimes imprisonment.
Educational Measures.	XVI. There are private schools. The Rána proposes building a large school-house and providing suitable teachers.
Progress of Vaccination.	XVII. The Rána has promised to entertain Native vaccinators instructed by the Superintendent.
Prevalent Diseases.	XVIII. Fever, rheumatism and cholera (when prevalent).

INFORMATION

RELATIVE TO THE

WANDERING TRIBES

IN THE PROVINCE OF KÁTHIÁWÁR,

PREPARED BY

CAPTAIN J. T. BARR,

7TH REGIMENT BOMBAY N. I.,

ACTING POLITICAL AGENT IN KÁTHIÁWÁR.

Submitted to Government on the 9th February 1855.

B 263—63

Number.	Names of Tálukas and Villages.	Designation of Tribe or Sub-division of Tribe.	Number of said Tribe.					Range of Country generally gone over by the Tribe in its wanderings.	Head Quarters of the Tribe, if any, during the Rainy Season, or else Original Seat.	Ostensible Occupation or Trade; also state if merely believed to be a pretence and grounds for such belief.
			Adults.		Children.					
			Males.	Females.	Males.	Females.	Total.			
	Division of Hálár.									
1	Navánagar ...	Jogi	2	1	1	1	5	Wanderings limited to the Division of Hálár in this province.	Dhrol, Jállia, and Kálawar; they reside also in these places during the monsoon.	Catching snakes, and playing on a kind of fiddle.
2	Do. ...	Do.	1	1	...	2	4	Do. ...	Jállia; Do. ...	Do. ...
3	Do. ...	Do.	1	1	...	...	2	Do. ...	Kálawar... ...	Do. ...
4	Do. ...	Do.	2	4	2	1	9	Do. ...	Do.	Do. ...
5	Do. ...	Do.	3	2	...	2	7	Do. ...	Do.	Do. ...
6	Do. ...	Do.	10	17	15	14	66	Do. ...	Jámbura ...	Selling of salt ...
7	Do. ...	Do.	11	11	7	6	35	Do. ...	Khimrána ...	Do. ...
8	Do. ...	Do.	2	1	1	1	5	Do. ...	Dhaia	Do. ...
9	Do. ...	Nat	7	6	8	4	25	From Jodhpur in Márwád to Wágar, and through the Rádhanpur territory to Hálár in this province, whence they proceed to Junágad.	Jodhpur	Rope-dancing, and begging.
10	Photdi	Rával	2	1	1	2	5	Hálár in this province.	Photdi	Rope and tape-makers.
11	Between the villages Kallánpur and Timbri.	Vágri	15	20	13	13	61	From Dholka in Gujarát to Hálár and Barda in Káthiáwar and will return to Dholka.	Dholka	Vendors of vegetables and sticks for goads and walking sticks, &c.
12	Kasba Lállapur ...	Jogi	2	1	1	2	6	Káthiáwar ...	Pipartoda ...	Wood-cutting and selling of salt.

Tribes in the Province of Káthiáwár.

Religion and Caste.	Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes, and if so, with whom.	Whether any other parties of the Tribe exist, and if so, where they are now believed to be.	Social System, &c., whether they have a recognised Head of the Tribe, or a common Head of the Sub-divisions of Tribes.
Religion Hindu; caste Jogi.	They are allowed a plurality of wives, and on a marriage contract being formed a payment of 64 Koris is made to the bride's parents; a payment of 14 Koris is also made on the preliminary marriage arrangements. They marry when both sexes attain the age of ten years respectively. A woman can leave her husband should cause call for it and live with another man, on his paying compensation to the husband, of 140 Koris. They bury their dead.	They intermarry with their own tribe.	Other parties of this tribe live in Dhrol, Jállia, Káláwar, Jurdu, Chila, and other villages.	They have no recognised head.
Do. ...	Ditto. ditto. ...	Do. ...	Do. do. ...	Do. do.
Do. ...	Ditto. ditto. ...	Do. ...	Do. do. ...	Do. do.
Do. ...	Ditto. ditto. ...	Do. ...	Do. do. ...	Do. do.
Do. ...	Ditto. ditto. ...	Do. ...	Do. do. ...	Do. do.
Do. ...	They are allowed a plurality of wives. A payment of 70 Koris is made by the father of the bridegroom to the father of the bride. An affianced bride can marry another man if preferred to the man she may be betrothed to. A woman can leave her husband and live with another man if she choose; a woman can also, after her husband's death, re-marry. They bury their dead, but prior to so doing they brand the great toe of the right foot.	Do. ...	Do. in Hálár ...	Do. do.
Do. ...	Ditto. ditto. ...	Do. ...	Do. do. ...	They have a recognised head, by name Ráno Ráthor, who resides in Khimrána.
Do. ...	Ditto. ditto. ...	Do. ...	Do. do. ...	They have a recognised head by name Khima, who resides in Dhaia.
Hindu; caste Nat.	They are allowed a plurality of wives. A payment of Rs. 100 is made by the father of the bridegroom to the father of the bride. A woman cannot leave her husband to live with another man, nor can she re-marry after the decease of her husband. They burn their dead.	They intermarry with their own tribe.	Other parties of this tribe live in Jodhpur.	They have a recognised head, by name Nowlo, who resides in Jodhpur.
Hindu; caste Kawal.	Polygamy is not allowed. After the decease of the husband the woman can live with another man. They bury their dead.	They intermarry with other tribes.	Other parties of this tribe live in Káthiáwár.	They have no recognised head.
Hindu; caste Wágri.	Polygamy is allowed. The father of the bridegroom pays to the father of the bride Rs. 18, and the latter to the former Rs. 1. They burn their dead.	It is not customary to intermarry with other tribes.	None in this Province.	They have a recognised head, by name Shándwi Mahde, who resides in Dhoika in Gujarát.
Hindu; caste Jogi.	They are allowed a plurality of wives. The father of the bridegroom makes a payment of 60 Koris to the father of the bride. They bury their dead, but before doing so they brand the great toe of the right foot.	Do. ...	Other parties of the tribe exist in the village of Khimrana in this province.	A recognised head exists, by name Jogi Nano, in the village Pipurtora in Hálár in this province.

Number.	Names of Tálukas and Villages.	Designation of Tribe, or Sub-division of Tribe.	Number of said Tribe.					Range of Country generally gone over by the Tribe in its wanderings.	Head Quarters of the Tribe, if any, during the Rainy Season, or else Original Seat.	Ostensible Occupation or Trade; also state if merely believed to be a pretence and grounds for such belief.
			Adults.		Children.					
			Males.	Females.	Males.	Females.	Total.			
	Division of Hálár—*contd.*									
13	Kasba Lálpar ...	Jogi	3	2	...	...	5	Káthiáwár ...	Kherála	Wood-cutting and selling of salt.
14	Bedháwari and Nándhuri.	Do.	1	1	...	1	3	Do. ...	Jámbura ...	Do. ...
15	Kasba Joria ...	Bajánia ...	4	4	6	3	17	Do. ...	No particular place.	Rope-dancing ...
16	Kandorna ...	Fakir	1	...	...	...	1	From Morrádsar through Cutch to Hálár, from thence to Junágad.	No particular place.	Begging... ...
17	Do. ...	Do.	1	...	...	...	1	From Morrádsar through Cutch to Hálár, from thence to Junágad in this province.	Punjáb	Begging... ...
18	Do. ...	Konkani ...	1	...	...	...	1	From Satára to Cutch, and from thence to Kandorna and Junágad in this province.	Satára	Do. ... ...
19	Do. ...	Sipáhi ...	1	...	...	...	1	From Cutch to Kandorna, and proceeds to Dhoráji in this province.	No particular place.	Sepoy, or military occupation.
20	Kajurda... ...	Chárou ...	4	1	2	1	8	From Márvád through Jhálávád to Kajurda.	Do. ...	Begging... ...
21	Kirsara	Bajánio ...	1	2	1	4	8	From Bhávnagar through Jhálávád to Hálár, and thence to Sorath in this province.	Hálár in Káthiáwár.	Rope-dancing ...

Tribes in the Province of Káthiáwár—continued.

Religion and Caste.	Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes, and if so, with what.	Whether any other parties of the Tribe exist, and if so, where they are now believed to be.	Social System, viz., whether they have a recognised Head of the Tribe, or a common Head of the Sub-divisions of Tribes.
Hindu; caste Jogi.	They are allowed a plurality of wives. The father of the bridegroom makes a payment of 60 koris to the father of the bride. They bury their dead, but before doing so they brand the great toe of the right foot.	It is not customary to intermarry with other tribes.	Not known whether any other parties of this tribe exist.	None.
Do. ...	Ditto ditto ...	Ditto ...	Other parties of the tribe exist in Khimrána and Pipartoda.	Do.
Hindu; caste Bajánia.	They are allowed a plurality of wives. A payment of Rs. 160 is made by the father of the bridegroom to the father of the bride. A woman after the death of her husband can re-marry. They bury their dead, but prior to burial a lighted bundle of hay is placed over the face of the corpse.	Ditto ...	Not known	Do.
Mussalmán Fakir.	A plurality of wives is allowed. It is usual for the father of the bridegroom to make a payment to the father of the bride of koris 25 to 50. A woman cannot leave her husband and live with another man during his lifetime, nor re-marry after his death. They bury their dead.	Ditto ...	Other parties of this tribe do not exist in Káthiáwár.	Do.
Do. ...	Similar to the foregoing	Ditto ...	Ditto ...	Do.
Do. ...	Do.	Ditto ...	Ditto ...	Do.
Mussalmán; caste Sipáhi.	Do.	Ditto ...	Ditto ...	Do.
Hindu; caste Chárun.	A plurality of wives is allowed, and a payment of Rs. 250 is made by the father of the bridegroom to the father of the bride. They bury their dead.	Ditto ...	Other parties of this tribe exist in Márvád.	They have a recognised head, by name Udho.
Mussalmán; caste Bajánio.	A plurality of wives is allowed. A payment is made by the father of the bridegroom to the father of the bride of 200 koris. They do not marry until females attain the age of twenty years. A woman can leave her husband and live with another man. They bury their dead.	Ditto ...	Other parties of this tribe exist, but it is not known where.	No recognised head exists.

Number.	Names of Táluks and Villages.	Designation of Tribe, or Sub-division of Tribe.	Number of said Tribe. Adults. Males.	Adults. Females.	Children. Males.	Children. Females.	Total.	Range of Country generally gone over by the Tribe in its wanderings.	Head Quarters of the Tribe, if any, during the Rainy Season, or else Original Seat.	Ostensible Occupation or Trade; also state, if merely believed to be a pretence and grounds for such belief.
	Division of Hálár—*contd.*									
22	Kirasra	Bajánio ...	1	2	3	1	7	From Bhávnagar through Jhálávád to Hálár, and thence to Sorath in this province.	Hálár in Káthiáwár.	Rope-dancing ...
23	Do.	Do. ...	2	2	2	1	7	Do. ...	Do. ...	Do. ...
24	Do.	Do. ...	1	4	4	4	13	Do. ...	Do. ...	Do. ...
25	Do.	Do. ...	2	3	5	1	11	Do. ...	Do. ...	Do. ...
26	Do.	Do. ...	3	2	2	1	8	Do. ...	Do. ...	Do. ...
27	Do.	Do. ...	3	4	3	3	13	Do. ...	Do. ...	Do. ...
28	Dátharána ...	Wádi	3	7	4	6	22	Hálár and Sorath in Káthiáwár.	Rájkot	Selling of stone hand-mills, and begging.
29	Kákarda ...	Lohár... ...	4	4	9	3	20	From Thádri to Wágar and Wadiár to Káthiáwár, from whence they will return to Thádri.	No particular place, and remain unsettled during the monsoon.	Ironsmiths ...
30	Harripur ...	Do.	9	14	11	7	41	Ditto ...	Ditto ...	Do. ...
31	Rájkot	Chámta ...	12	8	10	4	34	Barda, Sorath, Jhálavád, and other divisions in Káthiáwár.	No particular place.	Selling of stone hand-mills and jackasses, and rope-dancing.
32	Mowri	Do. ...	6	6	6	3	21	Ditto ...	Do. ...	Do. ...
33	Harmátia of the Virpur Táluka.	Vágri ...	8	10	5	7	30	Káthiáwár ...	Sanala	Begging... ...
34	Gondal	Do. ...	19	21	16	8	64	From Dhandhuka in Gujarát through Káthiáwár, and return to Ahmedabad.	Ahmedabad in Gujarát.	Cultivators of mash and water-melons.

Tribes in the Province of Káthiáwár—continued.

Religion and Caste.	Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes, and if so, with what.	Whether any other parties of the Tribe exist, and if so, where they are now believed to be.	Social System, viz., whether they have a recognised Head of the Tribe, or a common Head of the Sub-divisions of Tribes.
Mussalmán; caste Bajánio.	A plurality of wives is allowed. A payment is made by the father of the bridegroom to the father of the bride of 200 koris. They do not marry until females attain the age of twenty years. A woman can leave her husband and live with another man. They bury their dead.	It is not customary to intermarry with other tribes.	Other parties of this tribe exist, but it is not known where.	No recognised head exists.
Do. ...	Ditto. ditto. ...	Ditto ...	Ditto ...	Do.
Do. ...	Ditto. ditto. ...	Ditto ...	Ditto ...	Do.
Do. ...	Ditto. ditto. ...	Ditto ...	Ditto ...	Do.
Do. ...	Ditto. ditto. ...	Ditto ...	Ditto ...	Do.
Do. ...	Ditto. ditto. ...	Ditto ...	Ditto ...	Do.
Hindu; caste Wádi.	A plurality of wives is allowed, and a payment is made of 50 koris by the father of the bride-groom to the father of the bride. A woman can leave her husband and live with another man during his life-time and after his death. They bury their dead.	Ditto ...	Other parties of this tribe exist in the Wadiár division of Pálanpur.	They have a recognised head, named Nathu Mándanu.
Hindu; caste Lohár.	A plurality of wives is allowed. A payment of from Rs. 40 to Rs. 80 is made by the father of the bride-groom to that of the bride. They burn their dead.	It is not customary to intermarry with other tribes.	Other parties of this tribe exist in Thádri and Márvád.	They have no recognised head.
Do. ...	Ditto. ditto. ...	Ditto ...	Do. ...	Do.
Mussalmán, and believe in Bibi Fátma.	On a marriage contract being formed, a gift of 400 koris is given by the father of the bridegroom to that of the bride. A woman can live with another man during her husband's life-time or after his decease. They bury their dead.	Ditto ...	Other parties of this tribe exist, but have no fixed place of abode.	Do.
Hindu; caste Chámta.	Ditto. ditto. ...	Ditto ...	Do. ...	Do.
Hindu; caste Vágri.	When a marriage contract is formed, a gift of Rs. 60 is made by the father of the bridegroom to that of the bride. A woman can live with another man during her husband's life-time or after his decease. They burn their dead.	Ditto ...	Do. ...	Do.
Do. ...	They marry when both sexes attain the age of maturity. The ceremony is performed in a square formed by four columns of earthern chattis of different sizes piled one above another; the bride and bridegroom are then seated in the centre of these columns, after which they take four turns round them, which ends the ceremony. A marriage gift of Rs. 22 is given by the father of the bride-groom to that of the bride. Should the woman leave her husband and live with another man, or do so after his death, a fine is exacted and paid either to her husband's relatives or to the caste. They bury their dead.	Ditto ...	Other parties of this tribe exist in Ahmedabad in Gujarat.	Do.

Number.	Names of Tálukas and Villages.	Designation of Tribe, or Sub-division of Tribe.	Number of said Tribe.					Range of Country generally gone over by the Tribe in its wanderings.	Head Quarters of the Tribe, if any, during the Rainy Season, or else Original Seat.	Ostensible Occupation or Trade; also state if merely believed to be a pretence and grounds for such belief.
			Adults.		Children.					
			Males.	Females.	Males.	Females.	Total.			
	Division of Hálár—*contd.*									
35	Sultánpur ...	Wágri ...	33	29	35	31	126	From Dhandhuka in Gujarát thro' Káthiáwár, and return to Ahmedabad.	Asnoli, under Ahmedabad in Gujarát.	Cultivators of mash and water melons, and begging.
36	Dhoráji ...	Jogi ...	6	2	1	2	11	Division of Hálár in this province.	Sammandiála and Thánádowli, villages in Káthiáwár.	Making of brooms and of Indonis, an article made of raw silk in a circular form, used by the females of the country for placing in the centre of the hair at the back of the head when forming the knot, to increase its size.
37	Do. ...	Do. ...	1	1	3	2	7	Do not wander about.	Sitli ...	Making cotton rope and selling of twigs cut from Bábul trees, &c., used by the inhabitants for cleaning their teeth.
38	Umarkote ...	Do. ...	13	7	2	5	27	Division of Hálár in this province.	Káthrori, in the division of Jhálavád in Káthiáwár.	Ditto ...
39	Moti Márad ...	Wádi ...	2	...	1	...	3	Ditto ...	Gogo in Gujarát.	Snake-catching...

Tribes in the Province of Káthiáwár—continued.

Religion and Caste.	Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes, and if so, with what.	Whether any other parties of the Tribe exist, and if so, where they are now believed to be.	Social System, viz., whether they have a recognised Head of the Tribe, or a common Head of the Subdivisions of Tribes.
Hindu; caste Wágri.	They marry when both sexes attain the age of maturity. The ceremony is performed in a square formed by four columns of earthen chatties of different sizes piled one above another; the bride and bridegroom are then seated in the centre of these columns, after which they take four turns round them, which ends the ceremony. A marriage gift of Rs. 22 is given by the father of the bridegroom to that of the bride. Should the woman leave her husband and live with another man, or do so after his death, a fine is exacted and paid either to her husband's relatives or to the caste. They bury their dead.	They do not intermarry with other tribes.	Other parties of this tribe exist in Ahmedabad in Gujarát.	They have no recognised head.
Hindu; caste Jogi.	Do. They bury their dead, but they brand the great toe of the right foot prior to so doing.	Ditto ..	Other parties of this tribe exist in Káthiáwár.	They have a recognised head, named Jogi Gallo.
Do. ...	A plurality of wives is allowed. A payment of 84 koris is made by the father of the bridegroom to that of the bride; and in the event of a woman leaving her husband to live with another man, or do so even after his death, compensation to the amount of 350 koris is exacted, and paid either to the woman's husband, his relatives, or to the caste. They bury their dead.	Ditto ...	Do. in the division of Sorath in Káthiáwár.	They have a recognised head, by name Wádi Vidha, who resides in Kotiána in Káthiáwár.
Do. ..	Ditto ditto ...	Ditto ...	Ditto ...	Ditto
Hindu; caste Wádi.	Polygamy is not allowed, but a man can take another woman at her own consent to live with him on his paying 100 koris to her parents. Should a woman leave her husband and live with another man, or do so after his death, a fine of 160 koris is paid either to her husband, his parents, or to the caste. They bury their dead in a standing position.	Ditto ...	Ditto ...	Ditto

Number.	Names of Tálukas and Villages.	Designation of Tribe, or Sub-division of Tribe.	Number of said Tribe.					Range of Country generally gone over by the Tribe in its wanderings.	Head Quarters of the Tribe, if any, during the Rainy Season, or else Original Seat.	Ostensible Occupation or Trade; also state if merely believed to be a pretence and grounds for such belief.
			Adults.		Children.					
			Males.	Females.	Males.	Females.	Total.			
	Division of Hálár—*contd.*									
40	Májiru ...	Chámta ...	2	2	1	1	6	Division of Hálár and Sorath in Káthiáwár.	No particular place.	Selling of stone hand-mills.
41	Do. ...	Wádi ...	4	2	5	1	12	Wanderings limited to the division of Sorath in Káthiáwár.	Májiru ...	Do. ...
42	Upleta ...	Do. ...	7	7	8	6	28	Wanderings limited to this province.	No particular place.	Do. and begging.
43	Ghá-ju ...	Do. ...	18	21	14	13	66	Do. ...	Wálandio in Káthiáwár.	Catching snakes, and playing on a musical instrument.
44	Do. ...	Bodhi ...	21	20	13	10	64	Wanderings limited to Hálár in this province.	No particular place.	Rope-dancing ...
45	Do. ...	Kumbhár ...	25	29	28	38	120	Káthiáwár ...	Village Májiru in this province.	Selling of stone hand-mills.
	Division of Machu Kántha.									
1	Morvi ...	Do. ...	3	4	3	2	12	From Márwár to this province.	Village Jesole in Márwár.	Cultivators while in their own country, but while in this province subsist by begging.
2	Do. ...	Máli ...	1	1	1	1	4	Do. ...	Do. ...	Ditto ...
3	Do. ...	Wágri ...	2	2	...	6	10	Do. ...	Do. ...	Ditto ...

Tribes in the Province of Káthiáwár—continued.

Religion and Caste.	Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes, and if so, with what.	Whether any other parties of the Tribe exist, and if so, where they are now believed to be.	Social System, viz., whether they have a recognised Head of the Tribe, or a common Head of the Subdivisions of Tribes.
Hindu; caste Chámta.	A female is married when she attains the age of fifteen years, and a marriage gift of koris 400 and two suits of wearing apparel is made by the father of the bridegroom to that of the bride. If a woman during her husband's life-time, or after his death, lives with another man, a fine is exacted and paid either to the caste, her husband, or his relatives. They bury their dead.	They do not intermarry with other tribes.	Other parties of this tribe exist in Káthiáwár.	A recognised head, by name Chámta Bico, exists, and resides in the Gondal Pargana; another, by name Ando, in Navánagar; and a third, by name Panjparái, in Junagad in Káthiáwár.
Hindu; caste Wádi.	Same as No. 39	Ditto ...	Ditto ...	A recognised head exists, by name Wádi Kushálí, in the town of Morvi in this province.
Do. ...	On forming a marriage contract a sum of Rs. 80 is paid by the parents of the bridegroom to those of the bride, and in case of a husband's death the woman is married to his younger brother. They bury their dead in a sitting posture.	Ditto ...	Other parties of this tribe exist in Májira in Káthiáwár, and in Gujarát.	A recognised head, by name Ráthore Horko, exists in Gujarát.
Do. ...	Ditto and payment of 120 koris to the bride's parents.	Ditto ...	Other parties of this tribe exist in the division of Hálár in this province.	They have no recognised head.
Hindu; caste Bodicha.	On a marriage alliance being formed 30£ koris are paid by the father of the bridegroom to that of the bride. A woman can live with another man during her husband's life-time or after his decease. They bury their dead.	Ditto ...	Do. in the village Mánávaddar in the division of Sorath in Káthiáwár.	Ditto.
Hindu; caste Kambbár.	Polygamy is allowed, and payment of 400 koris is made to the parents of the bride by those of the bridegroom. Should a girl remain unmarried before she attains her eighth year, her father is expelled from the caste.	Ditto ...	Other parties of this tribe exist in Káthiáwár.	Ditto.
Do. ...	Polygamy is not allowed, nor do the parents of the bride, if they are of respectability, receive marriage gifts; nor is it customary for a woman after the decease of her husband to re-marry. They bury their dead.	Ditto ...	Other parties of this tribe exist in the Pálanpur Zilla.	Ditto.
Hindu; caste Máli.	Ditto ditto ...	Ditto ...	Ditto ...	Ditto.
Hindu; caste Wágri.	Females are married when they attain the age of maturity. Polygamy is not allowed. A marriage gift from Rs. 10 to 25 is made to the bride's parents by those of the bridegroom. A woman cannot leave her husband and live with another man, but after his decease she can re-marry. They bury their dead.	Ditto ...	Ditto ...	Ditto.

Number.	Names of Tálukas and Villages.	Designation of Tribe, or Sub-division of Tribe.	Number of said Tribe.					Range of Country generally gone over by the Tribe in its wanderings.	Head Quarters of the Tribe, if any, during the Rainy Season, or else Original Seat.	Ostensible Occupation or Trade; also state if merely believed to be a pretence and grounds for such belief.
			Adults.		Children.					
			Males.	Females.	Males.	Females.	Total.			
	DIVISION OF MACHU KÁNTHA—*continued.*									
4	Jetpur of Morvi	Jogira Rával...	3	3	3	1	10	From Wágad in Kutch to this province.	Párkar in Kutch.	They are carpenters and beggars.
5	Kasba Nánibarál.	Saránio ...	5	6	1	...	12	From Wágad, and are proceeding to Wadiár under Pálanpur.	Wádiár ...	Burnishing of arms and castrating young bulls.
6	Thargharri ...	Fakir ...	1	1	...	...	2	From Wágad, and continue wandering about.	Village Pipánd of Pálitána in this province.	Begging ...
7	Tankára ...	Bhat ...	1	1	2	2	6	From Jhálávád to Hálár in this province.	Bhimmal, where they reside during the monsoon.	Hire out pack bullocks.
8	Ánandpur ...	Jogi ...	2	3	1	3	9	From the division of Káthiáwár, and are proceeding to that of Jhálávád, both in this province.	Village Jáli under Wankánir in this province.	Wood-cutting and making brooms and Indonia, an article made of grass, or the leaves of the date tree, in a circular form, used by women on the head, on which to rest chatties of water, &c.
9	Adhoi ...	Miana ...	1	—	2	1	4	From Wágad to Káthiáwár.	Village Wáthra in Kutch.	Labourer ...
10	Do. ...	Sindi ...	2	2	...	1	5	From Kutch to Hálár in this province.	Village Kond in this province.	Do. ...
11	Do. ...	Fakir ...	4	4	...	1	9	Accompanied a party on a pilgrimage to this province.	No particular place, and unsettled in the rains.	Begging ...

Tribes in the Province of Káthiáwár—continued.

Religion and Caste.	Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes, and if so, with what.	Whether any other parties of the Tribe exist, and if so, where they are now believed to be.	Social System, &c., whether they have a recognised Head of the Tribe, or a common Head of the Subdivisions of Tribes.
Hindu; caste Jogi Rával.	Females are married when they attain the age of twelve years. A payment is made of 150 koris to the parents of the bride by those of the bridegroom. A woman can live with another man during her husband's life-time or after his death. They burn their dead.	They do not intermarry with other tribes.	Other parties of this tribe exist in Párkar.	None.
Hindu; caste Soránio.	They marry when very young, and a marriage gift of Rs. 60 is made by the parents of the bridegroom to those of the bride; but should the son-in-law with his wife live with his mother and father-in-law, the amount is reduced to 15 rupees. A widow can re-marry. They burn their dead.	Dittó ...	Do. in Rádhanpur.	A recognised head, by name Sindhal Rájí Mokhjí, exists in Márwár.
Musalmán; caste Fakir.	They marry both when young and after they attain the age of maturity. A payment is made of 60 rupees to the parents of the bride by those of the bridegroom. A woman can re-marry after her husband's decease. They bury their dead.	Ditto ...	Other parties of this tribe are in existence in other parts.	A recognised head exists in Shewan in Sind.
Hindu; caste Bhat.	They marry both when young and after they attain the age of maturity. A marriage gift is made by the parents of the bridegroom to those of the bride. A woman cannot live with another man during her husband's life-time nor after his death. They burn their dead.	Ditto ...	Other parties of this tribe exist in Márwár.	None.
Hindu; caste Jogi.	They marry either when young or after attaining a mature age. A marriage gift of Rs. 40 is made by the parents of the bridegroom to those of the bride. A plurality of wives is allowed. A woman can live with another man during her husband's life-time or after his decease. They bury their dead.	Ditto ...	Other parties of this tribe reside in Wankáner.	Ditto.
Musalmán; caste Miana.	A marriage takes place when a female attains the age of twenty years. A marriage gift of 80 koris is made by the parents of the bridegroom to those of the bride. A woman can live with another man during her husband's life-time and after his death.	Ditto ...	Other parties of this tribe exist in the village Páwar in Kutch.	A recognised head exists, by name Miana Myio.
Musalmán; caste Sindi.	Ditto ditto ...	Ditto ...	Ditto in Kutch...	A recognised head exists, by name Jám Gorh, in the Kutch village Munria.
Musalmán; caste Fakir.	Ditto ditto ...	Ditto ...	Ditto ...	Ditto.

Number.	Names of Talukas and Villages.	Designation of Tribe, or Sub-division of Tribe.	Number of said Tribe.					Range of Country generally gone over by the Tribe in its wanderings.	Head Quarters of the Tribe, if any, during the Rainy Season, or else Original Seat.	Ostensible Occupation or Trade; also state if merely believed to be a pretence and grounds for such belief.
			Adults.		Children.					
			Males.	Females.	Males.	Females.	Total.			
	DIVISION OF MACHHU KÁNTHA—*continued.*									
12	Kákrechí ...	Saránio ...	4	5	2	3	14	Wandered from Wadiár to this province.	Inhabitants of Márwár, but wander about during the rains.	Cattle-selling ...
13	Do.	Lohár... ...	10	8	10	8	36	From Wadiár to this province, and will return to the former place.	No particular place, and continue wandering about during the rains.	Ironsmiths, and sell cattle.
14	Mália	Párádhi ...	7	5	5	5	22	Wander about Vágharin Cutch, and Hálár in this province.	Sind, but continue wandering about during the rains.	Selling indonis and wicker-work.

Tribes in the Province of Káthiáwár—continued.

Religion and Caste.	Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes, and if so, what.	Whether any other parties of the Tribe exist, and if so, where they are now believed to be.	Social System, &c., whether they have a recognised Head of the Tribe, or a common Head of the Subdivisions of Tribes.
Hindu ...	A female is married when she is young or after she attains the age of maturity. A marriage gift of Rs. 4½ is made to her parents by those of the bridegroom. The marriage ceremony is performed in the open country by seating together the bride and bridegroom, while the mother of the former and the father of the latter each fasten an earthen vessel to the lower part of their stomachs and, facing each other, run at each other seven times, bringing the earthen vessels in contact until they break, which closes the ceremony. A woman can only live with another man after the death of her husband. They burn their dead.	They do not intermarry with other tribes.	Other parties of this tribe exist, but are itinerant.	They have no recognised head.
Hindu, and believe in Rámdo-Pír and Sikotri Máta.	A marriage takes place when a girl attains the age of either ten or fifteen years, and a marriage gift of 60 Rupees is given by the parents of the bridegroom to those of the bride. If a woman, after the decease of her husband, lives with another man, her children, if she has any, are kept by her deceased husband's parents; and if she lives with another man during her husband's life-time, compensation is exacted from her, and paid to her husband's parents, besides the expenses of an entertainment to the caste people. The parties are united in marriage by a Sarmáli or Rájghar Bráhmin. They burn their dead.	Ditto ...	Other parties of this tribe exist in Márwár.	Do.
Hindu, and believe in Bálárao-Pír and Wáchangnág (head of the snakes), and Barrá Pír.	A marriage contract is sealed by a gift of 160 kowis by the parents of the bridegroom to those of the bride, and after the decease of the husband the woman can live with the younger brother of her husband as his wife; but should there not be a younger brother, she can then marry another man of the caste; and should she leave her husband and live with another man, compensation is exacted from her paramour and paid to her husband, together with the expense of an entertainment to the caste people. They bury their dead, but prior to so doing the corpse is branded in the centre of the forehead.	Ditto ...	Ditto in Sind ...	A recognised head exists, by name Ráthore Dhano.

Numbers.	Names of Takukas and Villages.	Designation of Tribe, or Sub-division of Tribe.	Number of said Tribe.					Range of Country generally gone over by the Tribe in its wanderings.	Head Quarters of the Tribe, if any, during the Rainy Season, or else Original Seat.	Ostensible Occupation or Trade; also state if merely believed to be a pretence and grounds for such belief.
			Adults.		Children.					
			Males.	Females.	Males.	Females.	Total.			
	Division of Jhálávád.									
1	Dhrángadra ...	Bhánd ...	5	...	...	...	5	From their village Gogida in Márwár to this province, and after wandering about they will return.	Gogida in Márwár.	Begging ...
2	Methán	Swámi and Atit.	2	...	...	...	2	From Rádhanpur and Kari to this province, from whence they go to Cutch.	They originally reside in Anjár in Cutch, but during the rains in the Mat called Lackmanpari in Mándvi in Cutch.	They are beggars and traders.
3	Do.	Fakir ...	10	7	2	5	24	Sandhri in Márwár through Bajána to this province, and will return.	In the monsoon they reside in the village Pandhri in Márwár, which is their head-quarters.	Begging, and labour.
4	Bhárad	Bajánia ...	7	7	5	6	25	From the Viranagám village Adhár to this province.	Reside in the Adhár village in Viranagám in Gujarát during the rains.	Begging, and rope-dancing.
5	Do.	Bhát	1	1	1	...	3	From Márwár through Rádhanpur to this province.	Their original residence Phalsi in Márwár; they have no particular place of residence during the monsoon.	They are traders, labourers, and beggars.
6	Naroli ...	Bajánia ...	5	5	6	5	21	Rádhanpur to this province.	They have no particular place of residence during the monsoon, but their original place of residence is in Jeypur.	Play-acting, and begging.

Tribes in the Province of Káthiáwár—continued.

Religion and Caste.	Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes and, if so, with what.	Whether any other parties of the Tribe exist and, if so, where they are now believed to be.	Social System, etc., whether they have a recognised Head of the Tribe, or a common Head of the Subdivisions of Tribes.
Hindu, and believe in Chatrabuj.	They marry when both sexes attain the age of maturity. There is no fixed amount of marriage dower. A woman, after the decease of her husband, can re-marry into her caste. They burn their dead.	They do not intermarry with other tribes.	Other parties of this tribe exist, but keep wandering about.	They have no recognised head.
Hindu, caste Gosái; and believe in Máhádeo Hingláj.	They do not marry. They burn their dead.	The institution of marriage does not prevail.	Numbers of this tribe exist in different parts of India.	A recognised head, by name Saklálghar, exists in Mandvi in Cutch.
Mahomedanism, caste Mussalmán; and believe in Lál Pir.	Marriages take place when both sexes attain the age of maturity. A woman after the death of her husband can marry with his younger brother. A marriage payment is made to the parents of the bride by those of the bridegroom. They bury their dead.	They do not intermarry with other tribes.	Other parties of this tribe exist in Márwár.	A recognised head exists in the village of Nárgor of Dánthal.
Hindu and believe in Koriál Máta.	Marriages take place when both sexes are young, and also when they come to a mature age. A marriage gift of Rs. 12 is given to the parents of the bride by those of the bridegroom. Should a woman leave her husband during his life-time and live with another man, compensation of Rs. 8 is paid to the husband, and Rs. 31 to the caste. A woman can after her husband's death re-marry. They burn their dead.	Ditto ...	Other parties of this tribe exist, but continue wandering about.	A recognised head exists, by name Sánalwo, in the Radhanpur village Daduka.
Hindu, and worship Kanjeri Máta.	They marry both when young and when they attain the age of maturity. A payment is made of Rs. 126 for the marriage contract by the parents of the bridegroom to those of the bride, and after the marriage is celebrated Rs. 26 from the above amount is returned to the parents of the bridegroom. They burn their dead.	Ditto ...	Other parties of this tribe exist in many places in Márwár.	They have a recognised head, by name Járeji Karsanji.
Hindu, and worship Hanmanji.	Females are married during their non-age, or when they attain the age of maturity. A marriage gift of Rs. 26 is made to the parents of the bridegroom by those of the bride, and the woman, after the death of her husband, can re-marry with the younger brother of her deceased husband. They burn their dead.	They intermarry in their own tribe, and those called Mákria, Goreneo, and Sawád.	Other parties of this tribe exist, but they continue wandering about.	They have a recognised head, named Gurdási, who lives in Nilkantia.

Number.	Names of Tálukas and Villages.	Designation of Tribe, or Sub-Division of Tribe.	Number of said Tribe. Adults. Males.	Adults. Females.	Children. Males.	Children. Females.	Total.	Range of Country generally gone over by the Tribe in its wanderings.	Head Quarters of the Tribe, if any, during the Rainy Season, or else Original Seats.	Ostensible Occupation or Trade, also state if merely believed to be a pretence and grounds for such belief.
	Division of Jhálá'va'd—*contd.*									
7	Naroli ...	Saránia ...	6	5	7	9	27	Pátri through Jhálávád to this province.	Their original place of residence is Jamborra under Limbdi and during the monsoon reside in the village Olak under Lagthar in this province.	Burnishers of arms.
8	Dhrumat ...	Wanjára ...	7	7	7	4	25	From Márwár to this province: they go to Pátri, where they take a consignment of salt, and return to Márwár.	Head-quarters Gongir; they have no particular place of residence during the monsoon.	They sell wheat and salt.
9	Bharáda ...	Marwarra Koli.	16	11	13	7	47	Wandered from Márwár to this province and intend returning through Gujarát.	No particular place.	Manual labour and begging.
10	Gojanwáo ...	Saránia ...	2	2	5	2	11	Viramgám and Bajána to this province, and will return to the former place.	Olak in Gujarát, where they reside during the rains.	Burnishing of arms.
11	Isádro ...	Do. ...	2	2	...	2	6	Ditto ...	Ditto ...	Burnishers of arms.
12	Bhawli ...	Do. ...	2	2	3	3	10	Olak through Limbdi to this province.	Olak, where they reside during the monsoon.	Do. ...
13	Pándra ...	Bajánia ...	17	20	20	9	66	Navánagar through Junágad in this province, and Viramgám in Gujarát.	Reside in Gujarát, but have no particular place of residence during the monsoon.	Play-acting ...
14	Rásbangpur ...	Sindi ...	1	1	...	...	2	Come from Sind and proceed to Gujarát.	Sind, but have no particular place of residence during the monsoon	Cultivators ...
15	Khor ...	Do. ...	4	3	4	5	16	Bhúj to this province.	Dheru in Kutch; no particular place of residence during the monsoon.	Do. and deal in cattle.

Tribes in the Province of Káthiáwár—continued.

Religion and Caste.	Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes and, if so, with what.	Whether any other parties of the Tribe exist and, if so, where they are now believed to be.	Social System, viz., whether they have a recognised Head of the Tribe or a common Head of the Subdivisions of Tribes.
Hindu, and worship the idol Máta.	They marry when both sexes are young, and when they attain the age of maturity. A marriage gift of Rs. 13 is made to the parents of the bride by those of the bridegroom. Should a woman desert her husband and live with another man, she must pay a fine of Rs. 27. They burn their dead.	They do not intermarry with other tribes.	Other parties of this tribe exist in Málwa, Márwár, and other places.	They have a recognised head, by name Veja Govind, who resides in the village Olak, in the division of Jhálvád in this province.
Mahomedanism; caste Musulmán.	They marry both when they are young and when they attain the age of maturity, and a marriage gift of Rs. 25 is made to the parents of the bride by those of the bridegroom. A woman after her husband's decease can re-marry. They bury their dead.	They intermarry in their own caste only.	Other parties of this tribe exist in Jodhpur, &c., in Márwár.	They have no recognised head.
Hindu, and worship Rámeshwar.	Ditto ditto, and pay Rs. 100 as a marriage gift to the bride's parents. They burn their dead.	Ditto ...	Ditto ...	They have a recognised head, named Koli Bhimoji, who resides in Sirsi in Márwár.
Hindu, and worship Káika Máta.	They marry their females when they attain the ages of ten and twelve years. A marriage gift of Rs. 20 is given to the bride's parents. A woman can leave her husband on his giving a Fárkati, and live with another man, and after her husband's death re-marry. They bury their dead.	Ditto ...	Other parties of this tribe exist in Chowál in Gujarát.	The oldest, most wealthy, and respectable of the tribe is recognised as their head.
Ditto ...	They marry their females when they attain the age of ten and twelve years. A marriage gift of Rs. 20 is given to the bride's parents. A woman can leave her husband on his giving a Fárkati, and live with another man. Widows can re-marry. They bury their dead.	Ditto ...	Ditto ...	Ditto.
Ditto ...	Ditto ditto ...	Ditto ...	Ditto ...	Ditto.
Hindu, and worship Jungle Máhádew, Hunumán.	They marry both when young and when they attain the age of maturity. A woman can live with another man after her husband's decease. No marriage gifts are exchanged. They bury their dead.	Ditto ...	Other parties of this tribe exist in different parts of this province, Kutch, and Gujarát.	They have a recognised head, by name Gurdiál.
Mahomedanism; caste Musulmán.	Ditto ditto ...	Ditto ...	Other parties of this tribe exist in Sind.	None.
Ditto ...	They marry their daughters when they attain the age of ten and twelve years. No marriage gifts are exchanged, and it is not customary for widows to re-marry. They bury their dead.	Ditto ...	Ditto and in Cutch.	Do.

Number.	Names of Talúkás and Villages.	Designation of Tribe, or Sub-division of Tribe.	Number of said Tribe.					Range of Country generally gone over by the Tribe in its wanderings.	Head Quarters of the Tribe, if any, during the Rainy Season, or else Original Seat.	Ostensible Occupation or Trade; also state if merely believed to be a pretence and grounds for such belief.
			Adults.		Children.					
			Males.	Females.	Males.	Females.	Total.			
	Division of Jhálávár—*contd.*									
16	Charádva ...	Kumbhar ...	7	4	3	4	18	From the village Mukásar to this province, where they intend to reside.	Mukásar in Márwád, but have no particular place of residence during the monsoon	Cultivators ...
17	Ditto ...	Máli ...	4	2	1	1	8	Ditto ...	Ditto ...	Ditto ...
18	Chitrodi ...	Wágri ...	4	3	2	2	11	Káthiáwár ...	Reside during the monsoon about Rájkot.	Begging ...
19	Umardo ...	Barthariináth ...	3	...	...	...	3	From Jodhpur to this province; and will return.	Original residence in Jodhpur, but have no particular place of residence during the monsoon.	Do. ...
20	Limdi ...	Verágí ...	4	...	...	...	4	From Jarnáparna, and are proceeding to Navánagar in this province.	Original residence Jarnáparna, where they also reside during the monsoon.	Do. ...
21	Do. ...	Verágí Rámanandi.	1	1	...	..	2	From Málwa to Sáila in this province, where they at present reside.	Original place of residence Ránej in Málwa, where they also reside during the monsoon.	Do. ...
22	Talsána ...	Wádi ...	3	4	5	2	14	From Dholka through Ahmedabad to Dhrángadhra in this province, where they come for stone hand-mills.	Original residence Dholka, where they reside during the monsoon.	Selling stone hand-mills.
23	Lakhtar ...	Atít ...	1	...	...	...	1	From Poona in the Deccan.	Panár is the place of residence during the monsoon.	Begging ...
24	Do. ...	Kolis ...	5	...	...	...	5	From Málwa to this province.	During the monsoon they reside at Málwa.	Do. ...
25	Village Kotriád, Tálúka Wadhwán.	Saránia ...	5	3	1	1	10	From Olak, and proceed to Jhálávád in this province.	Reside in Olak during the monsoon.	Burnishers of swords.

Tribes in the Province of Káthiáwár—continued.

Religion and Caste.	Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes, and if so, with what.	Whether any other parties of the Tribe exist, and if so, where they are now believed to be.	Social System, viz. whether they have a recognized Head of the Tribe, or a common Head of the Sub-divisions of Tribes.
Hindu, and worship Thákorji and Koriár Mátha.	A female is married when she attains her fifteenth year. A marriage gift of Rs. 25 is given to the parents of the bride. Polygamy is not allowed. A widow can remarry. They burn their dead.	They marry in their own tribe.	Other parties of this tribe exist in Márwád.	They have a recognised head, by name Nánji, who is the proprietor of twelve villages in Márwád.
Ditto ...	Ditto ditto. The marriage gift amounts to Rs. 40.	Ditto ...	Ditt ..	They have a recognised head, named Máli Hardáss, in the village Bhóka in Márwád.
Hindu, and worship Meltri Mátha.	They marry when young, and when they attain the age of maturity. A gift of Rs. 12 is given to the parents of the bride. A widow can remarry. They bury their dead.	Ditto ...	Not known ..	None.
Hindu, and worship Goverdhanáth.	They marry when young, and when they attain the age of maturity. A gift of Rs. 12 is given to the parents of the bride. A widow can remarry. They bury their dead.	They marry in their own tribe.	Numerous parties of this tribe are in Márwád.	They have a recognised head in Márwád by name Prágnáth.
Hindu, and worship the Pothi or Sacred writings, and are of the Parnáti sect.	They marry both when they are young, and when they attain the age of maturity. A marriage gift only in clothes is made to the bride. A widow can remarry. Should a married person die he is burnt, and those that die unmarried are buried.	Ditto ...	Other parties of this tribe exist in Navánagar in this province.	Ditto
Hindu, and worship Thákorji.	Ditto ditto. A marriage gift to the bride is given of an indefinite sum. A widow can remarry. They burn their dead.	Ditto ...	Other parties of the tribe exist in all parts of India.	They have no recognised head.
Hindu, and worship Sikotri Mátha.	Polygamy is prohibited. Widows can remarry. They bury their dead.	Ditto ...	Other parties of this tribe exist in Dholka.	Ditto
Hindu, and worship Mahádev.	They do not marry. They bury their dead.	The institution of marriage does not prevail.	Other parties of this tribe exist in Panár.	There are heads to different parties of disciples, and they plead obedience to him they are the disciples of.
Hindu, and worship Beltri Mátha.	They marry when very young, and if wealthy polygamy is allowed. They burn their dead.	They intermarry in their own tribe.	Other parties of this tribe exist in all parts of India.	No recognized head exists, but all cases are submitted to the community for settlement.
Hindu, and worship Hanumán.	They marry when young, and when they attain the age of maturity. A marriage gift of Rs. 25 is given to the bride's parents. A woman cannot desert her husband. A widow can remarry. They bury their dead, but before so doing lighted hay is placed on the face of the deceased.	Ditto ...	Ditto ditto in Dholka and Viramgám in Gujarát.	Ditto

Number.	Name of Tálukas and Villages.	Designation of Tribe, or Sub-division of Tribe.	Number of said Tribe.					Range of Country generally gone over by the Tribe in its wanderings.	Head Quarters of the Tribe, if any, during the Rainy Season, or else Original seat.	Ostensible Occupation or Trade; also state if merely believed to be a pretence and grounds for such belief.
			Adults.		Children.					
			Males.	Females.	Males.	Females.	Total.			
	Division of Jhálávád—*contd.*									
26	Dedádru ...	Bajánia ...	2	2	1	2	7	From Bhál through Jhálávád to this province.	Reside during the monsoon in Menath.	Rope-dancing
27	Monjpur ...	Saránia ...	2	4	6	3	15	From Dudrej, &c., to this province, and proceed to Márwád.	No original place of residence, but during the monsoon reside in Olak in this province.	Sharpening of swords.
28	Khoru ...	Do. ...	6	6	10	10	32	From Olak to Jhálávád in this province.	Ditto ...	Ditto ...
29	Rupávati ...	Do. ...	4	4	7	6	21	Ditto ...	Ditto ...	Ditto ...
30	Amindra ...	Natt ...	3	4	3	3	13	Káthiáwár ...	Original residence in Márwád.	Rope dancing and juggling.
31	Chitrodi ...	Wágri ...	4	3	2	2	11	Ditto ...	Original place of residence Gowridhar under Rájkot, and reside during the rains in Jokra.	Beating of a drum when persons become possessed with malignant spirits.
32	Rámpur ...	Gádlia Lohár...	5	4	4	4	17	From Wadiár to this province.	Original place of residence village Tharád in Wadiár, where they also reside during the monsoon.	Ironsmiths ...
33	Máli	Saránia ...	10	7	4	4	25	Chowál in Gujarát and Jhálávád in this province.	Hebatpur in Káthiáwár, no particular place of residence during the monsoon.	Burnishing of arms.
34	Somasar ...	Do. ...	5	5	6	6	22	Divisions of Jhálavád and Dhrángadhra in Káthiáwár.	Hebatpur in Káthiáwár, where they also reside during the monsoon.	Ditto ...
35	Chárompur ...	Do. ...	6	3	4	2	17	From Wadiár to this province.	Ditto ...	Ditto ...

Tribes in the Province of Káthiáwár—continued.

Religion and Caste.	Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes, and if so, with what.	Whether any other parties of the Tribe exist, and if so, where they are now believed to be.	Social System, re... whether they have a recognised Head of the Tribe, or a common Head of the Sub-divisions of Tribes.
Formerly Hindu, at present Mahomedanism, and worship Mátha Kamom.	Marriages are consummated when both sexes attain their fifteenth year. A marriage gift of Rs. 17 for the first marriage is given to the bride's parents, and on marrying a second wife, which is allowed in case the first one be barren, Rs. 10 is given to the bride's parents. A widow can remarry. A woman can leave her husband and live with another man. They bury their dead.	They intermarry with their own tribe.	Other parties of this tribe exist in Dhólka and Viramgám in Gujarát.	They have no recognised head.
Hindu, and worship Hanumán and Kuldevi Shikothar.	On marriage celebrations a gift of Rs. 25 is given to the bride's parents. A woman is permitted to leave her husband and live with another man during his life-time, and also after his death. They bury their dead.	Ditto ...	Other parties of this tribe exist in Olak.	They have a recognised head in Olak, by name Govind Bhowán.
Ditto ...	Ditto ditto ...	Ditto ...	Ditto ...	Ditto, by name Rámdás.
Ditto ...	Ditto ditto ...	Ditto ...	Ditto ...	Ditto, by name Velo and Rawa.
Hindu, and worship Harkái Mátha.	Polygamy is allowed. Marriage gifts are exchanged, but the amount is indefinite. A widow can remarry. They bury their dead.	Ditto ...	Other parties exist of this tribe, and live where they can get a livelihood.	They have no recognised head, but all cases are submitted for decision to the community.
Hindu, and worship Melri Mátha.	On the celebration of a marriage four betelnuts and four brass lotás are placed in a square, in the centre of which the ceremony takes place, and a marriage gift of Rs. 28 is given to the parents of the bride; and when a widow forms a second alliance, Rs. 12 are paid to her parents. They burn their dead.	Ditto ...	Other parties exist, but are itinerant.	Ditto.
Hindu, and worship all the Hindu idols.	Ditto ditto ...	Ditto ...	Other parties of this tribe exist in Wadiár.	They have a recognised head, by name Dyáram, in Wadiár.
Hindu, but do not worship idols.	Same as that described in No. 12 of the Machu Kwetha Division.	They intermarry with their own tribe.	Other parties of this tribe exist in Málwa.	They have two recognised heads, named Rawo and Dhalo.
Ditto ...	Ditto ditto ...	Ditto ...	Ditto ...	Ditto.
Ditto ...	Ditto ditto ...	Ditto ...	Ditto ...	Ditto.

Number.	Names of Tálukas and Villages.	Designation of Tribe, or Sub-division of Tribe.	Number of said Tribe.					Range of Country generally gone over by the Tribe in its wanderings.	Head Quarters of the Tribe, if any, during the Rainy Season, or else Original seat.	Ostensible Occupation or Trade; also state if merely believed to be a pretence and grounds for such belief.
			Adults.		Children.					
			Males.	Females.	Males.	Females.	Total.			
	Division of Jhálwád—*contd.*									
36	Vithalgad ..	Verágri ...	1	...	...	...	1	From Cutch to this province.	Original residence Chittrakote in Hindustán; have no particular place of residence during the monsoon.	Begging ... ...
37	Ditto ...	Nánaksái ...	1	...	...	...	1	Ditto ...	Original place of residence Bitgám: no particular place of residence during the monsoon.	Do. ... ...
38	Ditto ...	Verágri ...	2	...	...	...	2	From Udepur in Márwád to this province.	Original place of residence Udepur, where they also live during the rains.	Do. ... ...
39	Bajána	Wágri ...	5	3	4	2	14	From Udepur through Gujarát to this province, from whence they go to Kachhára.	Head-quarters Jálod in Márwád, where they also reside during the monsoon.	Do. ... ...
40	Ditto	Chámta ...	10	8	10	6	34	Through Gujarát to this province.	Ahmedabad their head-quarters, where they also reside during the monsoon.	Selling of stone hand-mills.
41	Ujria Sarra ..	Thori ...	5	4	6	4	19	Through Gujarát to this province.	Original residence Kapadwanj in Gujarát, where they also live during the monsoon.	Selling of bamboos and salt.
42	Chábli	Wágri ...	1	2	3	...	6	Ditto ..	Original place of residence Bhatsana under Karri in Gujarát, where they also live during the monsoon.	Begging ...
43	Ditto	Wanjára ...	11	11	5	8	35	From Ganádhar through Gujarát to this province.	Original place of residence Dadwána in Jodhpur, where they also live during the monsoon.	Labourers ...

Tribes in the Province of Káthiáwár—continued.

Religion and Caste.	Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes, and if so, with what.	Whether any other parties of the Tribe exist, and if so, where they are now believed to be.	Social System, etc., whether they have a recognised Head of the Tribe, or a common Head of the Sub-divisions of Tribes.
Hindu, and worship all the Hindu idols.	Not aware of the custom of marriages. They burn their dead.	Not known ...	Other parties of this tribe exist at all the noted places of worship.	None.
Ditto ..	Ditto ditto ...	Ditto ...	Other parties of this tribe exist, but are itinerant.	Do.
Ditto ..	They marry when they are young, and when they attain a mature age. Marriage gifts are exchanged, but the sums are not definite. A widow can remarry. They burn their dead.	They intermarry with their own tribe.	Other parties of this tribe exist in all parts of the country.	Do.
Ditto ...	Marriages take place when both sexes attain their fifteenth year. A marriage gift of Rs. 25 is given to the parents of the bride. A second wife is allowed in case the first one proves barren. A widow can remarry. They burn their dead.	Ditto ...	Other parties of this tribe exist in Márwád.	Do.
Hindu, and worship Máthá.	Marriages take place when both sexes attain the age of maturity. Marriage gifts are not exchanged. A man can marry a second wife at the consent of the first wife, in case she be barren. A woman cannot leave her husband, but she can remarry after his death. They bury their dead.	Ditto ..	Other parties of this tribe exist in Gujarát.	Do.
Mahomedanism; Caste Mussalmán.	Marriages take place when both sexes attain their fifteenth year. A marriage gift of Rs. 25 is given to the parents of the bride. A woman can leave her husband and live with another man during his life-time. A widow can remarry. They bury their dead.	They intermarry with their own tribe.	Other parties of this tribe exist, but are itinerant.	None.
Hindu	They marry when they are young, and when they attain the age of maturity. A marriage gift of Rs. 50 is given to the bride's parents. A woman can leave her husband and live with another man during his life-time and remarry after his death. They bury their dead.	Ditto ...	Other parties of this tribe exist in Chowal and Gujarát.	Do.
Mussalmán ...	Marriages take place when both sexes attain their fifteenth year. A marriage gift of Rs. 50 is given to the parents of the bride. A second wife is allowed should the first one be barren. A woman is not allowed to leave her husband, but she can remarry after his death. They bury their dead.	Ditto ...	Other parties of this tribe exist only in Márwád.	Do.

Number.	Names of Tálukás and Villages.	Designation of Tribe, or Sub-division of Tribe.	Number of said Tribe.					Range of Country generally gone over by the Tribe in its wanderings.	Head Quarters of the Tribe, if any, during the Rainy Season, or else Original Seat.	Ostensible Occupation or Trade, also state if merely believed to be a pretence and grounds for such belief.
			Adults.		Children.					
			Males.	Females.	Males.	Females.	Total.			
	Division of Hálár—*continued.*									
44	Sadla	Vágri ...	15	10	11	6	42	From Gujarát to this province.	Petlád in Gujarát, their original place of residence, where they also reside during the monsoon.	Cultivators ...
45	Pipli	Bajánia ...	2	2	3	1	8	Do. ..	Chokli, their original residence, where they also reside during the monsoon.	Begging... ...
46	Bhoika	Sindi ...	9	7	8	6	30	From Kutch to this province.	Kunkrari in Hyderabad, their original place of residence, where they also live during the monsoon.	Manual labour ...
47	Jurwalla ...	Vágri ...	5	4	6	1	16	From Gujarát to this province.	Balasar under Kadi in Gujarát, original place of residence, but have no particular place of residence during the monsoon.	Cultivation, and begging.
48	Sawra	Kumbhár ...	7	8	8	2	25	From Márvád to this province.	Jolothur, under Jodhpur, their original place of residence, where they also reside during the monsoon.	Cultivation, but at present begging.
49	Do.	Máli	3	2	1	...	6	Do. ...	Do. ...	Do. ...
50	Do.	Bhát Kankáli .	10	7	13	7	37	Do. ...	Do. ...	Do. ...
51	Do.	Atit	6	6	9	1	22	Do. ...	Do. ...	Do. ...
52	Goriawar ...	Salát... ...	5	6	2	5	18	Do. ...	Lumria under Jodhpur, their original place of residence, where they reside during the rains.	Do. ..
53	Do. ...	Kunkáli Bhát .	5	4	2	2	13	Do. ...	Botad under Jolhpur, original place of residence.	Do. ...
54	Do. ...	Verágri ...	5	4	2	3	14	Do. ...	Gonsa ditto ...	Do. ...

Tribes in the Province of Káthiáwár—continued.

Religion and Caste.	Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes, and if so, with what.	Whether any other parties of the Tribe exist, and if so, where they are now believed to be.	Social System, etc., whether they have a recognized Head of the tribe or a common head of the Sub-divisions of Tribes.
Musalmán ...	Marriages take place after both sexes attain their fifteenth year. A marriage gift of Rs. 30 is given to the parents of the bride. Should a woman leave her husband and live with another man, he must give an entertainment to the caste, and the woman, tearing off the end of her covering, gives it to her husband as a token of separation. A lighted bundle of hay is placed on the faces of their dead, after which they are buried.	They intermarry with their own tribe.	Other parties of this tribe exist in Kanmer in Gujarát.	None.
Hindu	A female is married when she attains her fifteenth year, and a marriage gift is given to her parents of Rs 20. A second wife is allowed in case the first one be barren. A woman cannot leave her husband, but after his death she can re-marry.	Do. ...	Do. ...	Do.
Mahomedanism; caste Mussulman.	A female is married when she attains her fifteenth year, and a marriage gift of Rs. 20 or 25 is made to the parents. A woman cannot leave her husband, but after his death she can re-marry. They bury their dead.	They intermarry with their own tribe.	Other parties of this tribe exist in different parts of this country.	Do.
Hindu, and worship Becharaji.	They marry when young, and when they attain the age of maturity. A marriage gift of Rs. 45 is given to the bride's parents. They bury their dead.	Do. ...	Other parties of this tribe exist, but are wanderers.	Do.
Hindu, and worship Mahádev and Máta.	Marriages take place when both sexes attain a marriageable age. A marriage gift of Rs. 50 is given to the parents of the bride. A second wife is allowed in case the first one be barren. A widow can re-marry. They burn their dead.	Do. ...	Other parties of this tribe exist in Márvád.	Do.
Do. ...	Ditto ditto ...	Do. ...	Do. ...	Do.
Do. ...	Ditto ditto ...	Do. ...	Do. ...	Do.
Do. ..	Ditto ditto ...	Do. ...	Do. ...	Do.
Hindu, and worship Rámpir.	Persons of wealth can marry when young, otherwise they marry when they grow up. A marriage gift is given to the bride's parents, but the amount depends upon the circumstances of the bride-groom. A woman is at liberty after her husband's decease to re-marry.	Do. ...	Do. ...	A recognised head exists in Didhu under Jodhpur, by name Dyalla Kalla.
Do. ..	Ditto ditto ...	Do. ...	Do. ...	Do.
Do. ...	Ditto ditto ...	Do. ...	Do ...	Do.

Number.	Names of Talukás and Villages.	Designation of Tribe, or Sub-division of Tribe.	Number of said Tribe.					Range of Country generally gone over by the Tribe in its wanderings.	Head Quarters of the Tribe, if any, during the Rainy Season, or else Original Seat.	Ostensible Occupation or Trade; also state if merely believed to be a pretence and grounds for such belief.
			Adults.		Children.					
			Males.	Females.	Males.	Females.	Total.			
	Division of Hálár—continued.									
55	Bamónwao ...	Sindi Baloch...	10	10	6	2	28	From Naiar to this province.	Sind; have no particular place of residence during the monsoon.	Cultivation; at present manual labour.
56	Ditto ...	Rájput Purmár	1	...	...	...	1	From Márvád to this province, and proceeds to Dwárka.	Jhalod under Jodhpur, original place of residence; during the monsoon no particular place of residence.	Do. ...
57	Chikásur ...	Sarania ...	1	1	2	2	6	Chowal to this province.	Kánj in Chowal, original place of residence.	Sharpening of swords.
	Division of Káthiáwár.									
1	Babakur ...	Chámpta ...	1	2	...	...	3	Káthiáwár ...	No fixed place of habitation during the rainy season, and are itinerant.	Deal in stone hand-mills.
2	Korinár ...	Vágri ...	6	4	4	2	16	Do. ...	They reside during the monsoon in Hira Bogariawalla's village in Káthiáwár.	Selling of playing toys.
3	Bulgam	Lohár ...	12	8	6	4	30	Do. ...	Originally reside in Márvád; have no particular place of residence during the monsoon.	Ironsmiths ...
4	Jikiáli	Atith and Verágis.	2	2	2	1	7	Do. ...	Itinerant	Begging ...
5	Dámnagar ...	Natt of the Dhers.	5	5	2	2	14	Unlimited ...	Do. ...	Play-actors ...
6	Drophania ...	Wádi ...	6	5	3	4	18	Kathiáwár; they wander about during eight months of the year.	They reside during the rains in Thán and Chotila in this province.	Selling stone hand-mills.
7	Bagasra ...	Naté ...	3	4	2	5	14	Káthiáwár ...	No particular place of residence during the monsoon.	Play-acting and rope dancing.

Tribes in the Province of Kâthiâwâr—continued.

Religion and Caste.	Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes, and if so, with what.	Whether any other parties of the Tribe exist, and if so, where they are now believed to be.	Social System, &c., whether they have a recognized head of the tribe, or a common head of the Sub-divisions of Tribes.
Mahomedanism; caste Mussalman.	Females are married when they attain their twelfth year. A gift is given to the bride, but the amount is indefinite. A plurality of wives is allowed. A woman cannot leave her husband. Widows can re-marry. They bury their dead.	They intermarry with their own tribe.	Numerous parties of this tribe exist in Sind.	Nasir Khan Umul Khan is their recognised head.
Hindu, and worship Rámdeopir.	Polygamy is not allowed, and a marriage gift of Rs. 200 is paid to the bride's parents. They bury their dead.	Do. ...	Not known ...	The community.
Hindu, and worship Sikotar.	They marry when young, and when they attain the age of maturity. No marriage gifts are exchanged. A widow can re-marry. They bury their dead.	Do. ...	Do. ...	Ojun Gula, who resides in Chowal, is their recognised head.
Hindu, and worship the idol Khorial.	Marriage ceremonies are performed by a square, being made of earthen chatties in four piles, each pile containing five chatties, in the centre of which the bride and bridegroom are seated when the ceremony is performed. A widow can re-marry. They burn their dead.	Do. ...	Other parties of this tribe exist, but are itinerant.	They have a recognised head, named Anando, who resides in Junágad.
Hindu, and worship Meiri Máta.	Ditto ditto ...	Do. ...	Do. ...	They have two recognised heads, by name Sango and Hako, who reside in Sihor in this province.
Hindu, and worship the idol Khorial.	Ditto ditto ...	Do. ...	Other parties of this tribe exist in Márwád.	They have no recognised head.
Hindu, and worship Hingláj.	Ditto ditto. They bury their dead.	Do. ...	Not known ...	They have heads for different parties of disciples.
Hindu, and worship the idol Ganesh.	They marry when they become of age. A marriage gift of Rs. 80 is given to the bride; and if a widow forms a second alliance Rs. 24 is given to her parents. They bury their dead.	Do. ...	Other parties of this tribe exist, but are itinerant.	None.
Mohomedanism; caste Mussalman.	The marriage ceremony the same which prevails amongst Mussalmans. They make a marriage gift of Rs. 120 to the parents of the bride, and, if a widow forms a second alliance, Rs 60 to 80 are given to her parents. They bury their dead.	They intermarry with their own tribe.	Other parties of this tribe exist but are itinerant.	None.
Hindu, but do not worship idols.	They marry when young, and when they attain the age of maturity. A second wife is allowed if the first one be barren. A marriage gift is given, but the amount is not definite. A woman can leave her husband and live with another man, and after his death re-marry They bury their dead.	Do. ...	Do. ...	None but the community.

Number.	Names of Thákas and Villages.	Designation of Tribe or Sub-division of Tribes.	Number of said Tribe.					Range of Country generally gone over by the Tribe in its wanderings.	Head Quarters of the Tribe, if any, during the Rainy Season, or else Original Seat.	Ostensible Occupation or Trade; also state if merely believed to be a pretence and grounds for such belief.
			Adults.		Children.					
			Males.	Females.	Males.	Females.	Total.			
	Division of Gohelvád.									
1	Charakri ...	Nat ...	3	5	2	2	12	Káthiáwár ...	Original place of residence Lahore, and reside during the monsoon in Bhilka in this province.	Play-acting and rope-dancing.
2	Karkála ...	Vágri ...	6	4	4	5	19	Do. ...	Original place of residence among the villages in the Gir Hills in this province, where they also live during the monsoon.	Deal in cattle ...
3	Ambalri ...	Goria Madári...	3	1	...	...	4	Muzaffarabad and other places in this province.	Ahmedabad, where they also live during the rains.	Bear-dancers ...
4	Bekra ...	Fakir ...	3	2	1	1	8	From Pálitána in this province, and now proceed to Gujarát.	Sind, original place of residence; have no particular place of residence during the monsoon.	Begging ...
5	Jángdár Náni ...	Bajánia ...	13	17	7	5	42	Ahmedabad and Káthiáwár.	Baroda, original place of residence, but have no particular place of residence during the monsoon.	Play-acting and juggling.
6	Narra ...	Nat ...	7	8	9	7	31	Gujarát ...	Pátan, their original place of residence, and live in Bhimnáth during the monsoon.	Play-acting, &c...
7	Ningála ...	Atit Gosáin ...	4	5	...	...	9	Márvád to this province.	Kotra village under Indore, original place of residence.	Begging ...
8	Do. ...	Do ...	2	...	...	...	2	Jetpur in Káthiáwár, and proceed on a pilgrimage to Hingláj.	Kássi, original place of residence, but no particular place of residence during the monsoon.	Cultivation and manual labour.

Tribes in the Province of Káthiáwár—continued.

Religion and Caste.	Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes, and if so, what.	Whether any other parties of the Tribes exist, and if so, where they are now believed to be.	Social System, etc., whether they have a recognised Head of the Tribe, or a common Head of the Sub-divisions of Tribes.
Hindu, and worship Hanumán and Melri Máta.	They marry when young, and when they attain the age of maturity. A present of five suits of clothes is given to the bride by the bridegroom, and vice versâ. A widow can form a second alliance. Polygamy is prohibited. They bury their dead, after burning some hay on the face of the deceased.	They intermarry with their own tribe.	Other parties of this tribe exist in Lahore.	None but the community.
Hindu, and worship Melri Máta.	They marry both when young and when they attain the age of maturity. A marriage gift of Rs. 100 is given to the parents of the bride. A woman cannot separate from her husband, but a widow can re-marry. They burn their dead.	Ditto ..	Other parties of this tribe exist in this province.	None.
Mahomedanism; caste Mussalmán.	They marry both when young and when they attain the age of maturity. Rs. 60 is paid to the parents of the bride. It is not customary for a woman to separate from her husband or to re-marry after his decease. They bury their dead.	Ditto ...	Other parties of this tribe exist in Márwád.	They have no recognised head but the community.
Ditto ...	Ditto ditto ...	Ditto ...	Ditto in Sind ...	Lálisha, their recognised head.
Hindu, and worship the Hindu idols.	They marry both when young and when they attain the age of maturity, and make a marriage gift in caste but not in cash. A woman can separate from her husband and re-marry after her husband's decease. They burn their dead. Rs. 5 or 6 are expended in the funeral obsequies.	They intermarry with their own tribe.	Other parties of this tribe exist at Baroda	Gurdio is their recognised head, who resides in Rádhanpur.
Hindu, and worship Hanumán.	Marriages take place when both sexes attain their twenty-fifth year. A gift of Rs. 2 is made to the bride's parents. A woman cannot separate from her husband, but after his death can live with another man, who pays Rs. 4 to her parents.	Ditto ...	Other parties of this tribe exist, but are itinerant.	None.
Hindu, and worship the idol Nilkant Mahádev.	Marriages take place when both sexes attain the age of maturity. The parents of the bride pay Rs. 25 to those of the bridegroom. A woman cannot separate from her husband but after his death can live with another man. They bury their dead.	Ditto ...	Ditto in Ujein and other places.	Mothi-Ghur is their recognised head, who resides in Indore.
Hindu ...	Not acquainted with the marriage customs. They bury their dead.	Ditto ...	Not known ...	They have a recognised head, by name Siwpersad who resides near Kássi.

Number.	Names of Talukas and Villages.	Designation of Tribe, or Sub-division of Tribe.	Number of said Tribe. Adults. Males.	Adults. Females.	Children. Males.	Children. Females.	Total.	Range of Country generally gone over by the Tribe in its wanderings.	Head Quarters of the Tribe, if any, during the Rainy Season, or else Original Seat.	Ostensible Occupation or Trade: also state if secretly believed to be a pretence and grounds for such belief.
	Division of Gohelvád—*contd.*									
9	Ningála ...	Atit ...	2	...	...	...	2	Jetpur in Káthiáwár, and proceed on a pilgrimage to Hinglaj.	Jetpur in Káthiáwár, where they also reside during the monsoon	Cultivation and manual labour.
10	Do. ...	Sindi ...	2	...	...	...	2	From Umerkote in Sind to this province.	Mowásan in Sind and reside during the monsoon in Sind.	Deal in cattle ...
11	Do. ...	Rámánandi Sádu.	2	1	...	...	3	Wrij near Kási, and have come on a pilgrimage to Dwárka in this province, after which they return to Wrij.	Reside in Wrij during the monsoon.	Begging ...
12	Sairi	Wanjára Rajput.	7	4	5	2	18	From Ahmedabad to this province, and return to the former place.	Sedardi in Káthiáwár.	Guarding of merchandise passing from one place to another.
13	Dogla	Wádi	4	3	8	13	28	Baroda to Káthiáwár.	Bádwa in Káthiáwár, and also reside there during the monsoon.	Snake-catching...
14	Umrálla... ...	Wágri ...	1	2	3	3	9	Káthiáwár ...	Original place of residence Marwár; no particular place of residence during the monsoon.	Begging...
15	Kámbla	Wádi	4	7	6	5	22	Káthiáwár ...	Dhrángadra in this province, their original place of residence.	Deal in stone hand-mills, Supás, and Suthiás. (The former article is made of split bamboo, to separate sand, &c. from grain; the latter of grass, to rest earthen chatties on.)
16	Eshwaria ...	Do.	13	11	8	12	44	Do. ...	Ditto ...	Begging... ...
17	Munia	Do.	2	1	1	3	7	Do. ...	Ditto ...	Do. ... ...
18	Surki Náni ...	Do.	1	3	3	1	8	Do. ...	Ditto ...	Do. ... ...

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Tribes in the Province of Káthiáwár—continued.

Religion and Caste.	Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes, and if so, with what.	Whether any other parties of the Tribe exist, and if so, where they are now believed to be.	Social System, viz., whether they have a recognized Head of the Tribe, or a common Head of the Subdivisions of Tribes.
Hindu ...	Not acquainted with the marriage customs. They bury their dead.	They intermarry with their own tribe.	Not known ...	Gosái Babutghar in Jetpur is their recognised head.
Mahomedanism: caste Mussalmán.	They marry when both sexes attain the age of maturity. A present of clothes is made to the bridegroom by the parents of the bride, and the former makes a present of jewels befitting his circumstances to the bride. A woman cannot separate from her husband, but after his death she can re-marry. They bury their dead.	Ditto ...	Other parties of this tribe exist in Sind.	Sindi Mubárak, who resides in Sind, is their recognised head.
Hindu ...	On marriages taking place a gift is given by the parents of the bridegroom to those of the bride, according to his circumstances. It is not customary for a woman to separate from her husband, but after his death she can re-marry. They bury their dead.	Ditto ...	Ditto ...	Balrám is their recognised head, who resides in Nidhán.
Hindu, and worship Kálka Máta.	Marriages take place when both parties attain the age of maturity. Rupees 150 are given to the bride's parents. It is not customary for a woman to separate from her husband, but after his death she can re-marry. They burn their dead.	They intermarry with their own tribe.	Other parties of this tribe exist in Márwár.	None.
Hindu, and worship Rámdepir.	They marry when young, and when they attain the age of maturity. Rupees 28 are paid to the bride's parents, and the bride's parents according to their circumstances make a present of clothes to those of the bridegroom. A woman can separate from her husband. Widows can re-marry. They burn their dead.	Ditto ...	Do. in Káthiáwár.	Do.
Hindu, and worship Meldi Máta.	Marriages take place when both sexes attain the age of maturity. Rupees 25 are given to the parents of the bride. A woman cannot separate from her husband, but after his death she can re-marry. They burn their dead.	Ditto ...	Other parties of this tribe exist in Ahmedabad and other places, but are itinerant.	Do.
Hindu: caste Junglí; and worship Shikotar Máta.	On marriages taking place a gift of Rs. 30 is given by the bride's parents to those of the bridegroom. It is not customary for a woman to separate from her husband, but after his death she can re-marry. They burn their dead.	Ditto ...	Other parties of this tribe exist in Márwár and other places.	Do.
Ditto ...	Ditto ditto ...	Ditto ...	Ditto ...	Do.
Ditto ...	Ditto ditto ...	Ditto ...	Ditto ...	Do.
Ditto ...	Ditto ditto ...	Ditto ...	Ditto ...	Do.

Number.	Names of Tálukas, and Villages.	Designation of Tribe, or Sub-division of Tribe.	Number of said Tribe.					Range of Country generally gone over by the Tribe in its wanderings.	Head Quarters of the Tribe, if any, during the Rainy Season, or else Original Seat.	Ostensible Occupation or Trade; also state if merely believed to be a pretence and grounds for such belief.
			Adults.		Children.					
			Males.	Females.	Males.	Females.	Total.			
	Division of Gohelvád—*contd.*									
19	Pálitána... ...	Káchia ...	1	1	...	...	2	From Gujarát to this province.	Original place of residence Rádhanpur.	Cultivators of mash melons.
20	Do.	Wágri ...	1	2	3	...	6	Do. ...	Wárśara in this province original place of residence, and reside also in Sihor in this province during the monsoon.	Begging ...
21	Chora	Wádi	1	1	1	...	3	Káthiáwár ...	Jállia in this province, where they also reside during the monsoon.	Snake-catching...
22	Rájparra ...	Natt	1	2	...	2	5	Gujarát and Káthiáwár.	Gujarát; unsettled during the monsoon.	Begging... ...
23	Bela	Jogi Barthari .	2	...	...	...	2	Káthiáwár ...	Dharol in this province, and reside there during the monsoon.	Do. ... ...
	Division of Und Sarweya.									
1	Wátlia	Wágri ...	1	2	4	3	10	Do. ...	None	Deal in cattle ...
2	Sammandiáa ...	Wádi	42	41	45	27	155	Do. ...	Do.	Snake-catching ...
3	Do. ...	Verági Rámánandi.	1	1	...	...	2	Jagannáth and Kási to this province.	Mathura; unsettled during the monsoon.	Begging... ...
4	Bandária ...	Jogi Rával ...	2	...	...	...	2	Kedharpur and Káthiáwár.	Kedharpur ...	Beating of a drum when persons become possessed of malignant spirits.
	Division of Bábriáva'd.									
1	Bálániwáo ...	Kankáli ...	2	2	1	...	5	Káthiáwár ...	Unsettled ...	Begging ... ...

Tribes in the Province of Káthiáwár—continued.

Religion and Caste.	Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes, and if so, with what.	Whether any other parties of the Tribe exist, and if so, where they are now believed to be.	Social System, viz., whether they have a recognised Head of the Tribe, or a common Head of the Subdivisions of Tribes.
Hindu, and worship Shri Kraetnaji.	A female is married when she attains her fifteenth year. A gift of Rs. 25 is given to the bride's parents. A woman can separate from her husband and live with another man. Widows can re-marry. They bury their dead.	They marry in their own tribe.	Other parties of this tribe exist in Gujarát.	None.
Hindu, and worship Máta.	A female is married when she attains her twelfth year, and Rs. 65 are given to her parents on her marriage. A woman can separate from her husband and live with another man. A widow can re-marry. They burn their dead.	Ditto ...	Ditto ...	Do.
Hindu, and worship Goraknáth.	Ditto. A marriage gift is given to the bride of Rs. 15 ditto.	Ditto ...	Ditto ...	Do.
Hindu, and worship Melri Máta.	Ditto ditto ...	Ditto ...	Ditto ...	Do.
Hindu, and worship Goraknáth.	Ditto. A marriage gift is given to the bride, amounting to Rs. 25. Ditto ditto.	Ditto ...	Ditto ...	Do.
Hindu, and worship Melri.	When marriages take place Rs. 50 are paid to the bride's parents. A widow can re-marry. They burn their dead.	Ditto ...	Do. in Káthiáwár.	They have a recognised head, by name Sogio.
Hindu, and worship Inglaj and Goraknáth.	Females are married when they attain their twentieth year; Rs. 50 are expended in the ceremony. A woman after her husband's death can re-marry. They bury their dead.	Ditto ...	Ditto ...	Ditto.
Hindu, and worship the Hindu idols.	They marry both when young and when they attain the age of maturity. Rs. 10 are given to the bride's parents, and after the husband's death a woman can re-marry. They burn their dead.	Ditto ...	Do. in Mathurá.	None.
Hindu, and worship Korial.	Ditto. Rs. 30 are given to the bride's parents. Ditto ditto.	Ditto ...	Other parties of this tribe exist, but are itinerant.	Do.
Hindu; and worship Melri Máta.	Marriages take place when females become marriageable, and Rs. 10 are given to the bride's parents. A woman cannot separate from her husband, but after his death she can re-marry. They burn their dead.	They intermarry with their own tribe.	Other parties of this tribe exist in Gujarát.	Makwána Nathu is their recognised head.

Number.	Names of Talukas and Villages.	Designation of Tribe, or Sub-division of Tribe.	Number of said Tribe. Adults. Males.	Adults. Females.	Children. Males.	Children. Females.	Total.	Range of Country generally gone over by the Tribe in its wanderings.	Head Quarters of the Tribe, if any, during the Rainy Season, or else Original Seat.	Ostensible Occupation or Trade; also state, if merely believed to be a pretence and grounds for such belief.
	DIVISION OF BÁBRIÁVÁD—*contd.*									
2	Káthur	Thori ...	2	2	...	1	5	Káthiáwár ...	Háthasni during the rains.	Deal in Indonis, an article made of grass to rest water chatties on when carried on the head.
	DIVISION OF SORATH.									
1	Junágad ...	Jogi	2	...	...	...	2	Do. ...	Jánjarda; unsettled during the monsoon.	Begging ... ...
2	Do.	Do.	1	...	...	...	1	Do. ...	Josipura in this province, where they also live during the monsoon.	Do. ... ...
3	Do.	Do.	1	...	...	...	1	Do. ...	Kássi; unsettled during the monsoon.	Do. ... ...
4	Do.	Fakir	1	1	...	...	2	Unlimited ...	Panjáb	Do. ... ...
5	Do.	Do.	1	...	...	...	1	Do. ...	Manjori ...	Do. ... ...
6	Do.	Do.	1	1	1	...	3	From Punjáb to this Province.	Manjori, Panjáb.	Do. ... ...
7	Bargaum ...	Wágri ...	3	4	...	...	7	Káthiáwár ...	Dilwára in this province, and live there during the monsoon.	Sell grass and twigs of the bábul tree for cleaning the teeth.
8	Unjár	Jogi	2	2	3	2	9	Do. ...	Simar, and during the rains live in Anjár in Kutch.	Ditto. ...
9	Wásod	Do.	1	1	2	2	6	Do. ...	Gángir in this province, but unsettled during the rains.	Ditto. ...
10	Sámethar ...	Do.	1	...	1	...	2	Do. ...	Sámethar in this province.	Ditto. ...
11	Kathriwára ...	Do.	3	2	1	1	7	Do. ...	Káthiáwár ...	Ditto. ...
12	Gural	Do.	2	3	3	2	10	Do. ...	Mot	Ditto. ...
13	Simor	Do.	4	2	2	1	9	Do. ...	Simor	Ditto. ...
14	Do.	Wágri ...	1	2	1	1	5	Do. ...	Do.	Ditto. ...

Tribes in the Province of Káthiáwár—continued.

Religion and Caste.	Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes, and if so, with what.	Whether any other parties of the Tribe exist, and if so, where they are now believed to be.	Social System, viz., whether they have a recognized Head of the Tribe, or a common Head of the subdivisions of Tribes.
Hindu, and worship the Bubbá idol.	A marriage gift of Rs. 60 is made to the bride's parents. A woman can separate from her husband, and widows can re-marry. They burn their dead.	They intermarry with their own tribe.	Other parties of this tribe exist in Káthiáwár.	None.
Hindu; but do not worship the idols.	Marriages take place when females attain the age of maturity. Rs. 28 are given to the bride's parents. A woman can separate from her husband, and also live with another man after his death. They burn their dead.	Ditto ...	Many parties of this tribe exist in Káthiáwár.	Do.
Ditto ...	Ditto ditto ...	Ditto ...	Ditto ...	Do.
Ditto ...	Ditto Rs. 30 are paid to the bride's parents. Ditto ditto	Ditto ...	Ditto ...	Do.
Mahomedanism; caste Mussalmán.	Females are married both when young and when they attain the age of maturity. No marriage gifts are given. A woman cannot separate from her husband. They bury their dead.	Ditto ...	Ditto ...	Do.
Ditto ...	Not known. They bury their dead.	Ditto ...	Ditto ...	Do.
Ditto ...	Females are married both when young and when they attain the age of maturity. No marriage gifts are given. A widow can re-marry. They bury their dead.	Ditto ...	Ditto ...	Do.
Hindu; and worship Sakri Máta.	Marriages take place when young and when they attain the age of maturity. A woman can separate from her husband. Widows can re-marry. They burn their dead.	Ditto ...	Ditto ...	Wágri Dewsi, who resides at Jáfarábad, is their recognised head.
Hindu; and worship Mámba Devi.	Ditto ditto ...	Ditto ...	Ditto ...	Ditto.
Ditto ...	Ditto ditto ...	Ditto ...	Ditto ...	Ditto.
Ditto ...	Ditto ditto ...	Ditto ...	Ditto ...	Ditto.
Ditto ...	Ditto. Rs. 25 are given to the bride's parents. Ditto ditto.	Dttio ...	Ditto ...	Ditto.
Ditto ...	Ditto. Koris 40 are paid to the bridegroom's parents by those of the bride. Ditto. ditto.	Ditto ...	Ditto ...	Ditto.
Hindu; and worship the Bhagwán idol.	Ditto. Rs. 25 are paid to the bride's parents. Ditto, ditto.	Ditto ...	Ditto ...	Ditto.
Ditto ...	Ditto ditto ...	Ditto ...	Ditto ...	Ditto.

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			Adults.		Children.					
			Males.	Females.	Males.	Females.	Total.			
	Division of Sorath—*contd.*									
15	Simor	Jogi	2	1	3	...	6	Káthiáwár ...	Simor	Sell grass and twigs of the babul tree for cleaning the teeth.
16	Dhokurwa ...	Wágri ...	2	2	1	...	5	Do. ...	Amreli in this province.	Cultivators of tobacco and musk melons.
17	Ambára	Do. ...	2	1	...	1	4	Do. ...	Udra in this province.	Ditto ...
18	Bácha	Jogi ...	2	1	1	...	4	Do. ...	Sangola in this province.	Begging ... ...
19	Untwala ...	Wágri ...	3	3	2	2	10	Do. ...	Beswar in this province.	Tape-sellers ...
20	Timbi	Baloch ...	4	2	3	...	9	Do. ...	Latodra in this province.	Bear and monkey-dancers.
21	Do.	Bária ...	3	1	2	2	8	Do. ...	Do. ...	Ditto ...
22	Timbi	Wágri ...	1	...	3	2	6	Do. ...	Kuthiána in this province.	Selling the twigs of the babul tree for cleaning the teeth.
23	Warra	Do.	4	2	...	5	11	Do. ...	Wánkia in this province.	Ditto ...
24	Do.	Do.	4	3	3	6	16	Do. ...	Barwalla in this province.	Ditto ...
25	Kansára... ...	Jogi	2	1	1	3	7	Do. ...	Wáda in this province.	Cotton-tape makers.
26	Phowra	Wágri ...	3	3	...	2	8	Do. ...	Mhowa in this province.	Selling twigs for cleaning the teeth.
27	Pagwála	Do. ...	2	3	4	...	9	Do. ...	Peshpur in this province.	Ditto ...
28	Rawad	Do. ...	4	2	1	4	11	Do. ...	Gogabára in this province.	Selling cattle ...
29	Sándána Dungar	Wádi	6	...	...	...	6	Do. ...	Itinerant ...	Snake-catching ...
30	Wanthli... ...	Patán Ahir ...	2	...	...	...	2	Pesháwar to Mecca on pilgrimage, and return to Pesháwar.	Peshawar ...	Cultivators ...
31	Do.	Wágri ...	1	...	...	...	1	Káthiáwár ...	Chobári in Káthiáwár.	Selling twigs for cleaning the teeth.

Tribes in the Province of Káthiáwár—continued.

Religion and Caste.	Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes, and if so, with what.	Whether any other parties of the Tribes exist, and if so, where they are now believed to be.	Social System, viz., whether they have any recognized Head of the Tribe, or a common Head of the Subdivisions of Tribes.
Hindu; and worship the Bhagwán Idol.	Marriages take place when young and when they attain the age of maturity. Rs. 9-4 are given to the bride's parents. A woman can separate from her husband. Widows can remarry. They burn their dead.	They intermarry with their own tribe.	Many parties of this tribe exist in Káthiáwár.	Wágri Dewsi, who resides in Jáfarábad, is their recognized head.
Hindu; and worship Meldi Máta.	Ditto Rs. 12 and a present of clothes are given to the bride's parents.	Ditto ...	Ditto ...	Dewsi, who resides at Jafarábad in this province, is their head.
Ditto ...	Ditto. ditto ...	Ditto ...	Ditto ...	Ditto
Hindu; and worship the Koriár idol.	Ditto Rs. 32 are given to the bride's parents. Ditto ditto	Ditto ...	Ditto ...	Ditto
Hindu; and worship Meldi Máta.	Ditto Rs. 12 ditto ditto ...	Ditto ...	Ditto ...	Wágri Rámji is their recognised head.
Mahomedan; same caste Musalmán.	Ditto No marriage gift in money is given. Ditto ditto	Ditto ...	Ditto ...	Swáli Nathu, in Sáfu in this province, is their head.
Ditto ...	Ditto ditto ...	Ditto ...	Ditto ...	Ditto
Hindu; and worship Mombái Máta.	Marriages take place when young and when they attain the age of maturity. Rs. 40 are given to the bride's parents, and a second wife is allowed. They burn their dead.	Ditto ...	Ditto ...	Nátha Wágri in Jánagad is their head.
Ditto ...	Ditto ditto ...	Ditto ...	Ditto ...	Wágri Wágo in this province is their head.
Ditto ...	Ditto ditto ...	Ditto ...	Ditto ...	Ditto
Hindu; and worship Jogmáya.	Females are married when they attain a mature age, and Rs. 12 are given to the bride's parents. A woman can separate from her husband; also live with another man after his death. They bury their dead.	Ditto ...	Ditto in Bábriávál ...	They have recognised heads, by name Punja and Simár.
Hindu; and worship Meldi Máta.	A marriage gift of Rs. 10 is given to the bride's parents. Ditto ditto.	Ditto ...	Ditto ...	None.
Hindu; and worship Bhawáni.	A marriage gift of Rs. 32 is given to the bride's parents. Ditto. ditto.	Ditto ...	Ditto ...	A recognised head exists in Amreli in this province.
Ditto ...	Ditto ditto ...	Ditto ...	Ditto ...	Do. in Kadar.
Ditto ...	A marriage gift of Rs. 110 is given to the bride's parents. Ditto. ditto.	Ditto ...	Ditto ...	None.
Mahomedan; same caste Musalmán.	Marriages are consummated both when the sexes are young and when they attain the age of maturity. Marriage gifts are not given. A man can divorce his wife; and four months after his decease a woman can unite herself to another man. They bury their dead.	Ditto ...	Ditto in Peshawar ...	Jama Khán
Hindu; and worship Bhagwán.	They marry when young, and when they attain a mature age. Rs. 100 are given to the bride's parents. A woman can separate from her husband and re-marry after his death. They burn their dead.	Ditto ...	Numerous other parties of this tribe exist in Káthiáwár.	Wágri Wágo is their head.

Number.	Names of Talukas and Villages.	Designation of Tribe, or Sub-division of Tribe.	Number of said Tribe.					Range of Country generally gone over by the Tribe in its wanderings.	Head Quarters of the Tribe, if any, during the Rainy Seasons, or else Original Seat.	Ostensible occupation or Trade; also state if merely believed to be a pretence and grounds for such belief.
			Adults.		Children.					
			Males.	Females.	Males.	Females.	Total.			
	DIVISION OF SORATH—*contd.*									
32	Wanthli	Wágri ...	1	...	...	...	1	Káthiáwár ...	Sánthalpur in Káthiáwár.	Selling twigs for cleaning the teeth.
33	Do.	Veragi ...	5	3	3	...	11	Are on a pilgrimage to the principal places of worship.	Kásal	Begging ... ...
34	Do.	Pátán ...	3	...	...	...	3	From Arabia to this country.	Kálábi in the Panjáb.	Do. ... ...
35	Do.	Do. ...	1	...	...	...	1	Unlimited ...	Pesháwár ...	Do. ... ...
36	Do.	Do. ...	1	...	...	...	1	Do. ...	Panjáb	Cultivator ...
37	Do.	Fakir	1	...	...	...	1	Do. ...	Sind	Do. ...
38	Do.	Do.	1	...	2	...	3	Do. ...	Lahore	Begging ... ...
39	Do.	Sidi	4	2	...	...	6	Do. ...	Tátwa in Machhu Kántha.	Do. ... ...
40	Do.	Fakir	6	2	...	...	8	Do. ...	Gujarát	Do. ... ...
41	Do.	Sádhu	6	1	...	...	7	Salamba, and have come to Káthiáwár on a pilgrimage.	Salamba in Mewár.	Do. ... ...
42	Do.	Syad	2	...	...	...	2	Unlimited ...	Calcutta	Teachers of the Persian language.
43	Do.	Patán	1	...	...	...	1	Panjáb, which place he left on a pilgrimage.	Punjáb	Cultivator ...
44	Do.	Sheikh ...	1	...	...	...	1	Ditto ...	Do.	Do. ...
45	Umatwára ...	Wágri	5	3	1	3	12	Káthiáwár ...	Rangpur in Káthiáwár.	Labourer ...
46	Gundála	Do. ...	2	2	...	...	4	Do. ...	Gundála in Káthiáwár.	Do. ...

Tribes in the Province of Káthiáwár—continued.

Religion and Caste.	Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes, and if so, with what.	Whether any other parties of the Tribes exist, and if so, where they are now believed to be.	Social System, viz., whether they have a recognized Head of the Tribe, or a common Head of the Sub-divisions of Tribes.
Hindu, and worship Bhagwán.	They marry when young, and when they attain a mature age. Rs. 100 are given to the bride's parents. A woman can separate from her husband and re-marry after his death. They burn their dead.	They marry into their own tribe.	Numerous other parties of this tribe exist in Káthiáwár.	Wágri Wágo is their head.
Ditto ...	Not known	Ditto ...	Other parties of this tribe exist in different parts of India.	They have a recognized head.
Mahomedan, caste Mosalman.	They marry when young, and when they come to a mature age. Rs. 10 are given to the bride's parents. A woman can separate from her husband, and after his death unite herself to another man. They bury their dead.	Ditto ...	Do. in their own country.	None.
Ditto ...	They marry when young and when they come to a mature age. Rs. 10 are given to the bride's parents. A woman can separate from her husband, and can after his death unite herself to another man. They bury their dead.	They marry into their own caste.	Numerous other parties of this tribe exist in their own country.	Do.
Ditto ...	Ditto ditto ...	Ditto ...	Ditto ...	Do.
Ditto ...	Not known	Ditto ...	Ditto ...	Do.
Ditto ...	The same as No. 34...	Ditto ...	Ditto ...	Do.
Ditto ...	Not known. They bury their dead.	Ditto ...	Ditto ...	.....
Ditto ...	They marry both when young and when they come to a mature age. No marriage gifts are given. They bury their dead.	Ditto ...	Other parties of this tribe exist in different parts of India.	None.
Hindu, and worship Bhagwán.	Not known. They burn their dead.	Ditto ...	.....	.....
Mahomedan, caste Mosalman.	Their females are married when they attain their thirteenth year. No gifts are exchanged. A woman can, after her husband's death, unite herself to another man. They bury their dead.	Ditto ...	Others of this caste are numerous in Calcutta.	They have a recognized head.
Mahomedan, caste Mosalman.	Not known. They bury their dead.	.....	.....	None.
Ditto ...	A plurality of wives is allowed. A female is married when she attains her thirteenth year. No gifts are exchanged. A woman cannot separate from her husband. They bury their dead.	They marry into their own caste.	Others of this caste exist in Calcutta.	They have a recognised head.
Hindu, and worship Bhagwán.	A plurality of wives is allowed, and a gift of Rs. 140 is given to the bride's parents. They marry both when young and when they attain a mature age. A woman can leave her husband, and also unite herself to another man after his decease. They burn their dead.	Ditto ...	Other parties of this tribe exist in Káthiáwár.	Ditto.
Ditto ...	Ditto ditto	Ditto ...	Ditto ...	Ditto.

Number.	Names of Talukas and Villages.	Designation of Tribe, or Sub-division of Tribe.	Number of said Tribes.					Range of Country generally gone over by the Tribe in its wanderings.	Head Quarters of the Tribe, if any, during the Rainy Season, or their Original Seats.	Ostensible occupation or Trade; also state if merely believed to be a pretence and grounds for such belief.
			Adults.		Children.					
			Males.	Females.	Males.	Females.	Total.			
	Division of Sorath *concluded.*									
47	Gundála	Thori	2	2	5	2	11	Káthiáwár ...	Gundála in Káthiáwár.	Labourer ...
48	Sakpur	Fakir	1	...	...	...	1	Unlimited ...	Panjáb	Begging ... ...
49	Baloch	Náth	27	26	22	8	81	Káthiáwár ...	Kárchia in Káthiáwár.	Snake-charmers.
50	Rogra	Do. ...	9	15	7	11	42	Do. ...	Gádha and Háripori in Káthiáwár.	Do.
51	Halliád	Wágri ...	5	4	6	2	17	Do. ...	Halliád in Káthiáwár.	Sell twigs for cleaning the teeth and repair stone hand-mills.
	Division of Barda.									
1	Kattwa	Wágri ...	1	...	...	...	1	Do. ...	Gorjáli in Oka; and reside there during the monsoon.	Cultivator.
	Division of Okhámandal.									
1	Karranga	Wágri ...	3	...	...	...	3	Káthiáwár ...	Waldá under Rájkot in Káthiáwár.	Cultivators of mash-melon.

Káthiáwár Political Agency,
Rájkot, 9th February 1856.

Tribes in the Province of Káthiáwár—concluded.

Religion and Caste.	Marriage and Funeral Customs and Ceremonies.	Whether they intermarry with other Tribes, and How, with what.	Whether any other portion of the Tribe exist, and if so, where they are now believed to be.	Social System, viz., whether they have a recognised Head of the Tribe, or a common Head of the Subdivisions of Tribes.
Hindu and worship Bhagwan.	A plurality of wives is allowed; and a gift of from 15 to 20 Rupees is given to the bride's parents.	They marry into their own caste.	Other parties of this tribe exist in Káthiáwár.	They have a recognised head.
Mahomedan; is in caste Mussalmán.	Not known; but they bury their dead.	Ditto ...	Ditto ...	Ditto.
Hindu, and worship Ramdeopir.	A plurality of wives is allowed. A gift of Rs. 40 is given to the bride's parents. A woman can separate from her husband. Widows can re-marry. They bury their dead.	Ditto ...	Other parties of this tribe exist in different parts of India.	Ditto.
Ditto ...	Ditto ditto ...	Ditto ...	Ditto ...	Ditto.
Hindu, and worship Kálka Devi.	Marriages are not dependent on the age of the sexes. Rs. 40 are given to the bride's parents, and a woman can separate from her husband, and unite herself to another man after his decease. They burn their dead.	Ditto ...	Ditto ...	Ditto.
Hindu, and worship Ranchorji.	Females are married both when young and when they become of age, and 80 koris are given to the bride's parents. Should a woman separate from her husband and live with another man, 150 koris are paid to the husband, and should she re-marry after her husband's death, koris 100 are given to her parents. They burn their dead, and if a party can afford it he is buried.	Ditto ...	Ditto in Oka ...	Ditto.
Hindu, and worship the Hindu gods.	A marriage gift of Rs. 60 is given to the bride's parents. A woman can separate from her husband, and re-marry after her husband's death. They bury their dead.	They marry into their own caste.	Other parties of this tribe exist in different parts of India.	None.

(Signed) J. T. Baker.
Acting Political Agent.

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